The meaning of the Holy Quran with 2 English translations, commentary plus Quran and Science

The Quran translated by Yusuf Ali

SURA 1. Fatiha, or the Opening Chapter

1. In the name of Allah, Most Gracious, Most Merciful.
2. Praise be to Allah, the Cherisher and Sustainer of the worlds;
3. Most Gracious, Most Merciful;
4. Master of the Day of Judgment.
5. Thee do we worship, and Thine aid we seek.
6. Show us the straight way,
7. The way of those on whom Thou hast bestowed Thy Grace, those whose [portion]
is not wrath, and who go not astray.

SURA 2. Baqara, or the Heifer

1. A. L. M.
2. This is the Book; in it is guidance sure, without doubt, to those who fear Allah;
3. Who believe in the Unseen, are steadfast in prayer, and spend out of what We
have provided for them;
4. And who believe in the Revelation sent to thee, and sent before thy time, and
[in their hearts] have the assurance of the Hereafter.
5. They are on [true] guidance, from their Lord, and it is these who will prosper.
6. As to those who reject Faith, it is the same to them whether thou warn them
or do not warn them; they will not believe.
7. Allah hath set a seal on their hearts and on their hearing, and on their eyes
is a veil; great is the penalty they [incur].
8. Of the people there are some who say: "We believe in Allah and the Last Day;"
but they do not [really] believe.
9. Fain would they deceive Allah and those who believe, but they only deceive
themselves, and realise [it] not!
10. In their hearts is a disease; and Allah has increased their disease: And
grievous is the penalty they [incur], because they are false [to themselves].
11. When it is said to them: "Make not mischief on the earth," they say: "Why,
we only Want to make peace!"
12. Of a surety, they are the ones who make mischief, but they realise [it] not.
13. When it is said to them: "Believe as the others believe:" They say: "Shall
we believe as the fools believe?" Nay, of a surety they are the fools, but they
do not know.
14. When they meet those who believe, they say: "We believe;" but when they are

alone with their evil ones, they say: "We are really with you: We [were] only jesting."
15. Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones [To and fro].

16. These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,
17. Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see.
18. Deaf, dumb, and blind, they will not return [to the path].
19. Or [another similitude] is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!
20. The lightning all but snatches away their sight; every time the light [Helps] them, they walk therein, and when the darkness grows on them, they stand still. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things.
21. O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness;
22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know [the truth].
23. And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers [If there are any] besides Allah, if your [doubts] are true.
24. But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.
25. But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure [and holy]; and they abide therein [for ever].
26. Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake [the path],-
27. Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss [only] to themselves.
28. How can ye reject the faith in Allah?- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.

**29. It is He Who hath created for you all things that are on earth; Moreover His
design comprehended the heavens, for He gave order and perfection to the seven
firmaments; and of all things He hath perfect knowledge.
30. Behold, thy Lord said to the angels: "I will create a vicegerent on earth."
They said: "Wilt Thou place therein one who will make mischief therein and shed
blood?- whilst we do celebrate Thy praises and glorify Thy holy [name]?" He
said: "I know what ye know not."
31. And He taught Adam the names of all things; then He placed them before the
angels, and said: "Tell me the names of these if ye are right."**

**32. They said: "Glory to Thee, of knowledge We have none, save what Thou Hast
taught us: In truth it is Thou Who art perfect in knowledge and wisdom."
33. He said: "O Adam! Tell them their names." When he had told them, Allah said:
"Did I not tell you that I know the secrets of heaven and earth, and I know what
ye reveal and what ye conceal?"
34. And behold, We said to the angels: "Bow down to Adam" and they bowed down.
Not so Iblis: he refused and was haughty: He was of those who reject Faith.
35. We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the
bountiful things therein as [where and when] ye will; but approach not this
tree, or ye run into harm and transgression."
36. Then did Satan make them slip from the [garden], and get them out of the
state [of felicity] in which they had been. We said: "Get ye down, all [ye
people], with enmity between yourselves. On earth will be your dwelling-place
and your means of livelihood - for a time."
37. Then learnt Adam from his Lord words of inspiration, and his Lord Turned
towards him; for He is Oft-Returning, Most Merciful.
38. We said: "Get ye down all from here; and if, as is sure, there comes to you
Guidance from me, whosoever follows My guidance, on them shall be no fear, nor
shall they grieve.
39. "But those who reject Faith and belie Our Signs, they shall be companions of
the Fire; they shall abide therein."
40. O Children of Israel! call to mind the [special] favour which I bestowed
upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and
fear none but Me.
41. And believe in what I reveal, confirming the revelation which is with you,
and be not the first to reject Faith therein, nor sell My Signs for a small
price; and fear Me, and Me alone.
42. And cover not Truth with falsehood, nor conceal the Truth when ye know [what
it is].
43. And be steadfast in prayer; practise regular charity; and bow down your
heads with those who bow down [in worship].
44. Do ye enjoin right conduct on the people, and forget [To practise it]
yourselves, and yet ye study the Scripture? Will ye not understand?**

**45. Nay, seek [Allah's] help with patient perseverance and prayer: It is indeed
hard, except to those who bring a lowly spirit,-
46. Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.
47. Children of Israel! call to mind the [special] favour which I bestowed upon
you, and that I preferred you to all other [for My Message].
48. Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from
her, nor shall anyone be helped [from outside].
49. And remember, We delivered you from the people of Pharaoh: They set you hard
tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.
50. And remember We divided the sea for you and saved you and drowned Pharaoh's
people within your very sight.**

**51. And remember We appointed forty nights for Moses, and in his absence ye took
the calf [for worship], and ye did grievous wrong.
52. Even then We did forgive you; there was a chance for you to be grateful.
53. And remember We gave Moses the Scripture and the Criterion [Between right and wrong]: There was a chance for you to be guided aright.
54. And remember Moses said to his people: "O my people! Ye have indeed wronged
yourselves by your worship of the calf: So turn [in repentance] to your Maker,
and slay yourselves [the wrong-doers]; that will be better for you in the sight
of your Maker." Then He turned towards you [in forgiveness]: For He is Oft-Returning, Most Merciful.
55. And remember ye said: "O Moses! We shall never believe in thee until we see
Allah manifestly," but ye were dazed with thunder and lighting even as ye looked
on.
56. Then We raised you up after your death: Ye had the chance to be grateful.
57. And We gave you the shade of clouds and sent down to you Manna and quails,
saying: "Eat of the good things We have provided for you:" [But they rebelled];
to us they did no harm, but they harmed their own souls.
58. And remember We said: "Enter this town, and eat of the plenty therein as ye
wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase [the portion of] those who do good."
59. But the transgressors changed the word from that which had been given them;
so We sent on the transgressors a plague from heaven, for that they infringed [Our command] repeatedly.
60. And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the [face of the] earth.**

61. And remember ye said: "O Moses! we cannot endure one kind of food [always];
so beseech thy Lord for us to produce for us of what the earth groweth, -its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of
Allah and slaying His Messengers without just cause. This because they rebelled
and went on transgressing.
62. Those who believe [in the Qur'an], and those who follow the Jewish [scriptures], and the Christians and the Sabians,- any who believe in Allah and
the Last Day, and work righteousness, shall have their reward with their Lord;
on them shall be no fear, nor shall they grieve.
63. And remember We took your covenant and We raised above you [The towering height] of Mount [Sinai] : [Saying]: "Hold firmly to what We have given you and
bring [ever] to remembrance what is therein: Perchance ye may fear Allah."
64. But ye turned back thereafter: Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.
65. And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."
66. So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah.

67. And remember Moses said to his people: "Allah commands that ye sacrifice a
heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save
me from being an ignorant [fool]!"
68. They said: "Beseech on our behalf Thy Lord to make plain to us what [heifer]
it is!" He said; "He says: The heifer should be neither too old nor too young,
but of middling age. Now do what ye are commanded!"
69. They said: "Beseech on our behalf Thy Lord to make plain to us Her colour."
He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration
of beholders!"
70. They said: "Beseech on our behalf Thy Lord to make plain to us what she is:
To us are all heifers alike: We wish indeed for guidance, if Allah wills."
71. He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice, but not with good-will.
72. Remember ye slew a man and fell into a dispute among yourselves as to the crime: But Allah was to bring forth what ye did hide.
73. So We said: "Strike the [body] with a piece of the [heifer]." Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand.
74. Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth;

others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.
75. Can ye [o ye men of Faith] entertain the hope that they will believe in you?- Seeing that a party of them heard the Word of Allah, and perverted it knowingly after they understood it.
76. Behold! when they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"- Do ye not understand [their aim]?
77. Know they not that Allah knoweth what they conceal and what they reveal?
78. And there are among them illiterates, who know not the Book, but [see therein their own] desires, and they do nothing but conjecture.
79. Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby.
80. And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from Allah, for He never breaks His promise? or is it that ye say of Allah what ye do not know?"
81. Nay, those who seek gain in evil, and are girt round by their sins,- they are companions of the Fire: Therein shall they abide [For ever].
82. But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide [For ever].
83. And remember We took a covenant from the Children of Israel [to this effect]: Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide [even now].

84. And remember We took your covenant [to this effect]: Shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness.
85. After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist [Their enemies] against them, in guilt and rancour; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? but what is the reward for those among you who behave like this but disgrace in this life?- and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.
86. These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped.
87. We gave Moses the Book and followed him up with a succession of messengers;

We gave Jesus the son of Mary Clear [Signs] and strengthened him with the holy
spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors,
and others ye slay!
88. They say, "Our hearts are the wrappings [which preserve Allah's Word: we need no more]." Nay, Allah's curse is on them for their blasphemy: Little is it
they believe.
89. And when there comes to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they [should] have recognised, they
refuse to believe in it but the curse of Allah is on those without Faith.
90. Miserable is the price for which they have sold their souls, in that they deny [the revelation] which Allah has sent down, in insolent envy that Allah of
His Grace should send it to any of His servants He pleases: Thus have they drawn
on themselves Wrath upon Wrath. And humiliating is the punishment of those who
reject Faith.
91. When it is said to them, "Believe in what Allah Hath sent down, "they say,
"We believe in what was sent down to us:" yet they reject all besides, even if
it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?"
92. There came to you Moses with clear [Signs]; yet ye worshipped the calf [Even] after that, and ye did behave wrongfully.
93. And remember We took your covenant and We raised above you [the towering height] of Mount [Sinai]: [Saying]: "Hold firmly to what We have given you, and
hearken [to the Law]": They said:" We hear, and we disobey:" And they had to drink into their hearts [of the taint] of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"
94. Say: "If the last Home, with Allah, be for you specially, and not for anyone
else, then seek ye for death, if ye are sincere."
95. But they will never seek for death, on account of the [sins] which their hands have sent on before them. and Allah is well-acquainted with the wrongdoers.
96. Thou wilt indeed find them, of all people, most greedy of life,-even more than the idolaters: Each one of them wishes He could be given a life of a

thousand years: But the grant of such life will not save him from [due] punishment. For Allah sees well all that they do.
97. Say: Whoever is an enemy to Gabriel-for he brings down the [revelation] to
thy heart by Allah's will, a confirmation of what went before, and guidance and
glad tidings for those who believe,-
98. Whoever is an enemy to Allah and His angels and messengers, to Gabriel and
Michael,- Lo! Allah is an enemy to those who reject Faith.

99. We have sent down to thee Manifest Signs [ayat]; and none reject them but those who are perverse.
100. Is it not [the case] that every time they make a covenant, some party among them throw it aside?- Nay, Most of them are faithless.
101. And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if [it had been something] they did not know!
102. They followed what the evil ones gave out [falsely] against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone [Such things] without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of [magic] would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!
103. If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!
104. O ye of Faith! Say not [to the Messenger] words of ambiguous import, but words of respect; and hearken [to him]: To those without Faith is a grievous punishment.
105. It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.
106. None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?
107. Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.
108. Would ye question your Messenger as Moses was questioned of old? but whoever changeth from Faith to Unbelief, Hath strayed without doubt from the even way.
109. Quite a number of the People of the Book wish they could Turn you [people] back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.
110. And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do.

111. And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their [vain] desires. Say: "Produce your proof if ye are truthful."

112. Nay,-whoever submits His whole self to Allah and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.
113. The Jews say: "The Christians have naught [to stand] upon; and the Christians say: "The Jews have naught [To stand] upon." Yet they [Profess to] study the [same] Book. Like unto their word is what those say who know not; but
Allah will judge between them in their quarrel on the Day of Judgment.
114. And who is more unjust than he who forbids that in places for the worship
of Allah, Allah's name should be celebrated?-whose zeal is [in fact] to ruin them? It was not fitting that such should themselves enter them except in fear.
For them there is nothing but disgrace in this world, and in the world to come,
an exceeding torment.
115. To Allah belong the east and the West: Whithersoever ye turn, there is the
presence of Allah. For Allah is all-Pervading, all-Knowing.
116. They say: "Allah hath begotten a son" :Glory be to Him.-Nay, to Him belongs
all that is in the heavens and on earth: everything renders worship to Him.
117. To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is.
118. Say those without knowledge: "Why speaketh not Allah unto us? or why cometh
not unto us a Sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who
hold firmly to Faith [in their hearts].
119. Verily We have sent thee in truth as a bearer of glad tidings and a warner:
But of thee no question shall be asked of the Companions of the Blazing Fire.
120. Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the [only]
Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah.
121. Those to whom We have sent the Book study it as it should be studied: They
are the ones that believe therein: Those who reject faith therein,- the loss is
their own.
122. O Children of Israel! call to mind the special favour which I bestowed upon
you, and that I preferred you to all others [for My Message].
123. Then guard yourselves against a-Day when one soul shall not avail another,
nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped [from outside].
124. And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also [Imams] from my offspring!" He answered: "But My Promise is
not within the reach of evil-doers."
125. Remember We made the House a place of assembly for men and a place of

safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves [therein in prayer].

126. And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day." He said: "[Yea], and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination [indeed]!"

127. And remember Abraham and Isma'il raised the foundations of the House [With this prayer]: "Our Lord! Accept [this service] from us: For Thou art the All-Hearing, the All-knowing.

128. "Our Lord! make of us Muslims, bowing to Thy [Will], and of our progeny a people Muslim, bowing to Thy [will]; and show us our place for the celebration of [due] rites; and turn unto us [in Mercy]; for Thou art the Oft-Returning, Most Merciful.

129. "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."

130. And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.

131. Behold! his Lord said to him: "Bow [thy will to Me]:" He said: "I bow [my will] to the Lord and Cherisher of the Universe."

132. And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam."

133. Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship Thy god and the god of thy fathers, of Abraham, Isma'il and Isaac,- the one [True] Allah: To Him we bow [in Islam]."

134. That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!

135. They say: "Become Jews or Christians if ye would be guided [To salvation]." Say thou: "Nay! [I would rather] the Religion of Abraham the True, and he joined not gods with Allah."

136. Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to [all] prophets from their Lord: We make no difference

between one and another of them: And we bow to Allah [in Islam]."
137. So if they believe as ye believe, they are indeed on the right path; but if
they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.
138. [Our religion is] the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship.
139. Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We
are sincere [in our faith] in Him?
140. Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or
Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those
who conceal the testimony they have from Allah? but Allah is not unmindful of what ye do!

141. That was a people that hath passed away. They shall reap the fruit of what
they did, and ye of what ye do! Of their merits there is no question in your case:
142. The fools among the people will say: "What hath turned them from the Qibla
to which they were used?" Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight.
143. Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We
appointed the Qibla to which thou wast used, only to test those who followed the
Messenger from those who would turn on their heels [From the Faith]. Indeed it
was [A change] momentous, except to those guided by Allah. And never would Allah
Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.
144. We see the turning of thy face [for guidance to the heavens: now Shall We
turn thee to a Qibla that shall please thee. Turn then Thy face in the direction
of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.
145. Even if thou wert to bring to the people of the Book all the Signs [together], they would not follow Thy Qibla; nor art thou going to follow their
Qibla; nor indeed will they follow each other's Qibla. If thou after the knowledge hath reached thee, Wert to follow their [vain] desires,-then wert thou
Indeed [clearly] in the wrong.
146. The people of the Book know this as they know their own sons; but some of
them conceal the truth which they themselves know.
147. The Truth is from thy Lord; so be not at all in doubt.
148. To each is a goal to which Allah turns him; then strive together [as in a

race] Towards all that is good. Wheresoever ye are, Allah will bring you Together. For Allah Hath power over all things.
149. From whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; that is indeed the truth from the Lord. And Allah is not unmindful of what ye do.
150. So from whencesoever Thou startest forth, turn Thy face in the direction of
the sacred Mosque; and wheresoever ye are, Turn your face thither: that there be
no ground of dispute against you among the people, except those of them that are
bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye May [consent to] be guided;
151. A similar [favour have ye already received] in that We have sent among you
a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and
instructing you in Scripture and Wisdom, and in new knowledge.
152. Then do ye remember Me; I will remember you. Be grateful to Me, and reject
not Faith.
153. O ye who believe! seek help with patient perseverance and prayer; for Allah
is with those who patiently persevere.
154. And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive [it] not.
155. Be sure we shall test you with something of fear and hunger, some loss in
goods or lives or the fruits [of your toil], but give glad tidings to those who
patiently persevere,
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156. Who say, when afflicted with calamity: "To Allah We belong, and to Him is
our return":-
157. They are those on whom [Descend] blessings from Allah, and Mercy, and they
are the ones that receive guidance.
158. Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it
is no sin in them. And if any one obeyeth his own impulse to good,- be sure that
Allah is He Who recogniseth and knoweth.
159. Those who conceal the clear [Signs] We have sent down, and the Guidance, after We have made it clear for the people in the Book,-on them shall be Allah's
curse, and the curse of those entitled to curse,-
160. Except those who repent and make amends and openly declare [the Truth]: To
them I turn; for I am Oft-returning, Most Merciful.
161. Those who reject Faith, and die rejecting,- on them is Allah's curse, and
the curse of angels, and of all mankind;
162. They will abide therein: Their penalty will not be lightened, nor will respite be their [lot].
163. And your Allah is One Allah: There is no god but He, Most Gracious, Most

Merciful.
164. Behold! in the creation of the heavens and the earth; in the alternation of
the night and the day; in the sailing of the ships through the ocean for the
profit of mankind; in the rain which Allah Sends down from the skies, and the
life which He gives therewith to an earth that is dead; in the beasts of all
kinds that He scatters through the earth; in the change of the winds, and the
clouds which they Trail like their slaves between the sky and the earth;- [Here]
indeed are Signs for a people that are wise.
165. Yet there are men who take [for worship] others besides Allah, as equal
[with Allah]: They love them as they should love Allah. But those of Faith are
overflowing in their love for Allah. If only the unrighteous could see, behold,
they would see the penalty: that to Allah belongs all power, and Allah will
strongly enforce the penalty.
166. Then would those who are followed clear themselves of those who follow
[them] : They would see the penalty, and all relations between them would be cut
off.
167. And those who followed would say: "If only We had one more chance, We would
clear ourselves of them, as they have cleared themselves of us." Thus will Allah
show them [The fruits of] their deeds as [nothing but] regrets. Nor will there
be a way for them out of the Fire.
168. O ye people! Eat of what is on earth, Lawful and good; and do not follow
the footsteps of the evil one, for he is to you an avowed enemy.
169. For he commands you what is evil and shameful, and that ye should say of
Allah that of which ye have no knowledge.
170. When it is said to them: "Follow what Allah hath revealed:" They say: "Nay!
we shall follow the ways of our fathers." What! even though their fathers Were
void of wisdom and guidance?
171. The parable of those who reject Faith is as if one were to shout Like a
goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and
blind, they are void of wisdom.

172. O ye who believe! Eat of the good things that We have provided for you, and
be grateful to Allah, if it is Him ye worship.
173. He hath only forbidden you dead meat, and blood, and the flesh of swine,
and that on which any other name hath been invoked besides that of Allah. But if
one is forced by necessity, without wilful disobedience, nor transgressing due
limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful.
174. Those who conceal Allah's revelations in the Book, and purchase for them a
miserable profit,- they swallow into themselves naught but Fire; Allah will not
address them on the Day of Resurrection. Nor purify them: Grievous will be their

penalty.
175. They are the ones who buy Error in place of Guidance and Torment in place
of Forgiveness. Ah! what boldness [They show] for the Fire!
176. [Their doom is] because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism Far [from the purpose].
177. It is not righteousness that ye turn your faces Towards east or West; but
it is righteousness- to believe in Allah and the Last Day, and the Angels, and
the Book, and the Messengers; to spend of your substance, out of love for Him,
for your kin, for orphans, for the needy, for the wayfarer, for those who ask,
and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient,
in pain [or suffering] and adversity, and throughout all periods of panic. Such
are the people of truth, the Allah-fearing.
178. O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman.
But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.
179. In the Law of Equality there is [saving of] Life to you, o ye men of understanding; that ye may restrain yourselves.
180. It is prescribed, when death approaches any of you, if he leave any goods
that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing.
181. If anyone changes the bequest after hearing it, the guilt shall be on those
who make the change. For Allah hears and knows [All things].
182. But if anyone fears partiality or wrong-doing on the part of the testator,
and makes peace between [The parties concerned], there is no wrong in him: For
Allah is Oft-forgiving, Most Merciful.
183. O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may [learn] self-restraint,-
184. [Fasting] for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number [Should be made up] from days later. For those who can do it [With hardship], is a ransom, the feeding of one that is indigent.
But he that will give more, of his own free will,- it is better for him. And it
is better for you that ye fast, if ye only knew.
185. Ramadhan is the [month] in which was sent down the Qur'an, as a guide to mankind, also clear [Signs] for guidance and judgment [Between right and wrong].
So every one of you who is present [at his home] during that month should spend
it in fasting, but if any one is ill, or on a journey, the prescribed period

[Should be made up] by days later. Allah intends every facility for you; He does

not want to put to difficulties. [He wants you] to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be
grateful.
186. When My servants ask thee concerning Me, I am indeed close [to them]: I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.
187. Permitted to you, on the night of the fasts, is the approach to your wives.
They are your garments and ye are their garments. Allah knoweth what ye used to
do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits [set by] Allah: Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self- restraint.
188. And do not eat up your property among yourselves for vanities, nor use it
as bait for the judges, with intent that ye may eat up wrongfully and knowingly
a little of [other] people's property.
189. They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in [the affairs of] men, and for Pilgrimage. It is no virtue if ye enter your houses from the back: It is virtue if ye fear Allah. Enter houses through the proper doors: And fear Allah: That ye may prosper.
190. Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.
191. And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they [first] fight you there; but if
they fight you, slay them. Such is the reward of those who suppress faith.
192. But if they cease, Allah is Oft-forgiving, Most Merciful.
193. And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility
except to those who practise oppression.
194. The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and
know that Allah is with those who restrain themselves.
195. And spend of your substance in the cause of Allah, and make not your own hands contribute to [your] destruction; but do good; for Allah loveth those who
do good.
196. And complete the Hajj or 'umra in the service of Allah. But if ye are prevented [From completing it], send an offering for sacrifice, such as ye may
find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp,

[Necessitating shaving], [He should] in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions [again], if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in [the precincts of] the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment.

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197. For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, [be sure] Allah knoweth it. And take a provision [With you] for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.

198. It is no crime in you if ye seek of the bounty of your Lord [during pilgrimage]. Then when ye pour down from [Mount] Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.

199. Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful.

200. So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. There are men who say: "Our Lord! Give us [Thy bounties] in this world!" but they will have no portion in the Hereafter.

201. And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

202. To these will be allotted what they have earned; and Allah is quick in account.

203. Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.

204. There is the type of man whose speech about this world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.

205. When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.

206. When it is said to him, "Fear Allah", He is led by arrogance to [more] crime. Enough for him is Hell;-An evil bed indeed [To lie on]!

207. And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to [His] devotees.

208. O ye who believe! Enter into Islam whole-heartedly; and follow not the

footsteps of the evil one; for he is to you an avowed enemy.
209. If ye backslide after the clear [Signs] have come to you, then know that Allah is Exalted in Power, Wise.
210. Will they wait until Allah comes to them in canopies of clouds, with angels [in His train] and the question is [thus] settled? but to Allah do all questions go back [for decision].
211. Ask the Children of Israel how many clear [Signs] We have sent them. But if any one, after Allah's favour has come to him, substitutes [something else], Allah is strict in punishment.
212. The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.
213. Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people

in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.
214. Or do ye think that ye shall enter the Garden [of bliss] without such [trials] as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When [will come] the help of Allah?" Ah! Verily, the help of Allah is [always] near!
215. They ask thee what they should spend [In charity]. Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, -Allah knoweth it well.
216. Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.
217. They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave [offence]; but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they

will be companions of the Fire and will abide therein.
218. Those who believed and those who suffered exile and fought [and strove and
struggled] in the path of Allah,- they have the hope of the Mercy of Allah: And
Allah is Oft-forgiving, Most Merciful.
219. They ask thee concerning wine and gambling. Say: "In them is great sin, and
some profit, for men; but the sin is greater than the profit." They ask thee how
much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make
clear to you His Signs: In order that ye may consider-
220. [Their bearings] on this life and the Hereafter. They ask thee concerning
orphans. Say: "The best thing to do is what is for their good; if ye mix their
affairs with yours, they are your brethren; but Allah knows the man who means
mischief from the man who means good. And if Allah had wished, He could have put
you into difficulties: He is indeed Exalted in Power, Wise."
221. Do not marry unbelieving women [idolaters], until they believe: A slave
woman who believes is better than an unbelieving woman, even though she allures
you. Nor marry [your girls] to unbelievers until they believe: A man slave who
believes is better than an unbeliever, even though he allures you. Unbelievers
do [but] beckon you to the Fire. But Allah beckons by His Grace to the Garden
[of bliss] and forgiveness, and makes His Signs clear to mankind: That they may
celebrate His praise.
222. They ask thee concerning women's courses. Say: They are a hurt and a
pollution: So keep away from women in their courses, and do not approach them
until they are clean. But when they have purified themselves, ye may approach
them in any manner, time, or place ordained for you by Allah. For Allah loves
those who turn to Him constantly and He loves those who keep themselves pure and
clean.
223. Your wives are as a tilth unto you; so approach your tilth when or how ye
will; but do some good act for your souls beforehand; and fear Allah. And know
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that ye are to meet Him [in the Hereafter], and give [these] good tidings to
those who believe.
224. And make not Allah's [name] an excuse in your oaths against doing good, or
acting rightly, or making peace between persons; for Allah is One Who heareth
and knoweth all things.
225. Allah will not call you to account for thoughtlessness in your oaths, but
for the intention in your hearts; and He is Oft-forgiving, Most Forbearing.
226. For those who take an oath for abstention from their wives, a waiting for
four months is ordained; if then they return, Allah is Oft-forgiving, Most
Merciful.

**227. But if their intention is firm for divorce, Allah heareth and knoweth all
things.**
**228. Divorced women shall wait concerning themselves for three monthly periods.
Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is
equitable; but men have a degree [of advantage] over them. And Allah is Exalted
in Power, Wise.**
**229. A divorce is only permissible twice: after that, the parties should either
hold Together on equitable terms, or separate with kindness. It is not lawful for you, [Men], to take back any of your gifts [from your wives], except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye [judges] do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons
wrong [Themselves as well as others].**
**230. So if a husband divorces his wife [irrevocably], He cannot, after that, remarry
her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they
feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.**
**231. When ye divorce women, and they fulfil the term of their ['Iddat], either
take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, [or] to take undue advantage; if any one does
that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly
rehearse Allah's favours on you, and the fact that He sent down to you the Book
and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.**
**232. When ye divorce women, and they fulfil the term of their ['Iddat], do not
prevent them from marrying their [former] husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah
and the Last Day. That is [the course Making for] most virtue and purity amongst
you and Allah knows, and ye know not.**
**233. The mothers shall give such to their offspring for two whole years, if the
father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater
than it can bear. No mother shall be Treated unfairly on account of her child.**

Nor father on account of his child, an heir shall be chargeable in the same way.
If they both decide on weaning, by mutual consent, and after due consultation,

there is no blame on them. If ye decide on a foster-mother for your offspring,
there is no blame on you, provided ye pay [the mother] what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.
234. If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there
is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.
235. There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: But do not make a
secret contract with them except in terms Honourable, nor resolve on the tie of
marriage till the term prescribed is fulfilled. And know that Allah Knoweth what
is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving,
Most Forbearing.
236. There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them [A suitable gift], the wealthy according to his means, and the poor according to his means;- A gift of a reasonable amount is due from those who wish to do the right thing.
237. And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower [Is due to them], unless they remit
it or [the man's half] is remitted by him in whose hands is the marriage tie; and the remission [of the man's half] is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do.
238. Guard strictly your [habit of] prayers, especially the Middle Prayer; and
stand before Allah in a devout [frame of mind].
239. If ye fear [an enemy], pray on foot, or riding, [as may be most convenient], but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not [before].
240. Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave [The residence], there is no
blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise.
241. For divorced women Maintenance [should be provided] on a reasonable [scale]. This is a duty on the righteous.
242. Thus doth Allah Make clear His Signs to you: In order that ye may understand.
243. Didst thou not Turn by vision to those who abandoned their homes, though they were thousands [In number], for fear of death? Allah said to them: "Die":
Then He restored them to life. For Allah is full of bounty to mankind, but Most
of them are ungrateful.
244. Then fight in the cause of Allah, and know that Allah Heareth and knoweth

all things.
245. Who is he that will loan to Allah a beautiful loan, which Allah will double
unto his credit and multiply many times? It is Allah that giveth [you] Want or
plenty, and to Him shall be your return.
246. Hast thou not Turned thy vision to the Chiefs of the Children of Israel
after [the time of] Moses? they said to a prophet [That was] among them:
"Appoint for us a king, that we May fight in the cause of Allah." He said: "Is
it not possible, if ye were commanded to fight, that that ye will not fight?"
They said: "How could we refuse to fight in the cause of Allah, seeing that we
were turned out of our homes and our families?" but when they were commanded to
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fight, they turned back, except a small band among them. But Allah Has full
knowledge of those who do wrong.
247. Their Prophet said to them: "Allah hath appointed Talut as king over you."
They said: "How can he exercise authority over us when we are better fitted than
he to exercise authority, and he is not even gifted, with wealth in abundance?"
He said: "Allah hath Chosen him above you, and hath gifted him abundantly with
knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth.
Allah careth for all, and He knoweth all things."
248. And [further] their Prophet said to them: "A Sign of his authority is that
there shall come to you the Ark of the covenant, with [an assurance] therein of
security from your Lord, and the relics left by the family of Moses and the
family of Aaron, carried by angels. In this is a symbol for you if ye indeed
have faith."
249. When Talut set forth with the armies, he said: "Allah will test you at the
stream: if any drinks of its water, He goes not with my army: Only those who
taste not of it go with me: A mere sip out of the hand is excused." but they all
drank of it, except a few. When they crossed the river,- He and the faithful
ones with him,- they said: "This day We cannot cope with Goliath and his
forces." but those who were convinced that they must meet Allah, said: "How oft,
by Allah's will, Hath a small force vanquished a big one? Allah is with those
who steadfastly persevere."
250. When they advanced to meet Goliath and his forces, they prayed: "Our Lord!
Pour out constancy on us and make our steps firm: Help us against those that
reject faith."
251. By Allah's will they routed them; and David slew Goliath; and Allah gave
him power and wisdom and taught him whatever [else] He willed. And did not Allah
Check one set of people by means of another, the earth would indeed be full of
mischief: But Allah is full of bounty to all the worlds.

252. These are the Signs of Allah: we rehearse them to thee in truth: verily Thou art one of the messengers.
253. Those messengers We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees [of honour]; to Jesus the son of Mary We gave clear [Signs], and strengthened him with the holy spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear [Signs] had come to them, but they [chose] to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah Fulfilleth His plan.
254. O ye who believe! Spend out of [the bounties] We have provided for you, before the Day comes when no bargaining [Will avail], nor friendship nor intercession. Those who reject Faith they are the wrong-doers.
255. Allah! There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth.
Who is there can intercede in His presence except as He permitteth? He knoweth what [appeareth to His creatures as] before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme [in glory].
256. Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.
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257. Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness.
They will be companions of the fire, to dwell therein [For ever].
258. Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who [in arrogance] rejected faith.
Nor doth Allah Give guidance to a people unjust.
259. Or [take] the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it [ever] to life, after [this] its death?" but Allah caused him to die for a hundred years, then raised him up

[again]. He said: "How long didst thou tarry [thus]?" He said: [Perhaps] a day
or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: And that We may make of thee a sign unto the people, Look further at the
bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that Allah hath power over all things."
260. When Abraham said: "Show me, Lord, how You will raise the dead," He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." Allah said, "Take four birds, draw them to you, and cut their bodies to pieces.
Scatter them over the mountain-tops, then call them back. They will come swiftly
to you. Know that Allah is Mighty, Wise."
261. The parable of those who spend their substance in the way of Allah is that
of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains.
Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and
He knoweth all things.
262. Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury,-for them their reward is with their Lord: on them shall be no fear, nor shall they grieve.
263. Kind words and the covering of faults are better than charity followed by
injury. Allah is free of all wants, and He is Most-Forbearing.
264. O ye who believe! cancel not your charity by reminders of your generosity
or by injury,- like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard,
barren rock, on which is a little soil: on it falls heavy rain, which leaves it
[Just] a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.
265. And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it. Allah seeth well whatever
ye do.
266. Does any of you wish that he should have a garden with date-palms and vines
and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong [enough to look after themselves]-
that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you [His] Signs; that ye may consider.
267. O ye who believe! Give of the good things which ye have [honourably] earned, and of the fruits of the earth which We have produced for you, and do
20
not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed

eyes. And know that Allah is Free of all wants, and worthy of all praise.
268. The Evil one threatens you with poverty and bids you to conduct unseemly.
Allah promiseth you His forgiveness and bounties. And Allah careth for all and
He knoweth all things.
269. He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men
of understanding.
270. And whatever ye spend in charity or devotion, be sure Allah knows it all.
But the wrong-doers have no helpers.
271. If ye disclose [acts of] charity, even so it is well, but if ye conceal them, and make them reach those [really] in need, that is best for you: It will
remove from you some of your [stains of] evil. And Allah is well acquainted with
what ye do.
272. It is not required of thee [O Messenger], to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not Be dealt
with unjustly.
273. [Charity is] for those in need, who, in Allah's cause are restricted [from
travel], and cannot move about in the land, seeking [For trade or work]: the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their [Unfailing] mark: They beg not importunately from
all the sundry. And whatever of good ye give, be assured Allah knoweth it well.
274. Those who [in charity] spend of their goods by night and by day, in secret
and in public, have their reward with their Lord: on them shall be no fear, nor
shall they grieve.
275. Those who devour usury will not stand except as stand one whom the Evil one
by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah [to judge]; but those who repeat [The offence] are companions of the Fire: They will abide therein [for ever].
276. Allah will deprive usury of all blessing, but will give increase for deeds
of charity: For He loveth not creatures ungrateful and wicked.
277. Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.
278. O ye who believe! Fear Allah, and give up what remains of your demand for
usury, if ye are indeed believers.
279. If ye do it not, Take notice of war from Allah and His Messenger: But if ye

turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly.
280. If the debtor is in a difficulty, grant him time Till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew.
281. And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.
21
282. O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on [For evidence]. Disdain not to reduce to writing [your contract] for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do [such harm], it would be wickedness in you. So fear Allah; For it is Good that teaches you. And Allah is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession [may serve the purpose]. And if one of you deposits a thing on trust with another, let the trustee [faithfully] discharge his trust, and let him Fear his Lord conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And Allah knoweth all that ye do.
283. If ye are on a journey, and cannot find a scribe, a pledge with possession [may serve the purpose]. And if one of you deposits a thing on trust with another, Let the trustee [Faithfully] discharge His trust, and let him fear his Lord. Conceal not evidence; for whoever conceals it,- His heart is tainted with sin. And Allah Knoweth all that ye do.
284. To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things.

285. The Messenger believeth in what hath been revealed to him from his Lord, as
do the men of faith. Each one [of them] believeth in Allah, His angels, His
books, and His messengers. "We make no distinction [they say] between one and
another of His messengers." And they say: "We hear, and we obey: [We seek] Thy
forgiveness, our Lord, and to Thee is the end of all journeys."
286. On no soul doth Allah Place a burden greater than it can bear. It gets
every good that it earns, and it suffers every ill that it earns. [Pray:] "Our
Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a
burden Like that which Thou didst lay on those before us; Our Lord! Lay not on
us a burden greater than we have strength to bear. Blot out our sins, and grant
us forgiveness. Have mercy on us. Thou art our Protector; Help us against those
who stand against faith."

SURA 3. Al-i-Imran, or The Family of Imran

1. Alif, Lam, Mim.
2. Allah! There is no god but He,-the Living, the Self-Subsisting, Eternal.
3. It is He Who sent down to thee [step by step], in truth, the Book, confirming
what went before it; and He sent down the Law [of Moses] and the Gospel [of
Jesus] before this, as a guide to mankind, and He sent down the criterion [of
judgment between right and wrong].
22
4. Then those who reject Faith in the Signs of Allah will suffer the severest
penalty, and Allah is Exalted in Might, Lord of Retribution.
5. From Allah, verily nothing is hidden on earth or in the heavens.
6. He it is Who shapes you in the wombs as He pleases. There is no god but He,
the Exalted in Might, the Wise.
7. He it is Who has sent down to thee the Book: In it are verses basic or
fundamental [of established meaning]; they are the foundation of the Book:
others are allegorical. But those in whose hearts is perversity follow the part
thereof that is allegorical, seeking discord, and searching for its hidden
meanings, but no one knows its hidden meanings except Allah. And those who are
firmly grounded in knowledge say: "We believe in the Book; the whole of it is
from our Lord:" and none will grasp the Message except men of understanding.
8. "Our Lord!" [they say], "Let not our hearts deviate now after Thou hast
guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor
of bounties without measure.
9. "Our Lord! Thou art He that will gather mankind Together against a day about
which there is no doubt; for Allah never fails in His promise."
10. Those who reject Faith,- neither their possessions nor their [numerous]
progeny will avail them aught against Allah: They are themselves but fuel for
the Fire.
11. [Their plight will be] no better than that of the people of Pharaoh, and
their predecessors: They denied our Signs, and Allah called them to account for

their sins. For Allah is strict in punishment.
12. Say to those who reject Faith: "Soon will ye be vanquished and gathered together to Hell,-an evil bed indeed [to lie on]!
13. "There has already been for you a Sign in the two armies that met [in combat]: One was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes Twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see."
14. Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded [for blood and excellence];
and [wealth of] cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals [To return to].
15. Say: Shall I give you glad tidings of things Far better than those? For the
righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure [and holy]; and the good pleasure of Allah. For in Allah's sight are [all] His servants,-
16. [Namely], those who say: "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;"-
17. Those who show patience, Firmness and self-control; who are true [in word and deed]; who worship devoutly; who spend [in the way of Allah]; and who pray
for forgiveness in the early hours of the morning.
18. There is no god but He: That is the witness of Allah, His angels, and those
endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.
19. The Religion before Allah is Islam [submission to His Will]: Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift
in calling to account.
23
20. So if they dispute with thee, say: "I have submitted My whole self to Allah
and so have those who follow me." And say to the People of the Book and to those
who are unlearned: "Do ye [also] submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in
Allah's sight are [all] His servants.
21. As to those who deny the Signs of Allah and in defiance of right, slay the
prophets, and slay those who teach just dealing with mankind, announce to them a
grievous penalty.
22. They are those whose works will bear no fruit in this world and in the Hereafter nor will they have anyone to help.
23. Hast thou not turned Thy vision to those who have been given a portion of the Book? They are invited to the Book of Allah, to settle their dispute, but a
party of them Turn back and decline [The arbitration].
24. This because they say: "The Fire shall not touch us but for a few numbered
days": For their forgeries deceive them as to their own religion.
25. But how [will they fare] when we gather them together against a day about

which there is no doubt, and each soul will be paid out just what it has earned,
without [favour or] injustice?
26. Say: "O Allah! Lord of Power [And Rule], Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy
hand is all good. Verily, over all things Thou hast power.
27. "Thou causest the night to gain on the day, and thou causest the day to gain
on the night; Thou bringest the Living out of the dead, and Thou bringest the dead out of the Living; and Thou givest sustenance to whom Thou pleasest, without measure."
28. Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by
way of precaution, that ye may Guard yourselves from them. But Allah cautions you [To remember] Himself; for the final goal is to Allah.
29. Say: "Whether ye hide what is in your hearts or reveal it, Allah knows it all: He knows what is in the heavens, and what is on earth. And Allah has power
over all things.
30. "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you [To remember] Himself. And Allah
is full of kindness to those that serve Him."
31. Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."
32. Say: "Obey Allah and His Messenger": But if they turn back, Allah loveth not
those who reject Faith.
33. Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people,-
34. Offspring, one of the other: And Allah heareth and knoweth all things.
35. Behold! a woman of 'Imran said: "O my Lord! I do dedicate unto Thee what is
in my womb for Thy special service: So accept this of me: For Thou hearest and
knowest all things."
24
36. When she was delivered, she said: "O my Lord! Behold! I am delivered of a female child!"- and Allah knew best what she brought forth- "And no wise is the
male Like the female. I have named her Mary, and I commend her and her offspring
to Thy protection from the Evil One, the Rejected."
37. Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered [Her] chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence [comes] this to you?" She said: "From Allah: for Allah Provides sustenance to whom He pleases without measure."
38. There did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from
Thee a progeny that is pure: for Thou art He that heareth prayer!
39. While he was standing in prayer in the chamber, the angels called unto him:

"Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from
Allah, and [be besides] noble, chaste, and a prophet,- of the [goodly] company
of the righteous."
40. He said: "O my Lord! How shall I have son, seeing I am very old, and my wife
is barren?" "Thus," was the answer, "Doth Allah accomplish what He willeth."
41. He said: "O my Lord! Give me a Sign!" "Thy Sign," was the answer, "Shall be
that thou shalt speak to no man for three days but with signals. Then celebrate
the praises of thy Lord again and again, and glorify Him in the evening and in
the morning."
42. Behold! the angels said: "O Mary! Allah hath chosen thee and purified theechosen
thee above the women of all nations.
43. "O Mary! worship Thy Lord devoutly: Prostrate thyself, and bow down [in
prayer] with those who bow down."
44. This is part of the tidings of the things unseen, which We reveal unto thee
[O Messenger!] by inspiration: Thou wast not with them when they cast lots with
arrows, as to which of them should be charged with the care of Mary: Nor wast
thou with them when they disputed [the point].
45. Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word
from Him: his name will be Christ Jesus, the son of Mary, held in honour in this
world and the Hereafter and of [the company of] those nearest to Allah;
46. "He shall speak to the people in childhood and in maturity. And he shall be
[of the company] of the righteous."
47. She said: "O my Lord! How shall I have a son when no man hath touched me?"
He said: "Even so: Allah createth what He willeth: When He hath decreed a plan,
He but saith to it, 'Be,' and it is!
48. "And Allah will teach him the Book and Wisdom, the Law and the Gospel,
49. "And [appoint him] a messenger to the Children of Israel, [with this
message]: "'I have come to you, with a Sign from your Lord, in that I make for
you out of clay, as it were, the figure of a bird, and breathe into it, and it
becomes a bird by Allah's leave: And I heal those born blind, and the lepers,
and I quicken the dead, by Allah's leave; and I declare to you what ye eat, and
what ye store in your houses. Surely therein is a Sign for you if ye did believe;
50. "'[I have come to you], to attest the Law which was before me. And to make
lawful to you part of what was [Before] forbidden to you; I have come to you
with a Sign from your Lord. So fear Allah, and obey me.
25
51. "'It is Allah Who is my Lord and your Lord; then worship Him. This is a Way

that is straight.'"
52. When Jesus found Unbelief on their part He said: "Who will be My helpers to
[the work of] Allah?" Said the disciples: "We are Allah's helpers: We believe in
Allah, and do thou bear witness that we are Muslims.
53. "Our Lord! we believe in what Thou hast revealed, and we follow the
Messenger; then write us down among those who bear witness."
54. And [the unbelievers] plotted and planned, and Allah too planned, and the
best of planners is Allah.
55. Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and
clear thee [of the falsehoods] of those who blaspheme; I will make those who
follow thee superior to those who reject faith, to the Day of Resurrection: Then
shall ye all return unto me, and I will judge between you of the matters wherein
ye dispute.
56. "As to those who reject faith, I will punish them with terrible agony in
this world and in the Hereafter, nor will they have anyone to help."
57. "As to those who believe and work righteousness, Allah will pay them [in
full] their reward; but Allah loveth not those who do wrong."
58. "This is what we rehearse unto thee of the Signs and the Message of
Wisdom."
59. The similitude of Jesus before Allah is as that of Adam; He created him from
dust, then said to him: "Be". And he was.
60. The Truth [comes] from Allah alone; so be not of those who doubt.
61. If any one disputes in this matter with thee, now after [full] knowledge
Hath come to thee, say: "Come! let us gather together,- our sons and your sons,
our women and your women, ourselves and yourselves: Then let us earnestly pray,
and invoke the curse of Allah on those who lie!"
62. This is the true account: There is no god except Allah; and Allah-He is
indeed the Exalted in Power, the Wise.
63. But if they turn back, Allah hath full knowledge of those who do mischief.
64. Say: "O People of the Book! come to common terms as between us and you: That
we worship none but Allah; that we associate no partners with him; that we erect
not, from among ourselves, Lords and patrons other than Allah." If then they
turn back, say ye: "Bear witness that we [at least] are Muslims [bowing to
Allah's Will].
65. Ye People of the Book! Why dispute ye about Abraham, when the Law and the
Gospel Were not revealed Till after him? Have ye no understanding?
66. Ah! Ye are those who fell to disputing [Even] in matters of which ye had
some knowledge! but why dispute ye in matters of which ye have no knowledge? It
is Allah Who knows, and ye who know not!
67. Abraham was not a Jew nor yet a Christian; but he was true in Faith, and
bowed his will to Allah's [Which is Islam], and he joined not gods with Allah.
68. Without doubt, among men, the nearest of kin to Abraham, are those who
follow him, as are also this Prophet and those who believe: And Allah is the
Protector of those who have faith.

69. It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray [Not you], but themselves, and they do not perceive!
26
70. Ye People of the Book! Why reject ye the Signs of Allah, of which ye are [Yourselves] witnesses?
71. Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?
72. A section of the People of the Book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they
may [themselves] Turn back;
73. "And believe no one unless he follows your religion." Say: "True guidance is
the Guidance of Allah: [Fear ye] Lest a revelation be sent to someone [else] Like unto that which was sent unto you? or that those [Receiving such revelation] should engage you in argument before your Lord?" Say: "All bounties
are in the hand of Allah: He granteth them to whom He pleaseth: And Allah careth
for all, and He knoweth all things."
74. For His Mercy He specially chooseth whom He pleaseth; for Allah is the Lord
of bounties unbounded.
75. Among the People of the Book are some who, if entrusted with a hoard of gold, will [readily] pay it back; others, who, if entrusted with a single silver
coin, will not repay it unless thou constantly stoodest demanding, because, they
say, "there is no call on us [to keep faith] with these ignorant [Pagans]." but
they tell a lie against Allah, and [well] they know it.
76. Nay.- Those that keep their plighted faith and act aright,-verily Allah loves those who act aright.
77. As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will Allah [Deign to] speak to them or look at them on the Day of Judgment, nor will
He cleans them [of sin]: They shall have a grievous penalty.
78. There is among them a section who distort the Book with their tongues: [As
they read] you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: It is they
who tell a lie against Allah, and [well] they know it!
79. It is not [possible] that a man, to whom is given the Book, and Wisdom, and
the prophetic office, should say to people: "Be ye my worshippers rather than Allah's": on the contrary [He would say] "Be ye worshippers of Him Who is truly
the Cherisher of all: For ye have taught the Book and ye have studied it earnestly."
80. Nor would he instruct you to take angels and prophets for Lords and patrons.
What! would he bid you to unbelief after ye have bowed your will [To Allah in Islam]?

81. Behold! Allah took the covenant of the prophets, saying: "I give you a Book
and Wisdom; then comes to you a messenger, confirming what is with you; do ye
believe in him and render him help." Allah said: "Do ye agree, and take this my
Covenant as binding on you?" They said: "We agree." He said: "Then bear witness,
and I am with you among the witnesses."
82. If any turn back after this, they are perverted transgressors.
83. Do they seek for other than the Religion of Allah?-while all creatures in
the heavens and on earth have, willing or unwilling, bowed to His Will [Accepted
Islam], and to Him shall they all be brought back.
84. Say: "We believe in Allah, and in what has been revealed to us and what was
revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in [the Books]
27
given to Moses, Jesus, and the prophets, from their Lord: We make no distinction
between one and another among them, and to Allah do we bow our will [in Islam]."
85. If anyone desires a religion other than Islam [submission to Allah], never
will it be accepted of him; and in the Hereafter He will be in the ranks of
those who have lost [All spiritual good].
86. How shall Allah Guide those who reject Faith after they accepted it and bore
witness that the Messenger was true and that Clear Signs had come unto them? but
Allah guides not a people unjust.
87. Of such the reward is that on them [rests] the curse of Allah, of His
angels, and of all mankind;-
88. In that will they dwell; nor will their penalty be lightened, nor respite be
[their lot];-
89. Except for those that repent [Even] after that, and make amends; for verily
Allah is Oft-Forgiving, Most Merciful.
90. But those who reject Faith after they accepted it, and then go on adding to
their defiance of Faith,- never will their repentance be accepted; for they are
those who have [of set purpose] gone astray.
91. As to those who reject Faith, and die rejecting,- never would be accepted
from any such as much gold as the earth contains, though they should offer it
for ransom. For such is [in store] a penalty grievous, and they will find no
helpers.
92. By no means shall ye attain righteousness unless ye give [freely] of that
which ye love; and whatever ye give, of a truth Allah knoweth it well.
93. All food was lawful to the Children of Israel, except what Israel Made
unlawful for itself, before the Law [of Moses] was revealed. Say: "Bring ye the
Law and study it, if ye be men of truth."
94. If any, after this, invent a lie and attribute it to Allah, they are indeed
unjust wrong-doers.

95. Say: "Allah speaketh the Truth: follow the religion of Abraham, the sane in
faith; he was not of the Pagans."
96. The first House [of worship] appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:
97. In it are Signs Manifest; [for example], the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.
98. Say: "O People of the Book! Why reject ye the Signs of Allah, when Allah is
Himself witness to all ye do?"
99. Say: "O ye People of the Book! Why obstruct ye those who believe, from the
path of Allah, Seeking to make it crooked, while ye were yourselves witnesses [to Allah's Covenant]? but Allah is not unmindful of all that ye do."
100. O ye who believe! If ye listen to a faction among the People of the Book,
they would [indeed] render you apostates after ye have believed!
101. And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you Lives the Messenger? Whoever holds firmly to Allah will be
shown a way that is straight.
28
102. O ye who believe! Fear Allah as He should be feared, and die not except in
a state of Islam.
103. And hold fast, all together, by the rope which Allah [stretches out for you], and be not divided among yourselves; and remember with gratitude Allah's
favour on you; for ye were enemies and He joined your hearts in love, so that by
His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and
He saved you from it. Thus doth Allah make His Signs clear to you: That ye may
be guided.
104. Let there arise out of you a band of people inviting to all that is good,
enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.
105. Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty,-
106. On the Day when some faces will be [lit up with] white, and some faces will
be [in the gloom of] black: To those whose faces will be black, [will be said]:
"Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith."
107. But those whose faces will be [lit with] white,- they will be in [the light
of] Allah's mercy: therein to dwell [for ever].
108. These are the Signs of Allah: We rehearse them to thee in Truth: And Allah
means no injustice to any of His creatures.
109. To Allah belongs all that is in the heavens and on earth: To Him do all questions go back [for decision].

110. Ye are the best of peoples, evolved for mankind, enjoining what is right,
forbidding what is wrong, and believing in Allah. If only the People of the Book
had faith, it were best for them: among them are some who have faith, but most
of them are perverted transgressors.
111. They will do you no harm, barring a trifling annoyance; if they come out to
fight you, they will show you their backs, and no help shall they get.
112. Shame is pitched over them [Like a tent] wherever they are found, except
when under a covenant [of protection] from Allah and from men; they draw on
themselves wrath from Allah, and pitched over them is [the tent of] destitution.
This because they rejected the Signs of Allah, and slew the prophets in defiance
of right; this because they rebelled and transgressed beyond bounds.
113. Not all of them are alike: Of the People of the Book are a portion that
stand [For the right]: They rehearse the Signs of Allah all night long, and they
prostrate themselves in adoration.
114. They believe in Allah and the Last Day; they enjoin what is right, and
forbid what is wrong; and they hasten [in emulation] in [all] good works: They
are in the ranks of the righteous.
115. Of the good that they do, nothing will be rejected of them; for Allah
knoweth well those that do right.
116. Those who reject Faith,- neither their possessions nor their [numerous]
progeny will avail them aught against Allah: They will be companions of the
Fire,-dwelling therein [for ever].
117. What they spend in the life of this [material] world May be likened to a
wind which brings a nipping frost: It strikes and destroys the harvest of men
who have wronged their own souls: it is not Allah that hath wronged them, but
they wrong themselves.
29
118. O ye who believe! Take not into your intimacy those outside your ranks:
They will not fail to corrupt you. They only desire your ruin: Rank hatred has
already appeared from their mouths: What their hearts conceal is far worse. We
have made plain to you the Signs, if ye have wisdom.
119. Ah! ye are those who love them, but they love you not,- though ye believe
in the whole of the Book. When they meet you, they say, "We believe": But when
they are alone, they bite off the very tips of their fingers at you in their
rage. Say: "Perish in you rage; Allah knoweth well all the secrets of the heart."
120. If aught that is good befalls you, it grieves them; but if some misfortune
overtakes you, they rejoice at it. But if ye are constant and do right, not the
least harm will their cunning do to you; for Allah Compasseth round about all
that they do.
121. Remember that morning Thou didst leave Thy household [early] to post the
faithful at their stations for battle: And Allah heareth and knoweth all
things:

122. Remember two of your parties Meditated cowardice; but Allah was their protector, and in Allah should the faithful [Ever] put their trust.
123. Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus May ye show your gratitude.
124. Remember thou saidst to the Faithful: "Is it not enough for you that Allah
should help you with three thousand angels [Specially] sent down?
125. "Yea, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught.
126. Allah made it but a message of hope for you, and an assurance to your hearts: [in any case] there is no help except from Allah. The Exalted, the Wise:
127. That He might cut off a fringe of the Unbelievers or expose them to infamy,
and they should then be turned back, frustrated of their purpose.
128. Not for thee, [but for Allah], is the decision: Whether He turn in mercy to
them, or punish them; for they are indeed wrong-doers.
129. To Allah belongeth all that is in the heavens and on earth. He forgiveth whom He pleaseth and punisheth whom He pleaseth; but Allah is Oft-Forgiving, Most Merciful.
130. O ye who believe! Devour not usury, doubled and multiplied; but fear Allah;
that ye may [really] prosper.
131. Fear the Fire, which is repaired for those who reject Faith:
132. And obey Allah and the Messenger; that ye may obtain mercy.
133. Be quick in the race for forgiveness from your Lord, and for a Garden whose
width is that [of the whole] of the heavens and of the earth, prepared for the
righteous,-
134. Those who spend [freely], whether in prosperity, or in adversity; who restrain anger, and pardon [all] men;- for Allah loves those who do good;-
135. And those who, having done something to be ashamed of, or wronged their own
souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,-
and who can forgive sins except Allah?- and are never obstinate in persisting knowingly in [the wrong] they have done.
30
136. For such the reward is forgiveness from their Lord, and Gardens with rivers
flowing underneath,- an eternal dwelling: How excellent a recompense for those
who work [and strive]!
137. Many were the Ways of Life that have passed away before you: travel through
the earth, and see what was the end of those who rejected Truth.
138. Here is a plain statement to men, a guidance and instruction to those who
fear Allah!
139. So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.
140. If a wound hath touched you, be sure a similar wound hath touched the others. Such days [of varying fortunes] We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your

ranks Martyr-witnesses [to Truth]. And Allah loveth not those that do wrong.
141. Allah's object also is to purge those that are true in Faith and to deprive
of blessing Those that resist Faith.
142. Did ye think that ye would enter Heaven without Allah testing those of you
who fought hard [In His Cause] and remained steadfast?
143. Ye did indeed wish for death before ye met him: Now ye have seen him with
your own eyes, [And ye flinch!]
144. Muhammad is no more than a messenger: many Were the messenger that passed
away before him. If he died or were slain, will ye then Turn back on your heels?
If any did turn back on his heels, not the least harm will he do to Allah; but
Allah [on the other hand] will swiftly reward those who [serve Him] with gratitude.
145. Nor can a soul die except by Allah's leave, the term being fixed as by
writing. If any do desire a reward in this life, We shall give it to him; and if
any do desire a reward in the Hereafter, We shall give it to him. And swiftly
shall We reward those that [serve us with] gratitude.
146. How many of the prophets fought [in Allah's way], and with them [fought]
Large bands of godly men? but they never lost heart if they met with disaster in
Allah's way, nor did they weaken [in will] nor give in. And Allah Loves those
who are firm and steadfast.
147. All that they said was: "Our Lord! Forgive us our sins and anything We may
have done that transgressed our duty: Establish our feet firmly, and help us
against those that resist Faith."
148. And Allah gave them a reward in this world, and the excellent reward of the
Hereafter. For Allah Loveth those who do good.
149. O ye who believe! If ye obey the Unbelievers, they will drive you back on
your heels, and ye will turn back [from Faith] to your own loss.
150. Nay, Allah is your protector, and He is the best of helpers.
151. Soon shall We cast terror into the hearts of the Unbelievers, for that they
joined companions with Allah, for which He had sent no authority: their abode
will be the Fire: And evil is the home of the wrong-doers!
152. Allah did indeed fulfil His promise to you when ye with His permission Were
about to annihilate your enemy,-until ye flinched and fell to disputing about
the order, and disobeyed it after He brought you in sight [of the booty] which
ye covet. Among you are some that hanker after this world and some that desire

the Hereafter. Then did He divert you from your foes in order to test you but He
forgave you: For Allah is full of grace to those who believe.
153. Behold! ye were climbing up the high ground, without even casting a side
glance at any one, and the Messenger in your rear was calling you back. There

did Allah give you one distress after another by way of requital, to teach you
not to grieve for [the booty] that had escaped you and for [the ill] that had befallen you. For Allah is well aware of all that ye do.
154. After [the excitement] of the distress, He sent down calm on a band of you
overcome with slumber, while another band was stirred to anxiety by their own feelings, Moved by wrong suspicions of Allah-suspicions due to ignorance. They
said: "What affair is this of ours?" Say thou: "Indeed, this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say
[to themselves]: "If we had had anything to do with this affair, We should not
have been in the slaughter here." Say: "Even if you had remained in your homes,
those for whom death was decreed would certainly have gone forth to the place of
their death"; but [all this was] that Allah might test what is in your breasts
and purge what is in your hearts. For Allah knoweth well the secrets of your hearts.
155. Those of you who turned back on the day the two hosts Met,-it was Satan who
caused them to fail, because of some [evil] they had done. But Allah Has blotted
out [their fault]: For Allah is Oft-Forgiving, Most Forbearing.
156. O ye who believe! Be not like the Unbelievers, who say of their brethren,
when they are travelling through the Earth or engaged in fighting: "If they had
stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death, and Allah sees well all that ye do.
157. And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass.
158. And if ye die, or are slain, Lo! it is unto Allah that ye are brought together.
159. It is part of the Mercy of Allah that thou dost deal gently with them Wert
thou severe or harsh-hearted, they would have broken away from about thee: so pass over [Their faults], and ask for [Allah's] forgiveness for them; and consult them in affairs [of moment]. Then, when thou hast Taken a decision put
thy trust in Allah. For Allah loves those who put their trust [in Him].
160. If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? in Allah, then, Let believers put their trust.
161. No prophet could [ever] be false to his trust. If any person is so false,
He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due,- whatever it earned,- and none shall be dealt with
unjustly.
162. Is the man who follows the good pleasure of Allah Like the man who draws on
himself the wrath of Allah, and whose abode is in Hell?- A woeful refuge!

163. They are in varying gardens in the sight of Allah, and Allah sees well all
that they do.
164. Allah did confer a great favour on the believers when He sent among them a
messenger from among themselves, rehearsing unto them the Signs of Allah,
sanctifying them, and instructing them in Scripture and Wisdom, while, before
that, they had been in manifest error.
32
165. What! When a single disaster smites you, although ye smote [your enemies]
with one twice as great, do ye say?- "Whence is this?" Say [to them]: "It is
from yourselves: For Allah hath power over all things."
166. What ye suffered on the day the two armies Met, was with the leave of
Allah, in order that He might test the believers,-
167. And the Hypocrites also. These were told: "Come, fight in the way of
Allah,
or [at least] drive [The foe from your city]." They said: "Had we known how to
fight, we should certainly have followed you." They were that day nearer to
Unbelief than to Faith, saying with their lips what was not in their hearts but
Allah hath full knowledge of all they conceal.
168. [They are] the ones that say, [of their brethren slain], while they
themselves sit [at ease]: "If only they had listened to us they would not have
been slain." Say: "Avert death from your own selves, if ye speak the truth."
169. Think not of those who are slain in Allah's way as dead. Nay, they live,
finding their sustenance in the presence of their Lord;
170. They rejoice in the bounty provided by Allah: And with regard to those left
behind, who have not yet joined them [in their bliss], the [Martyrs] glory in
the fact that on them is no fear, nor have they [cause to] grieve.
171. They glory in the Grace and the bounty from Allah, and in the fact that
Allah suffereth not the reward of the Faithful to be lost [in the least].
172. Of those who answered the call of Allah and the Messenger, even after being
wounded, those who do right and refrain from wrong have a great reward;-
173. Men said to them: "A great army is gathering against you": And frightened
them: But it [only] increased their Faith: They said: "For us Allah sufficeth,
and He is the best disposer of affairs."
174. And they returned with Grace and bounty from Allah: no harm ever touched
them: For they followed the good pleasure of Allah: And Allah is the Lord of
bounties unbounded.
175. It is only the Evil One that suggests to you the fear of his votaries: Be
ye not afraid of them, but fear Me, if ye have Faith.
176. Let not those grieve thee who rush headlong into Unbelief: Not the least
harm will they do to Allah: Allah's plan is that He will give them no portion in
the Hereafter, but a severe punishment.
177. Those who purchase Unbelief at the price of faith,- not the least harm will
they do to Allah, but they will have a grievous punishment.
178. Let not the Unbelievers think that our respite to them is good for

themselves: We grant them respite that they may grow in their iniquity: But they
will have a shameful punishment.
179. Allah will not leave the believers in the state in which ye are now, until
He separates what is evil from what is good nor will He disclose to you the
secrets of the Unseen. But He chooses of His Messengers [For the purpose] whom
He pleases. So believe in Allah. And His messengers: And if ye believe and do
right, ye have a reward without measure.
180. And let not those who covetously withhold of the gifts which Allah Hath
given them of His Grace, think that it is good for them: Nay, it will be the
worse for them: soon shall the things which they covetously withheld be tied to
their necks Like a twisted collar, on the Day of Judgment. To Allah belongs the
heritage of the heavens and the earth; and Allah is well-acquainted with all
that ye do.
33
181. Allah hath heard the taunt of those who say: "Truly, Allah is indigent and
we are rich!"- We shall certainly record their word and [their act] of slaying
the prophets in defiance of right, and We shall say: "Taste ye the penalty of
the Scorching Fire!
182. "This is because of the [unrighteous deeds] which your hands sent on before
ye: For Allah never harms those who serve Him."
183. They [also] said: "Allah took our promise not to believe in an messenger
unless He showed us a sacrifice consumed by Fire [From heaven]." Say: "There
came to you messengers before me, with clear Signs and even with what ye ask
for: why then did ye slay them, if ye speak the truth?"
184. Then if they reject thee, so were rejected messengers before thee, who came
with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.
185. Every soul shall have a taste of death: And only on the Day of Judgment
shall you be paid your full recompense. Only he who is saved far from the Fire
and admitted to the Garden will have attained the object [of Life]: For the life
of this world is but goods and chattels of deception.
186. Ye shall certainly be tried and tested in your possessions and in your
personal selves; and ye shall certainly Hear much that will grieve you, from
those who received the Book before you and from those who worship many gods. But
if ye persevere patiently, and guard against evil,-then that will be a
determining factor in all affairs.
187. And remember Allah took a covenant from the People of the Book, to make it
known and clear to mankind, and not to hide it; but they threw it away behind
their backs, and purchased with it some miserable gain! And vile was the bargain
they made!
188. Think not that those who exult in what they have brought about, and love to
be praised for what they have not done,- think escape the penalty. For them is a

penalty Grievous indeed.
189. To Allah belongeth the dominion of the heavens and the earth; and Allah hath power over all things.
190. Behold! in the creation of the heavens and the earth, and the alternation
of night and day,- there are indeed Signs for men of understanding,-
191. Men who celebrate the praises of Allah, standing, sitting, and lying down
on their sides, and contemplate the [wonders of] creation in the heavens and the
earth, [With the thought]: "Our Lord! not for naught Hast Thou created [all] this! Glory to Thee! Give us salvation from the penalty of the Fire.
192. "Our Lord! any whom Thou dost admit to the Fire, Truly Thou coverest with
shame, and never will wrong-doers Find any helpers!
193. "Our Lord! we have heard the call of one calling [Us] to Faith, 'Believe ye
in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from
us our iniquities, and take to Thyself our souls in the company of the righteous.
194. "Our Lord! Grant us what Thou didst promise unto us through Thine messengers, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise."
195. And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members,
one of another: Those who have left their homes, or been driven out therefrom,
or suffered harm in My Cause, or fought or been slain,- verily, I will blot out
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from them their iniquities, and admit them into Gardens with rivers flowing beneath;- A reward from the presence of Allah, and from His presence is the best
of rewards."
196. Let not the strutting about of the Unbelievers through the land deceive thee:
197. Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed
[To lie on]!
198. On the other hand, for those who fear their Lord, are Gardens, with rivers
flowing beneath; therein are they to dwell [for ever],- a gift from the presence
of Allah; and that which is in the presence of Allah is the best [bliss] for the
righteous.
199. And there are, certainly, among the People of the Book, those who believe
in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain!
For them is a reward with their Lord, and Allah is swift in account.
200. O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.

SURA 4. Nisaa, or The Woman

1. O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered [like seeds] countless men and women;- reverence Allah, through whom ye demand your mutual [rights], and [reverence] the wombs [That bore you]: for Allah ever watches over you.
2. To orphans restore their property [When they reach their age], nor substitute [your] worthless things for [their] good ones; and devour not their substance [by mixing it up] with your won. For this is indeed a great sin.
3. If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly [with them], then only one, or [a captive] that your right hands possess, that will be more suitable, to prevent you from doing injustice.
4. And give the women [on marriage] their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.
5. To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.
6. Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account.
7. From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large,-a determinate share.
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8. But if at the time of division other relatives, or orphans or poor, are present, feed them out of the [property], and speak to them words of kindness and justice.
9. Let those [disposing of an estate] have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate [comfort].
10. Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!
11. Allah [thus] directs you as regards your Children's [Inheritance]: to the

male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half.
For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the [only] heirs, the mother has a
third; if the deceased Left brothers [or sisters] the mother has a sixth. [The
distribution in all cases ['s] after the payment of legacies and debts. Ye know
not whether your parents or your children are nearest to you in benefit. These
are settled portions ordained by Allah; and Allah is All-knowing, Al-wise.
12. In what your wives leave, your share is a half, if they leave no child; but
if they leave a child, ye get a fourth; after payment of legacies and debts. In
what ye leave, their share is a fourth, if ye leave no child; but if ye leave a
child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused [to any one]. Thus is it ordained by Allah;
and Allah is All-knowing, Most Forbearing.
13. Those are limits set by Allah: those who obey Allah and His Messenger will
be admitted to Gardens with rivers flowing beneath, to abide therein [for ever]
and that will be the supreme achievement.
14. But those who disobey Allah and His Messenger and transgress His limits will
be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.
15. If any of your women are guilty of lewdness, Take the evidence of four [Reliable] witnesses from amongst you against them; and if they testify, confine
them to houses until death do claim them, or Allah ordain for them some [other]
way.
16. If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful.
17. Allah accept the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.
18. Of no effect is the repentance of those who continue to do evil, until death
faces one of them, and he says, "Now have I repented indeed;" nor of those who
die rejecting Faith: for them have We prepared a punishment most grievous.
19. O ye who believe! Ye are forbidden to inherit women against their will. Nor
should ye treat them with harshness, that ye may Take away part of the dower ye
have given them,-except where they have been guilty of open lewdness; on the

contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.
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20. But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong?
21. And how could ye take it when ye have gone in unto each other, and they have Taken from you a solemn covenant?
22. And marry not women whom your fathers married,- except what is past: It was shameful and odious,- an abominable custom indeed.
23. Prohibited to you [For marriage] are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers [Who gave you suck], foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- [Those who have been] wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;-
24. Also [prohibited are] women already married, except those whom your right hands possess: Thus hath Allah ordained [Prohibitions] against you: Except for these, all others are lawful, provided ye seek [them in marriage] with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers [at least] as prescribed; but if, after a dower is prescribed, agree Mutually [to vary it], there is no blame on you, and Allah is All-knowing, All-wise.
25. If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This [permission] is for those among you who fear sin; but it is better for you that ye practise self- restraint. And Allah is Oft-forgiving, Most Merciful.
26. Allah doth wish to make clear to you and to show you the ordinances of those before you; and [He doth wish to] turn to you [In Mercy]: And Allah is Allknowing, All-wise.
27. Allah doth wish to Turn to you, but the wish of those who follow their lusts is that ye should turn away [from Him],- far, far away.

28. Allah doth wish to lighten your [difficulties]: For man was created Weak [in
flesh].
29. O ye who believe! Eat not up your property among yourselves in vanities: But
let there be amongst you Traffic and trade by mutual good-will: Nor kill [or
destroy] yourselves: for verily Allah hath been to you Most Merciful!
30. If any do that in rancour and injustice,- soon shall We cast them into the
Fire: And easy it is for Allah.
31. If ye [but] eschew the most heinous of the things which ye are forbidden to
do, We shall expel out of you all the evil in you, and admit you to a gate of
great honour.
32. And in no wise covet those things in which Allah Hath bestowed His gifts
More freely on some of you than on others: To men is allotted what they earn,
and to women what they earn: But ask Allah of His bounty. For Allah hath full
knowledge of all things.
37
33. To [benefit] every one, We have appointed shares and heirs to property left
by parents and relatives. To those, also, to whom your right hand was pledged,
give their due portion. For truly Allah is witness to all things.
34. Men are the protectors and maintainers of women, because Allah has given the
one more [strength] than the other, and because they support them from their
means. Therefore the righteous women are devoutly obedient, and guard in [the
husband's] absence what Allah would have them guard. As to those women on whose
part ye fear disloyalty and ill-conduct, admonish them [first], [Next], refuse
to share their beds, [And last] beat them [lightly]; but if they return to
obedience, seek not against them Means [of annoyance]: For Allah is Most High,
great [above you all].
35. If ye fear a breach between them twain, appoint [two] arbiters, one from his
family, and the other from hers; if they wish for peace, Allah will cause their
reconciliation: For Allah hath full knowledge, and is acquainted with all
things.
36. Serve Allah, and join not any partners with Him; and do good- to parents,
kinsfolk, orphans, those in need, neighbours who are near, neighbours who are
strangers, the companion by your side, the wayfarer [ye meet], and what your
right hands possess: For Allah loveth not the arrogant, the vainglorious;-
37. [Nor] those who are niggardly or enjoin niggardliness on others, or hide the
bounties which Allah hath bestowed on them; for We have prepared, for those who
resist Faith, a punishment that steeps them in contempt;-
38. Not those who spend of their substance, to be seen of men, but have no faith
in Allah and the Last Day: If any take the Evil One for their intimate, what a
dreadful intimate he is!

**39. And what burden Were it on them if they had faith in Allah and in the Last
Day, and they spent out of what Allah hath given them for sustenance? For Allah
hath full knowledge of them.
40. Allah is never unjust in the least degree: If there is any good [done], He
doubleth it, and giveth from His own presence a great reward.
41. How then if We brought from each people a witness, and We brought thee as a
witness against these people!
42. On that day those who reject Faith and disobey the messenger will wish that
the earth Were made one with them: But never will they hide a single fact from
Allah!
43. O ye who believe! Approach not prayers with a mind befogged, until ye can
understand all that ye say,- nor in a state of ceremonial impurity [Except when
travelling on the road], until after washing your whole body. If ye are ill, or
on a journey, or one of you cometh from offices of nature, or ye have been in
contact with women, and ye find no water, then take for yourselves clean sand or
earth, and rub therewith your faces and hands. For Allah doth blot out sins and
forgive again and again.
44. Hast thou not turned Thy vision to those who were given a portion of the
Book? they traffic in error, and wish that ye should lose the right path.
45. But Allah hath full knowledge of your enemies: Allah is enough for a
protector, and Allah is enough for a Helper.
46. Of the Jews there are those who displace words from their [right] places,
and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina";
with a twist of their tongues and a slander to Faith. If only they had said:
"What hear and we obey"; and "Do hear"; and "Do look at us"; it would have been
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better for them, and more proper; but Allah hath cursed them for their Unbelief;
and but few of them will believe.
47. O ye People of the Book! believe in what We have [now] revealed, confirming
what was [already] with you, before We change the face and fame of some [of you]
beyond all recognition, and turn them hindwards, or curse them as We cursed the
Sabbath-breakers, for the decision of Allah Must be carried out.
48. Allah forgiveth not that partners should be set up with Him; but He
forgiveth anything else, to whom He pleaseth; to set up partners with Allah is
to devise a sin Most heinous indeed.
49. Hast thou not turned Thy vision to those who claim sanctity for themselves?
Nay-but Allah Doth sanctify whom He pleaseth. But never will they fail to
receive justice in the least little thing.
50. Behold! how they invent a lie against Allah! but that by itself is a**

manifest sin!
51. Hast thou not turned Thy vision to those who were given a portion of the Book? they believe in sorcery and Evil, and say to the Unbelievers that they are better guided in the [right] way Than the believers!
52. They are [men] whom Allah hath cursed: And those whom Allah Hath cursed, thou wilt find, have no one to help.
53. Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men?
54. Or do they envy mankind for what Allah hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.
55. Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire.
56. Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.
57. But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.
58. Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.
59. O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.
60. Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their [real] wish is to resort together for judgment [in their disputes] to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away [from the right].
61. When it is said to them: "Come to what Allah hath revealed, and to the Messenger": Thou seest the Hypocrites avert their faces from thee in disgust.
39
62. How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? Then their come to thee, swearing by Allah: "We meant no more than good-will and conciliation!"
63. Those men,-Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.
64. We sent not a messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them,

they would have found Allah indeed Oft-returning, Most Merciful.
65. But no, by the Lord, they can have no [real] Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.
66. If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: But if they had done what they were [actually] told, it would have been best for them, and would have gone farthest
to strengthen their [faith];
67. And We should then have given them from our presence a great reward;
68. And We should have shown them the Straight Way.
69. All who obey Allah and the messenger are in the company of those on whom is
the Grace of Allah,- of the prophets [who teach], the sincere [lovers of Truth],
the witnesses [who testify], and the Righteous [who do good]: Ah! what a beautiful fellowship!
70. Such is the bounty from Allah: And sufficient is it that Allah knoweth all.
71. O ye who believe! Take your precautions, and either go forth in parties or
go forth all together.
72. There are certainly among you men who would tarry behind: If a misfortune befalls you, they say: "Allah did favour us in that we were not present among them."
73. But if good fortune comes to you from Allah, they would be sure to say - as
if there had never been Ties of affection between you and them - "Oh! I wish I
had been with them; a fine thing should I then have made of it!"
74. Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah,- whether he is slain
or gets victory - Soon shall We give him a reward of great [value].
75. And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated [and oppressed]?- Men, women, and children, whose cry is:
"Our Lord! Rescue us from this town, whose people are oppressors; and raise for
us from thee one who will protect; and raise for us from thee one who will help!"
76. Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.
77. Hast thou not turned Thy vision to those who were told to hold back their hands [from fight] but establish regular prayers and spend in regular charity?
When [at length] the order for fighting was issued to them, behold! a section of
them feared men as - or even more than - they should have feared Allah: They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our [natural] term, near [enough]?" Say: "Short is the enjoyment of
40
this world: the Hereafter is the best for those who do right: Never will ye be
dealt with unjustly in the very least!

78. "Wherever ye are, death will find you out, even if ye are in towers built up
strong and high!" If some good befalls them, they say, "This is from Allah"; but
if evil, they say, "This is from thee" [O Prophet]. Say: "All things are from
Allah." But what hath come to these people, that they fail to understand a
single fact?
79. Whatever good, [O man!] happens to thee, is from Allah; but whatever evil
happens to thee, is from thy [own] soul. and We have sent thee as a messenger to
[instruct] mankind. And enough is Allah for a witness.
80. He who obeys the Messenger, obeys Allah: But if any turn away, We have not
sent thee to watch over their [evil deeds].
81. They have "Obedience" on their lips; but when they leave thee, a section of
them Meditate all night on things very different from what thou tellest them.
But Allah records their nightly [plots]: So keep clear of them, and put thy
trust in Allah, and enough is Allah as a disposer of affairs.
82. Do they not consider the Qur'an [with care]? Had it been from other Than
Allah, they would surely have found therein Much discrepancy.
83. When there comes to them some matter touching [Public] safety or fear, they
divulge it. If they had only referred it to the Messenger, or to those charged
with authority among them, the proper investigators would have Tested it from
them [direct]. Were it not for the Grace and Mercy of Allah unto you, all but a
few of you would have fallen into the clutches of Satan.
84. Then fight in Allah's cause - Thou art held responsible only for thyself -
and rouse the believers. It may be that Allah will restrain the fury of the
Unbelievers; for Allah is the strongest in might and in punishment.
85. Whoever recommends and helps a good cause becomes a partner therein: And
whoever recommends and helps an evil cause, shares in its burden: And Allah hath
power over all things.
86. When a [courteous] greeting is offered you, meet it with a greeting still
more courteous, or [at least] of equal courtesy. Allah takes careful account of
all things.
87. Allah! There is no god but He: of a surety He will gather you together
against the Day of Judgment, about which there is no doubt. And whose word can
be truer than Allah's?
88. Why should ye be divided into two parties about the Hypocrites? Allah hath
upset them for their [evil] deeds. Would ye guide those whom Allah hath thrown
out of the Way? For those whom Allah hath thrown out of the Way, never shalt
thou find the Way.
89. They but wish that ye should reject Faith, as they do, and thus be on the
same footing [as they]: But take not friends from their ranks until they flee in
the way of Allah [From what is forbidden]. But if they turn renegades, seize
them and slay them wherever ye find them; and [in any case] take no friends or

helpers from their ranks;-
90. Except those who join a group between whom and you there is a treaty [of peace], or those who approach you with hearts restraining them from fighting you
as well as fighting their own people. If Allah had pleased, He could have given
them power over you, and they would have fought you: Therefore if they withdraw
from you but fight you not, and [instead] send you [Guarantees of] peace, then
Allah Hath opened no way for you [to war against them].
41
91. Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto:
if they withdraw not from you nor give you [guarantees] of peace besides restraining their hands, seize them and slay them wherever ye get them: In their
case We have provided you with a clear argument against them.
92. Never should a believer kill a believer; but [If it so happens] by mistake,
[Compensation is due]: If one [so] kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave [Is enough]. If he
belonged to a people with whom ye have treaty of Mutual alliance, compensation
should be paid to his family, and a believing slave be freed. For those who find
this beyond their means, [is prescribed] a fast for two months running: by way
of repentance to Allah: for Allah hath all knowledge and all wisdom.
93. If a man kills a believer intentionally, his recompense is Hell, to abide therein [For ever]: And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.
94. O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "Thou art none of
a believer!" Coveting the perishable goods of this life: with Allah are profits
and spoils abundant. Even thus were ye yourselves before, till Allah conferred
on you His favours: Therefore carefully investigate. For Allah is well aware of
all that ye do.
95. Not equal are those believers who sit [at home] and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit [at home]. Unto all [in Faith] Hath Allah promised good: But those who strive and fight Hath He distinguished
above those who sit [at home] by a special reward,-
96. Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.
97. When angels take the souls of those who die in sin against their souls, they

say: "In what [plight] Were ye?" They reply: "Weak and oppressed Were we in the
earth." They say: "Was not the earth of Allah spacious enough for you to move
yourselves away [From evil]?" Such men will find their abode in Hell,- What an
evil refuge! -
98. Except those who are [really] weak and oppressed - men, women, and children
- who have no means in their power, nor [a guide-post] to their way.
99. For these, there is hope that Allah will forgive: For Allah doth blot out
[sins] and forgive again and again.
100. He who forsakes his home in the cause of Allah, finds in the earth Many a
refuge, wide and spacious: Should he die as a refugee from home for Allah and
His Messenger, His reward becomes due and sure with Allah: And Allah is Oftforgiving,
Most Merciful.
101. When ye travel through the earth, there is no blame on you if ye shorten
your prayers, for fear the Unbelievers May attack you: For the Unbelievers are
unto you open enemies.
102. When thou [O Messenger] art with them, and standest to lead them in prayer,
Let one party of them stand up [in prayer] with thee, Taking their arms with
them: When they finish their prostrations, let them Take their position in the
rear. And let the other party come up which hath not yet prayed - and let them

pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish,
if ye were negligent of your arms and your baggage, to assault you in a single
rush. But there is no blame on you if ye put away your arms because of the
inconvenience of rain or because ye are ill; but take [every] precaution for
yourselves. For the Unbelievers Allah hath prepared a humiliating punishment.
103. When ye pass [Congregational] prayers, celebrate Allah's praises, standing,
sitting down, or lying down on your sides; but when ye are free from danger, set
up Regular Prayers: For such prayers are enjoined on believers at stated times.
104. And slacken not in following up the enemy: If ye are suffering hardships,
they are suffering similar hardships; but ye have Hope from Allah, while they
have none. And Allah is full of knowledge and wisdom.
105. We have sent down to thee the Book in truth, that thou mightest judge
between men, as guided by Allah: so be not [used] as an advocate by those who
betray their trust;
106. But seek the forgiveness of Allah; for Allah is Oft-forgiving, Most Merciful.
107. Contend not on behalf of such as betray their own souls; for Allah loveth
not one given to perfidy and crime:
108. They may hide [Their crimes] from men, but they cannot hide [Them] from
Allah, seeing that He is in their midst when they plot by night, in words that

He cannot approve: And Allah Doth compass round all that they do.
109. Ah! These are the sort of men on whose behalf ye may contend in this world;
but who will contend with Allah on their behalf on the Day of Judgment, or who
will carry their affairs through?
110. If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.
111. And if any one earns sin. he earns it against His own soul: for Allah is full of knowledge and wisdom.
112. But if any one earns a fault or a sin and throws it on to one that is innocent, He carries [on himself] [Both] a falsehood and a flagrant sin.
113. But for the Grace of Allah to thee and his Mercy, a party of them would certainly have plotted to lead thee astray. But [in fact] they will only Lead their own souls astray, and to thee they can do no harm in the least. For Allah
hath sent down to thee the Book and wisdom and taught thee what thou Knewest not
[before]: And great is the Grace of Allah unto thee.
114. In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, [Secrecy is permissible]: To him who does this, seeking the good pleasure of Allah, We shall
soon give a reward of the highest [value].
115. If anyone contends with the Messenger even after guidance has been plainly
conveyed to him, and follows a path other than that becoming to men of Faith, We
shall leave him in the path he has chosen, and land him in Hell,- what an evil
refuge!
116. Allah forgiveth not [The sin of] joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with
Allah, Hath strayed far, far away [from the right].
117. [The Pagans], leaving Him, call but upon female deities: They call but upon
Satan the persistent rebel!
43
118. Allah did curse him, but he said: "I will take of Thy servants a portion Marked off;
119. "I will mislead them, and I will create in them false desires; I will order
them to slit the ears of cattle, and to deface the [fair] nature created by Allah." Whoever, forsaking Allah, takes Satan for a friend, hath of a surety suffered a loss that is manifest.
120. Satan makes them promises, and creates in them false desires; but Satan’s
promises are nothing but deception.
121. They [his dupes] will have their dwelling in Hell, and from it they will find no way of escape.
122. But those who believe and do deeds of righteousness,- we shall soon admit
them to gardens, with rivers flowing beneath,-to dwell therein for ever. Allah's
promise is the truth, and whose word can be truer than Allah's?
123. Not your desires, nor those of the People of the Book [can prevail]:

whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.
124. If any do deeds of righteousness,- be they male or female - and have faith,
they will enter Heaven, and not the least injustice will be done to them.
125. Who can be better in religion than one who submits his whole self to Allah,
does good, and follows the way of Abraham the true in Faith? For Allah did take
Abraham for a friend.
126. But to Allah belong all things in the heavens and on earth: And He it is that Encompasseth all things.
127. They ask thy instruction concerning the women say: Allah doth instruct you
about them: And [remember] what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and
yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed
which ye do, but Allah is well-acquainted therewith.
128. If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye
do good and practise self-restraint, Allah is well-acquainted with all that ye
do.
129. Ye are never able to be fair and just as between women, even if it is your
ardent desire: But turn not away [from a woman] altogether, so as to leave her
[as it were] hanging [in the air]. If ye come to a friendly understanding, and
practise self-restraint, Allah is Oft-forgiving, Most Merciful.
130. But if they disagree [and must part], Allah will provide abundance for all
from His all-reaching bounty: for Allah is He that careth for all and is Wise.
131. To Allah belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you [o Muslims] to fear Allah.
But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.
132. Yea, unto Allah belong all things in the heavens and on earth, and enough
is Allah to carry through all affairs.
133. If it were His will, He could destroy you, o mankind, and create another race; for He hath power this to do.
44
134. If any one desires a reward in this life, in Allah's [gift] is the reward
[both] of this life and of the hereafter: for Allah is He that heareth and seeth
[all things].
135. O ye who believe! stand out firmly for justice, as witnesses to Allah, even

as against yourselves, or your parents, or your kin, and whether it be [against]
rich or poor: for Allah can best protect both. Follow not the lusts [of your hearts], lest ye swerve, and if ye distort [justice] or decline to do justice,
verily Allah is well-acquainted with all that ye do.
136. O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before [him]. Any who denieth Allah, His angels, His Books, His Messengers, and
the Day of Judgment, hath gone far, far astray.
137. Those who believe, then reject faith, then believe [again] and [again] reject faith, and go on increasing in unbelief,- Allah will not forgive them nor
guide them nor guide them on the way.
138. To the Hypocrites give the glad tidings that there is for them [but] a grievous penalty;-
139. Yea, to those who take for friends unbelievers rather than believers: is it
honour they seek among them? Nay,- all honour is with Allah.
140. Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell:-
141. [These are] the ones who wait and watch about you: if ye do gain a victory
from Allah, they say: "Were we not with you?"- but if the unbelievers gain a success, they say [to them]: "Did we not gain an advantage over you, and did we
not guard you from the believers?" but Allah will judge betwixt you on the Day
of Judgment. And never will Allah grant to the unbelievers a way [to triumphs]
over the believers.
142. The Hypocrites - they think they are over-reaching Allah, but He will overreach
them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance;
143. [They are] distracted in mind even in the midst of it,- being [sincerely]
for neither one group nor for another whom Allah leaves straying,- never wilt thou find for him the way.
144. O ye who believe! Take not for friends unbelievers rather than believers:
Do ye wish to offer Allah an open proof against yourselves?
145. The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them;-
146. Except for those who repent, mend [their lives] hold fast to Allah, and purify their religion as in Allah's sight: if so they will be [numbered] with the believers. And soon will Allah grant to the believers a reward of immense value.
147. What can Allah gain by your punishment, if ye are grateful and ye believe?
Nay, it is Allah that recogniseth [all good], and knoweth all things.
148. Allah loveth not that evil should be noised abroad in public speech, except
where injustice hath been done; for Allah is He who heareth and knoweth all

things.
45
149. Whether ye publish a good deed or conceal it or cover evil with pardon,
verily Allah doth blot out [sins] and hath power [in the judgment of values].
150. Those who deny Allah and His messengers, and [those who] wish to
separate
Allah from His messengers, saying: "We believe in some but reject others":
And
[those who] wish to take a course midway,-
151. They are in truth [equally] unbelievers; and we have prepared for
unbelievers a humiliating punishment.
152. To those who believe in Allah and His messengers and make no distinction
between any of the messengers, we shall soon give their [due] rewards: for
Allah
is Oft-forgiving, Most Merciful.
153. The people of the Book ask thee to cause a book to descend to them from
heaven: Indeed they asked Moses for an even greater [miracle], for they said:
"Show us Allah in public," but they were dazed for their presumption, with
thunder and lightning. Yet they worshipped the calf even after clear signs
had
come to them; even so we forgave them; and gave Moses manifest proofs of
authority.
154. And for their covenant we raised over them [the towering height] of
Mount
[Sinai]; and [on another occasion] we said: "Enter the gate with humility";
and
[once again] we commanded them: "Transgress not in the matter of the
sabbath."
And we took from them a solemn covenant.
155. [They have incurred divine displeasure]: In that they broke their
covenant;
that they rejected the signs of Allah; that they slew the Messengers in
defiance
of right; that they said, "Our hearts are the wrappings [which preserve
Allah's
Word; We need no more]";- Nay, Allah hath set the seal on their hearts for
their
blasphemy, and little is it they believe;-
156. That they rejected Faith; that they uttered against Mary a grave false
charge;
157. That they said [in boast], "We killed Christ Jesus the son of Mary, the
Messenger of Allah";- but they killed him not, nor crucified him, but so it
was
made to appear to them, and those who differ therein are full of doubts, with
no
[certain] knowledge, but only conjecture to follow, for of a surety they
killed
him not:-
158. Nay, Allah raised him up unto Himself; and Allah is Exalted in Power,
Wise;-
159. And there is none of the People of the Book but must believe in him
before
his death; and on the Day of Judgment he will be a witness against them;-
160. For the iniquity of the Jews We made unlawful for them certain [foods]
good
and wholesome which had been lawful for them;- in that they hindered many
from

Allah's Way;-
161. That they took usury, though they were forbidden; and that they devoured men's substance wrongfully;- we have prepared for those among them who reject faith a grievous punishment.
162. But those among them who are well-grounded in knowledge, and the believers,
believe in what hath been revealed to thee and what was revealed before thee: And [especially] those who establish regular prayer and practise regular charity
and believe in Allah and in the Last Day: To them shall We soon give a great reward.
46
163. We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes,
to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.
164. Of some messengers We have already told thee the story; of others We have
not;- and to Moses Allah spoke direct;-
165. Messengers who gave good news as well as warning, that mankind, after [the
coming] of the messengers, should have no plea against Allah: For Allah is Exalted in Power, Wise.
166. But Allah beareth witness that what He hath sent unto thee He hath sent from His [own] knowledge, and the angels bear witness: But enough is Allah for a
witness.
167. Those who reject Faith and keep off [men] from the way of Allah, have verily strayed far, far away from the Path.
168. Those who reject Faith and do wrong,- Allah will not forgive them nor guide
them to any way-
169. Except the way of Hell, to dwell therein for ever. And this to Allah is easy.
170. O Mankind! The Messenger hath come to you in truth from Allah: believe in
him: It is best for you. But if ye reject Faith, to Allah belong all things in
the heavens and on earth: And Allah is All-knowing, All-wise.
171. O People of the Book! Commit no excesses in your religion: Nor say of Allah
aught but the truth. Christ Jesus the son of Mary was [no more than] a messenger
of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from
Him: so believe in Allah and His messengers. Say not "Trinity" : desist: it will
be better for you: for Allah is one Allah: Glory be to Him: [far exalted is He]
above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.
172. Christ disdaineth nor to serve and worship Allah, nor do the angels, those
nearest [to Allah]: those who disdain His worship and are arrogant,-He will gather them all together unto Himself to [answer].
173. But to those who believe and do deeds of righteousness, He will give their

[due] rewards,- and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides Allah, any to protect or help them.
174. O mankind! verily there hath come to you a convincing proof from your Lord:
For We have sent unto you a light [that is] manifest.
175. Then those who believe in Allah, and hold fast to Him,- soon will He admit
them to mercy and grace from Himself, and guide them to Himself by a straight way.
176. They ask thee for a legal decision. Say: Allah directs [thus] about those
who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If [such a
deceased was] a woman, who left no child, Her brother takes her inheritance: If
there are two sisters, they shall have two-thirds of the inheritance [between them]: if there are brothers and sisters, [they share], the male having twice the share of the female. Thus doth Allah make clear to you [His law], lest ye err. And Allah hath knowledge of all things.
47

SURA 5. Maida, or the Table Spread

1. O ye who believe! Fulfill (all) obligations.
2. Lawful unto you (for food) are all four-footed animals with the exceptions named: But animals of the chase are forbidden while ye are in the Sacred Precincts or in pilgrim garb: For Allah doth command according to His Will and
Plan.
3. O ye who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the Sacred House, seeking of the bounty and good pleasure of their Lord. But when ye are clear of
the Sacred Precincts and of pilgrim garb, ye may hunt and let not the hatred of
some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness
and piety, but help ye not one another in sin and rancor: Fear Allah: For Allah
is strict in punishment.
4. Forbidden to you (for food) are: Dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (alters); (forbidden) also is the division (of meat) by raffling with arrows: That is impiety. This day have those who reject Faith given up all hope
of your religion: Yet fear them not but fear Me. This day have I perfected your
religion for you, completed My favor upon you, and have chosen for you Islam as
your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving, Most Merciful.

5. They ask thee what is lawful to them (as food). Say: Lawful unto you are (all) things good and pure and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah: Eat what they catch for you, but pronounce the name of Allah over it: And fear Allah; for Allah is swift in taking account.
6. This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, -- when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues. If any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good.
7. O ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete His favor to you, that ye may be grateful.
8. And call in remembrance the favor of Allah unto you, and his Covenant, which he ratified with you, when ye said: "We hear and we obey": And fear Allah, for Allah knoweth well the secrets of your hearts.
9. O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from

justice. Be just: That is next to Piety: And fear Allah. For Allah is well acquainted with all that ye do.
10. To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.
11. Those who reject faith and deny Our Signs will be Companions of Hellfire.
12. O ye who believe! Call in remembrance the favor of Allah unto you when certain men formed the design to stretch out their hands against you, but (Allah) held back their hands from you: So fear Allah. And on Allah let Believers put (all) their trust.
13. Allah did aforetime take a Covenant from the Children of Israel, and We appointed twelve captains among them. And Allah said: "I am with you: If ye (but) establish regular Prayers, practice regular Charity, believe in My apostles, honor and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to Gardens with rivers flowing

beneath; but if any of you, after this, resisteth faith, he hath truly wandered
from the path of rectitude."
14. But because of their breach of their Covenant, We cursed them, and made their hearts grow hard: They change the words from their (right) places and forget a good part of the Message that was sent them, nor wilt thou cease to find them--barring a few--ever bent on (new) deceits: But forgive them, and overlook (their misdeeds): For Allah loveth those who are kind.
15. From those, too, who call themselves Christians, We did take a Covenant, but
they forgot a good part of the Message that was sent them: So We estranged them,
with enmity and hatred between one and the other, to the Day of Judgment. And soon will Allah show them what it is they have done.
16. O People of the Book! There hath come to you our Apostle, revealing to you
much that ye used to hide in the Book, and passing over much (that is now unnecessary):
17. There hath come to you from Allah a (new) light and a perspicuous Book, --
18. Wherewith Allah guideth all who seek His good pleasure to ways of peace and
safety, and leadeth them out of darkness, by His Will, unto the light, --
guideth them to a Path that is Straight.
19. In blasphemy indeed are those that say that Allah is Christ the son of Mary.
Say "Who then hath the least power against Allah, if His Will were to destroy Christ the son of Mary, his mother, and all--every one that is on the earth? For
to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things."
20. (Both) the Jews and the Christians say: "We are the sons of Allah, and His
beloved." Say: "Why then doth He punish you for your sins? Nay, ye are but men,
--of the men He hath created: He forgiveth whom He pleaseth. And He punisheth whom He pleaseth: And to Allah belongeth the dominion of the heavens and the earth, and all that is between: And unto Him is the final goal (of all)."
21. O People of the Book! Now hath come unto you, making (things) clear unto you, our Apostle, after the break in (the series of) our apostles, lest ye should say: "There came unto us no bringer of glad tidings and no warner (from
evil)": But now hath come unto you a bringer of glad tidings and a warner (from
evil). And Allah hath power over all things.
22. Remember Moses said to his people: "O my People! Call in remembrance the favor of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples."

23. "O my People! Enter the holy land which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin."
24. They said: "O Moses! In this land are a people of exceeding strength: Never
shall we enter it until they leave it: If (once) they leave, then shall we enter."
25. (But) among (their) Allah-fearing men were two on whom Allah had bestowed

**His grace: They said: "Assault them at the (proper) Gate: When once ye are in,
victory will be yours;
26. But on Allah put your trust if ye have faith."
27. They said: "O Moses! While they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit
here (and watch)."
28. He said: "O my Lord! I have power only over myself and my brother: So separate us from this rebellious people!"
29. Allah said: "Therefore will the land be out of their reach for forty years:
In distraction will they wander through the land: But sorrow thou not over these
rebellious people.
30. Recite to them the truth of the story of the two sons of Adam. Behold! They
each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee." "Surely," Said the former, "Allah doth accept of the sacrifice of those who are righteous."
31. "If thou dost stretch thy hand against me, to slay me, it is not for me to
stretch my hand against thee to slay thee: For I do fear Allah, the Cherisher of
the Worlds."
32. "For me, I intend to let thee draw on thyself my sin as well as thine, for
thou wilt be among the Companions of the Fire, and that is the reward of those
who do wrong."
33. The (selfish) soul of the other led him to the murder of his brother: He murdered him, and became (himself) one of the lost ones.
34. Then Allah sent a raven, who scratched the ground, to show him how to hide
the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" Then he became full of regrets--
35. On that account: We ordained for the Children of Israel that if any one slew
a person--unless it be for murder or for spreading mischief in the land- -it would be as if he slew the whole people: And if any one saved a life, it would
be as if he saved the life of the whole people. Then although there came to them
Our Apostles with Clear Signs, yet, even after that, many of them continued to
commit excesses in the land.
36. The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is: Execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile
from the land: That is their disgrace in this world, and a heavy punishment is
theirs in the Hereafter;
37. Except for those who repent before they fall into your power: In that case,
know that Allah is Oft-Forgiving, Most Merciful.**

38. O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: That ye may prosper.
50
39. As to those who reject Faith, --if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them. Theirs would be a grievous Penalty.
40. Their wish will be to get out of the Fire, but never will they get out therefrom: Their Penalty will be one that endures.
41. As to the thief. Male or female, cut off his or her hands: A punishment by way of example, from Allah, for their crime: And Allah is Exalted in Power.
42. But if the thief repent after his crime, and amend his conduct, Allah turneth to him in forgiveness; for Allah is Oft-Forgiving, Most Merciful.
43. Knowest thou not that to Allah (alone) belongeth the dominion of the heavens and the earth? He punisheth whom He pleaseth, and He forgiveth whom He pleaseth:
And Allah hath power over all things.
44. O Apostle! Let not those grieve thee, who race each other into Unbelief: (Whether it be) among those who say "We believe" with their lips but whose hearts have no faith; or it be among the Jews, --men who will listen to any lie, --will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: They say, "If ye are given this, take it, but if not, beware!" If any one's trial is intended by Allah, thou hast no authority in the least for him against Allah. For such--it is not Allah's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment.
45. (They are fond of) listening to falsehood, of devouring anything forbidden.
If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah loveth those who judge in equity.
46. But why do they come to thee for decision, when they have (their own) law before them? --Therein is the (plain) command of Allah; yet even after that, they would turn away. For they are not (really) People of Faith.
47. It was We who revealed the Law (to Moses): Therein was guidance and light.
By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) to Allah's Will, by the Rabbis and the Doctors of Law: For to them was entrusted the protection of Allah's Book, and they were witnesses thereto: Therefore fear not men, but fear Me, and sell not My signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.
48. We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (no

better than) wrongdoers.
49. And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: Therein was guidance and light, and confirmation of the Law that had come before him: A guidance and an admonition to those who fear Allah.
50. Let the People of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.
51. To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: So judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath
51
come to thee. To each among you have We prescribed a Law and an Open way. If Allah had so willed, he would have made you a single People, but (His Plan is) to test you in what He hath given you: So strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute;
52. And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crimes it is Allah's purpose to punish them. And truly most men are rebellious.
53. Do they then seek after a judgment of (the Days of) Ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?
54. O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.
55. Those in whose hearts is a disease--thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster."
Ah! Perhaps Allah will give (thee) victory, or a decision according to His Will.
Then will they repent of the thoughts, which they secretly harbored in their hearts.
56. And those who believe will say: "Are these the men who swore their strongest oaths by Allah, that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin.
57. O ye who believe! If any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him, --Lowly with the

Believers, Mighty against the Rejecters, Fighting in the Way of Allah, and never
afraid of the reproaches of such as find fault. That is the Grace of Allah,
which He will bestow on whom He pleaseth. And Allah encompasseth all, and He
knoweth all things.
58. Your (real) friends are (no less than) Allah, His Apostle, and the
(Fellowship of) Believers, --those who establish regular prayers and regular
charity, and they bow down humbly (in worship).
59. As to those who turn (for friendship) to Allah, His Apostle, and the
(Fellowship of) Believers, --it is the Fellowship of Allah that must certainly
triumph.
60. O ye who believe! Take not for friends and protectors those who take your
religion for a mockery or sport, --whether among those who received the
Scripture before you, or among those who reject Faith; but fear ye Allah, if ye
have Faith (indeed).
61. When ye proclaim your call to prayer, they take it (but) as mockery and
sport; that is because they are a people without understanding.
62. Say: "O People of the Book! Do ye disapprove of us for no other reason than
that we believe in Allah, and the revelation that hath come to us and that which
came before (us), and (perhaps) that most of you are rebellious and disobedient?"
63. Say: "Shall I point out to you something much worse than this, (as judged)
by the treatment it received from Allah? Those who incurred the curse of Allah
and His wrath, those of whom some He transformed into apes and swine, those who

worshipped Evil; --these are (many times) worse in rank, and far more astray
from the even Path!"
64. When they come to thee, they say: "We believe": But in fact they enter with
a mind against Faith, and they go out with the same. But Allah knoweth fully all
that they hide.
65. Many of them dost thou see, racing each other in sin and rancor, and their
eating of things forbidden. Evil indeed are the things that they do.
66. Why do not the Rabbis and the doctors of law forbid them from their (habit
of) uttering sinful words and eating things forbidden? Evil indeed are their
works.
67. The Jews say: "Allah's hand is tied up." Be their hands tied up and be they
accursed for the (blasphemy) they utter. Nay, both His hands are widely
outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the
revelation that cometh to thee from Allah increaseth in most of them their
obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred
till the Day of Judgment. Every time they kindle the fire of war, Allah doth
extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth
not those who do mischief.

68. If only the People of the Book had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to Gardens of Bliss.
69. If only they had stood fast by the Law, the Gospel, and all the revelation
that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course: But many of them follow a course that is evil.
70. O Apostle! Proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled His Mission. And Allah
will defend thee from men (who mean mischief). For Allah guideth not those who
reject Faith.
71. Say: "O People of the Book! Ye have no ground to stand upon unless ye stand
fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow
thou not over (these) people without Faith.
72. Those who believe (in the Koran), those who follow the Jewish (scriptures),
and the Sabians and the Christians, --any who believe in Allah and the Last Day,
and work righteousness, --on them shall be no fear, nor shall they grieve.
73. We took the Covenant of the Children of Israel and sent them apostles. Every
time there came to them an apostle with what they themselves desired not-- some
(of these) they called impostors, and some they (go so far as to) slay.
74. They thought there would be no trial (or punishment); so they became blind
and deaf; yet Allah (in mercy) turned to them; yet again many of them became blind and deaf. But Allah sees well all that they do.
75. They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! Worship Allah, my Lord and your Lord" Whoever joins other gods with Allah, --Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrongdoers be no one to help.
76. They do blaspheme who say: Allah is one of three in a Trinity: For there is
no god except One God. If they desist not from their word (of blasphemy), verily
a grievous penalty will befall the blasphemers among them.
53
77. Why turn they not to Allah, and seek His forgiveness? For Allah is Oft-Forgiving, Most Merciful.
78. Christ the son of Mary was no more than an Apostle; many were the apostles
that passed away before him. His mother was a woman of truth. They had both to
eat their (daily) food. See how Allah doth make His Signs clear to them; yet see
in what ways they are deluded away from the truth!
79. Say: "Will ye worship besides Allah, something which hath no power either to

harm or benefit you? But Allah, --He it is that heareth and knoweth all things."
80. Say: "O People of the Book! Exceed not in your religion the bounds (of what
is proper), trespassing beyond the truth, nor follow the vain desires of people
who went wrong in times gone by, --who misled many, and strayed (themselves)
from the even way.
81. Curses were pronounced on those among the Children of Israel who rejected
Faith, by the tongue of David and of Jesus the son of Mary: Because they
disobeyed and persisted in excesses.
82. Nor did they (usually) forbid one another the iniquities which they
committed: Evil indeed were the deeds which they did.
83. Thou seest many of them turning in friendship to the Unbelievers. Evil
indeed are (the works) which their souls have sent forward before them (with the
result), that Allah's wrath is on them, and in torment will they abide.
84. If only they had believed in Allah, in the Apostle, and in what hath been
revealed to him, never would they have taken them for friends and protectors,
but most of them are rebellious wrongdoers.
85. Strongest among men in enmity to the Believers wilt thou find the Jews and
Pagans; and nearest among them in love to the Believers wilt thou find those who
say, "We are Christians": Because amongst these are men devoted to learning and
men who have renounced the world, and they are not arrogant.
86. And when they listen to the revelation received by the Apostle, thou wilt
see their eyes overflowing with tears, for they recognize the truth: They pray:
"Our Lord! We believe; write us down among the witnesses."
87. "What cause can we have not to believe in Allah and the truth which has come
to us, seeing that we long for our Lord to admit us to the company of the
righteous?"
88. And for this their prayer hath Allah rewarded them with Gardens, with rivers
flowing underneath, --their eternal home. Such is the recompense of those who do
good.
89. But those who reject Faith and belie Our Signs, --they shall be Companions
of Hellfire.
90. O ye who Believe! Make not unlawful the good things which Allah hath made
lawful for you, but commit no excess: For Allah loveth not those given to
excess.
91. Eat of the things which Allah hath provided for you, lawful and good; but
fear Allah, in Whom ye believe.
92. Allah will not call you to account for what is futile in your oaths, but He
will call you to account for your deliberate oaths: For expiation, feed ten
indigent persons, on a scale of the average for the food of your families; or
clothe them; or give a slave his freedom. If that is beyond your means, fast for
three days. That is the expiation for the oaths ye have sworn. But keep to your
oaths. Thus doth Allah make clear to you His Signs, that ye may be grateful.

93. O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, --of Satan's handiwork: Eschew such
(abomination), that ye may prosper.
94. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from
prayer: Will ye not then abstain?
95. Obey Allah, and obey the Apostle, and beware (of evil): If ye do turn back,
know ye that it is Our Apostle's duty to proclaim (the Message) in the clearest
manner.
96. On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe,
and do deeds of righteousness, --(or) again, guard themselves from evil and believe, --(or) again, guard themselves from evil and do good. For Allah loveth
those who do good.
97. O ye who believe! Allah doth make a trial of you in a little matter of game
well within reach of your hands and your lances, that He may test who feareth Him unseen: Any who transgress thereafter, will have a grievous penalty.
98. O ye who believe! Kill not game while in the Sacred Precincts or in pilgrim
garb. If any of you doth so intentionally, the compensation is an offering, brought to the Kaba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the
indigent; or its equivalent in fasts: That he may taste of the penalty of his deed. Allah forgives what is past: For repetition Allah will exact from him the
penalty. For Allah is Exalted, and Lord of retribution.
99. Lawful to you is the pursuit of water-game and its use for food, --for the
benefit of yourselves and those who travel; but forbidden is the pursuit of land-game; --as long as ye are in the Sacred Precincts or in pilgrim garb. And
fear Allah, to Whom ye shall be gathered back.
100. Allah made the Kaba, the Sacred House, as an asylum of security for men, as
also the Sacred Months, the animals for offerings, and the garlands that mark them: That ye may know that Allah hath knowledge of what is in the heavens and
on earth and that Allah is well acquainted with all things.
101. Know ye that Allah is strict in punishment and that Allah is Oft-Forgiving, Most Merciful.
102. The Apostle's duty is but to proclaim (the Message). But Allah knoweth all
that ye reveal and ye conceal.
103. Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may, dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper."
104. O ye who believe! Ask not questions about things which, if made plain to

you, may cause you trouble. But if ye ask about things when the Koran is being
revealed, they will be made plain to you, Allah will forgive those: For Allah is
Oft-Forgiving, Most Forbearing.
105. Some people before you did ask such questions, and on that account lost their faith.
106. It was not Allah who instituted (superstitions like those of) a slit-ear
she-camel, or a she-camel let loose for free pasture, or idol sacrifices for
twin-births in animals, or stallion-camels freed from work: It is blasphemers
who invent a lie against Allah; but most of them lack wisdom.
55
107. When it is said to them: "Come to what Allah hath revealed; come to the
Apostle": They say: "Enough for us are the ways we found our fathers following."
What! Even though their fathers were void of knowledge and guidance?
108. O ye who believe! Guard your own souls: If ye follow (right) guidance, no
hurt can come to you from those who stray. The goal of you all is to Allah: It
is He that will show you the truth of all that ye do.
109. O ye who believe! When death approaches any of you, (take) witnesses among
yourselves when making bequests, --two just men of your own (brotherhood) or
others from outside if ye are journeying through the earth, and the chance of
death befalls you (thus). If ye doubt (their truth), detain them both after
prayer, and let them both swear by Allah: "We wish not in this for any worldly
gain, even though the (beneficiary) be our near relation: We shall hide not the
evidence before Allah: If we do, then behold! The sin be upon us!"
110. But if it gets known that these two were guilty of the sin (of perjury),
let two others stand forth in their places, --nearest in kin from among those
who claim a lawful right: Let them swear by Allah: "We affirm that our witness
is truer than that of those two, and that we have not trespassed (beyond the
truth): If we did, Behold! The wrong be upon us!"
111. That is most suitable: That they may give the evidence in its true nature
and shape, or else they would fear that other oaths would be taken after their
oaths. But fear Allah, and listen (to His counsel): For Allah guideth not a
rebellious people.
112. One day will Allah gather the apostles together, and ask: "What was the
response ye received (from men to your teaching)?" They will say: "We have no
knowledge: It is Thou Who knowest in full all that is hidden."
113. Then will Allah say: "O Jesus the son of Mary! Recount My favor to thee and
to thy mother. Behold! I strengthened thee with the holy spirit, so that thou
didst speak to the people in childhood and in maturity. Behold! I taught thee
the Book and Wisdom, and behold! Thou makest out of clay, as it were, the figure
of a bird, by My leave, and thou breathest into it, and it becometh a bird by My
leave, and thou healest those born blind, and the lepers, by My leave. And

behold! Thou bringest forth the dead by My leave. And behold! I did restrain the
Children of Israel from (violence to) thee when thou didst show them the Clear
Signs, and the unbelievers among them said: 'This is nothing but evident magic'."
114. "And behold! I inspired the Disciples to have faith in Me and Mine Apostle:
They said: 'We have faith, and do thou bear witness that we bow to Allah as Muslims'."
115. Behold! The Disciples said: "O Jesus the son of Mary! Can
thy Lord send down to us a Table set (with viands) from heaven?" Said Jesus:
"Fear Allah, if ye have faith."
116. They said: "We only wish to eat thereof and satisfy our hearts, and to know
that thou hast indeed told us the truth; and that we ourselves may be witnesses
to the miracle."
117. Said Jesus the son of Mary: "O Allah our Lord! Send us from heaven a Table
set (with viands), that there may be for us--for the first and last of us--a
solemn festival and a Sign from Thee; and provide for our sustenance, for Thou
art the best Sustainer (of our needs)."
56
118. Allah said: "I will send it down unto you: But if any of you after that
resisteth faith, I will punish him with a penalty such as I have not inflicted
on any one among all the peoples."
119. And behold! Allah will say: "O Jesus the son of Mary! Didst say unto men,
'Worship me and my mother as gods in derogation of Allah'?" He will say: "Glory
to Thee! Never could I say what I had no right (to say). Had I said such a
thing, Thou wouldst indeed have known it. Thou knowest what is in my heart,
though I know not what is in Thine. For Thou knowest in full all that is
hidden."
120. "Never said I to them aught except what Thou didst command me to say, to
wit, 'Worship Allah, my Lord and your Lord'; and I was a witness over them
whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher
over them, and Thou art a witness to all things."
121. "If Thou dost punish them, they are Thy servants: If Thou dost forgive
them, Thou art the Exalted in power, the Wise."
122. Allah will say: "This is a day on which the truthful will profit from their
truth: Theirs are the Gardens, with rivers flowing beneath, --their eternal
home": Allah well-pleased with them, and they with Allah: That is the great
Salvation, (the fulfillment of all desires).
123. To Allah doth belong the dominion of the heavens and the earth, and all
that is therein, and it is He who hath power over all things.

SURA 6. Anam, or Cattle

1. Praise be Allah, Who created the heavens and the earth, and made the darkness
and the light. Yet those who reject Faith hold [others] as equal, with their
Guardian-Lord.

2. He it is created you from clay, and then decreed a stated term [for you]. And
there is in His presence another determined term; yet ye doubt within yourselves!
3. And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the [recompense] which ye earn [by your deeds].
4. But never did a single one of the signs of their Lord reach them, but they turned away therefrom.
5. And now they reject the truth when it reaches them: but soon shall they learn
the reality of what they used to mock at.
6. See they not how many of those before them We did destroy?- generations We had established on the earth, in strength such as We have not given to you - for
whom We poured out rain from the skies in abundance, and gave [fertile] streams
flowing beneath their [feet]: yet for their sins We destroyed them, and raised
in their wake fresh generations [to succeed them].
7. If We had sent unto thee a written [message] on parchment, so that they could
touch it with their hands, the Unbelievers would have been sure to say: "This is
nothing but obvious magic!"
8. They say: "Why is not an angel sent down to him?" If we did send down an angel, the matter would be settled at once, and no respite would be granted them.
57
9. If We had made it an angel, We should have sent him as a man, and We should
certainly have caused them confusion in a matter which they have already covered
with confusion.
10. Mocked were [many] messengers before thee; but their scoffers were hemmed in
by the thing that they mocked.
11. Say: "Travel through the earth and see what was the end of those who rejected Truth."
12. Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To
Allah. He hath inscribed for Himself [the rule of] Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who
have lost their own souls, that will not believe.
13. To him belongeth all that dwelleth [or lurketh] in the night and the day. For he is the one who heareth and knoweth all things."
14. Say: "Shall I take for my protector any other than Allah, the Maker of the
heavens and the earth? And He it is that feedeth but is not fed." Say: "Nay! but
I am commanded to be the first of those who bow to Allah [in Islam], and be not
thou of the company of those who join gods with Allah."
15. Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a
Mighty Day.

16. "On that day, if the penalty is averted from any, it is due to Allah's mercy; And that would be [Salvation], the obvious fulfilment of all desire.
17. "If Allah touch thee with affliction, none can remove it but He; if He touch thee with happiness, He hath power over all things.
18. "He is the irresistible, [watching] from above over His worshippers; and He is the Wise, acquainted with all things."
19. Say: "What thing is most weighty in evidence?" Say: "Allah is witness between me and you; This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches. Can ye possibly bear witness that besides Allah there is another Allah?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the one Allah, and I truly am innocent of [your blasphemy of] joining others with Him."
20. Those to whom We have given the Book know this as they know their own sons.
Those who have lost their own souls refuse therefore to believe.
21. Who doth more wrong than he who inventeth a lie against Allah or rejecteth His signs? But verily the wrong-doers never shall prosper.
22. One day shall We gather them all together: We shall say to those who ascribed partners [to Us]: "Where are the partners whom ye [invented and] talked about?"
23. There will then be [left] no subterfuge for them but to say: "By Allah our Lord, we were not those who joined gods with Allah."
24. Behold! how they lie against their own souls! But the [lie] which they invented will leave them in the lurch.
25. Of them there are some who [pretend to] listen to thee; but We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when they come to thee, they [but] dispute with thee; the Unbelievers say: "These are nothing but tales of the ancients."
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26. Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not.
27. If thou couldst but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the signs of our Lord, but would be amongst those who believe!"
28. Yea, in their own [eyes] will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.
29. And they [sometimes] say: "There is nothing except our life on this earth, and never shall we be raised up again."
30. If thou couldst but see when they are confronted with their Lord! He will say: "Is not this the truth?" They will say: "Yea, by our Lord!" He will say: "Taste ye then the penalty, because ye rejected Faith."

31. Lost indeed are they who treat it as a falsehood that they must meet Allah,-
until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs, and evil indeed are the burdens that they bear?
32. What is the life of this world but play and amusement? But best is the home
in the hereafter, for those who are righteous. Will ye not then understand?
33. We know indeed the grief which their words do cause thee: It is not thee they reject: it is the signs of Allah, which the wicked contemn.
34. Rejected were the messengers before thee: with patience and constancy they
bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter the words [and decrees] of Allah. Already hast thou received
some account of those messengers.
35. If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign,- [what good?]. If it were Allah's will, He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance [and impatience]!
36. Those who listen [in truth], be sure, will accept: as to the dead, Allah will raise them up; then will they be turned unto Him.
37. They say: "Why is not a sign sent down to him from his Lord?" Say: "Allah hath certainly power to send down a sign: but most of them understand not.
38. There is not an animal [that lives] on the earth, nor a being that flies on
its wings, but [forms part of] communities like you. Nothing have we omitted from the Book, and they [all] shall be gathered to their Lord in the end.
39. Those who reject our signs are deaf and dumb,- in the midst of darkness profound: whom Allah willeth, He leaveth to wander: whom He willeth, He placeth
on the way that is straight.
40. Say: "Think ye to yourselves, if there come upon you the wrath of Allah, or
the Hour [that ye dread], would ye then call upon other than Allah?- [reply] if
ye are truthful!
41. "Nay,- On Him would ye call, and if it be His will, He would remove [the distress] which occasioned your call upon Him, and ye would forget [the false gods] which ye join with Him!"
42. Before thee We sent [messengers] to many nations, and We afflicted the nations with suffering and adversity, that they might learn humility.
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43. When the suffering reached them from us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their [sinful] acts seem alluring to them.
44. But when they forgot the warning they had received, We opened to them the gates of all [good] things, until, in the midst of their enjoyment of Our gifts,
on a sudden, We called them to account, when lo! they were plunged in despair!
45. Of the wrong-doers the last remnant was cut off. Praise be to Allah, the Cherisher of the worlds.
46. Say: "Think ye, if Allah took away your hearing and your sight, and sealed

up your hearts, who - a god other than Allah - could restore them to you?" See
how We explain the signs by various [symbols]; yet they turn aside.
47. Say: "Think ye, if the punishment of Allah comes to you, whether suddenly or
openly, will any be destroyed except those who do wrong?
48. We send the messengers only to give good news and to warn: so those who
believe and mend [their lives],- upon them shall be no fear, nor shall they
grieve.
49. But those who reject our signs,- them shall punishment touch, for that they
ceased not from transgressing.
50. Say: "I tell you not that with me are the treasures of Allah, nor do I know
what is hidden, nor do I tell you I am an angel. I but follow what is revealed
to me." Say: "can the blind be held equal to the seeing?" Will ye then consider
not?
51. Give this warning to those in whose [hearts] is the fear that they will be
brought [to judgment] before their Lord: except for Him they will have no
protector nor intercessor: that they may guard [against evil].
52. Send not away those who call on their Lord morning and evening, seeking His
face. In naught art thou accountable for them, and in naught are they
accountable for thee, that thou shouldst turn them away, and thus be [one] of
the unjust.
53. Thus did We try some of them by comparison with others, that they should
say: "Is it these then that Allah hath favoured from amongst us?" Doth not Allah
know best those who are grateful?
54. When those come to thee who believe in Our signs, Say: "Peace be on you:
Your Lord hath inscribed for Himself [the rule of] mercy: verily, if any of you
did evil in ignorance, and thereafter repented, and amend [his conduct], lo! He
is Oft-forgiving, Most Merciful.
55. Thus do We explain the signs in detail: that the way of the sinners may be
shown up.
56. Say: "I am forbidden to worship those - others than Allah - whom ye call
upon." Say: "I will not follow your wain desires: If I did, I would stray from
the path, and be not of the company of those who receive guidance."
57. Say: "For me, I [work] on a clear sign from my Lord, but ye reject Him. What
ye would see hastened, is not in my power. The command rests with none but
Allah: He declares the truth, and He is the best of judges."
58. Say: "If what ye would see hastened were in my power, the matter would be
settled at once between you and me. But Allah knoweth best those who do
wrong."
59. With Him are the keys of the unseen, the treasures that none knoweth but He.
He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall
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**but with His knowledge: there is not a grain in the darkness [or depths] of the
earth, nor anything fresh or dry [green or withered], but is [inscribed] in a
record clear [to those who can read].
60. It is He who doth take your souls by night, and hath knowledge of all that
ye have done by day: by day doth He raise you up again; that a term appointed be
fulfilled; In the end unto Him will be your return; then will He show you the
truth of all that ye did.
61. He is the irresistible, [watching] from above over His worshippers, and He
sets guardians over you. At length, when death approaches one of you, Our angels
take his soul, and they never fail in their duty.
62. Then are men returned unto Allah, their protector, the [only] reality: Is
not His the command? and He is the swiftest in taking account.
63. Say: "Who is it that delivereth you from the dark recesses of land and sea,
when ye call upon Him in humility and silent terror: 'If He only delivers us
from these [dangers], [we vow] we shall truly show our gratitude'?"
64. Say "It is Allah that delivereth you from these and all [other] distresses:
and yet ye worship false gods!"
65. Say: "He hath power to send calamities on you, from above and below, or to
cover you with confusion in party strife, giving you a taste of mutual vengeance
- each from the other." See how We explain the signs by various [symbols]; that
they may understand.
66. But thy people reject this, though it is the truth. Say: "Not mine is the
responsibility for arranging your affairs;
67. For every message is a limit of time, and soon shall ye know it."
68. When thou seest men engaged in vain discourse about Our signs, turn away
from them unless they turn to a different theme. If Satan ever makes thee
forget, then after recollection, sit not thou in the company of those who do
wrong.
69. On their account no responsibility falls on the righteous, but [their duty]
is to remind them, that they may [learn to] fear Allah.
70. Leave alone those who take their religion to be mere play and amusement, and
are deceived by the life of this world. But proclaim [to them] this [truth]:
that every soul delivers itself to ruin by its own acts: it will find for itself
no protector or intercessor except Allah: if it offered every ransom, [or
reparation], none will be accepted: such is [the end of] those who deliver
themselves to ruin by their own acts: they will have for drink [only] boiling
water, and for punishment, one most grievous: for they persisted in rejecting
Allah.
71. Say: "Shall we indeed call on others besides Allah,- things that can do us
neither good nor harm,- and turn on our heels after receiving guidance from
Allah? - like one whom the evil ones have made into a fool, wandering
bewildered**

through the earth, his friends calling, come to us', [vainly] guiding him to the
path." Say: "Allah's guidance is the [only] guidance, and we have been directed
to submit ourselves to the Lord of the worlds;-
72. "To establish regular prayers and to fear Allah: for it is to Him that we shall be gathered together."
73. It is He who created the heavens and the earth in true [proportions]: the day He saith, "Be," behold! it is. His word is the truth. His will be the

dominion the day the trumpet will be blown. He knoweth the unseen as well as that which is open. For He is the Wise, well acquainted [with all things].
74. Lo! Abraham said to his father Azar: "Takest thou idols for gods? For I see
thee and thy people in manifest error."
75. So also did We show Abraham the power and the laws of the heavens and the earth, that he might [with understanding] have certitude.
76. When the night covered him over, He saw a star: He said: "This is my Lord."
But when it set, He said: "I love not those that set."
77. When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guide me, I shall surely be among those who go astray."
78. When he saw the sun rising in splendour, he said: "This is my Lord; this is
the greatest [of all]." But when the sun set, he said: "O my people! I am indeed
free from your [guilt] of giving partners to Allah.
79. "For me, I have set my face, firmly and truly, towards Him Who created the
heavens and the earth, and never shall I give partners to Allah."
80. His people disputed with him. He said: "[Come] ye to dispute with me, about
Allah, when He [Himself] hath guided me? I fear not [the beings] ye associate with Allah: Unless my Lord willeth, [nothing can happen]. My Lord comprehendeth
in His knowledge all things. Will ye not [yourselves] be admonished?
81. "How should I fear [the beings] ye associate with Allah, when ye fear not to
give partners to Allah without any warrant having been given to you? Which of [us] two parties hath more right to security? [tell me] if ye know.
82. "It is those who believe and confuse not their beliefs with wrong - that are
[truly] in security, for they are on [right] guidance."
83. That was the reasoning about Us, which We gave to Abraham [to use] against
his people: We raise whom We will, degree after degree: for thy Lord is full of
wisdom and knowledge.
84. We gave him Isaac and Jacob: all [three] guided: and before him, We guided
Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus
do We reward those who do good:
85. And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous:

86. And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above
the nations:
87. [To them] and to their fathers, and progeny and brethren: We chose them, and
we guided them to a straight way.
88. This is the guidance of Allah: He giveth that guidance to whom He pleaseth,
of His worshippers. If they were to join other gods with Him, all that they did
would be vain for them.
89. These were the men to whom We gave the Book, and authority, and
prophethood:
if these [their descendants] reject them, Behold! We shall entrust their charge
to a new people who reject them not.
90. Those were the [prophets] who received Allah's guidance: Copy the guidance
they received; Say: "No reward for this do I ask of you: This is no less than a
message for the nations."
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91. No just estimate of Allah do they make when they say: "Nothing doth Allah
send down to man [by way of revelation]" Say: "Who then sent down the Book which
Moses brought?- a light and guidance to man: But ye make it into [separate]
sheets for show, while ye conceal much [of its contents]: therein were ye taught
that which ye knew not- neither ye nor your fathers." Say: "Allah [sent it
down]": Then leave them to plunge in vain discourse and trifling.
92. And this is a Book which We have sent down, bringing blessings, and
confirming [the revelations] which came before it: that thou mayest warn the
mother of cities and all around her. Those who believe in the Hereafter believe
in this [Book], and they are constant in guarding their prayers.
93. Who can be more wicked than one who inventeth a lie against Allah, or saith,
"I have received inspiration," when he hath received none, or [again] who saith,
"I can reveal the like of what Allah hath revealed"? If thou couldst but see how
the wicked [do fare] in the flood of confusion at death! - the angels stretch
forth their hands, [saying],"Yield up your souls: this day shall ye receive your
reward,- a penalty of shame, for that ye used to tell lies against Allah, and
scornfully to reject of His signs!"
94. "And behold! ye come to us bare and alone as We created you for the first
time: ye have left behind you all [the favours] which We bestowed on you: We see
not with you your intercessors whom ye thought to be partners in your affairs:
so now all relations between you have been cut off, and your [pet] fancies have
left you in the lurch!"
95. It is Allah Who causeth the seed-grain and the date-stone to split and
sprout. He causeth the living to issue from the dead, and He is the one to cause

**the dead to issue from the living. That is Allah: then how are ye deluded away
from the truth?
96. He it is that cleaveth the day-break [from the dark]: He makes the night for
rest and tranquillity, and the sun and moon for the reckoning [of time]: Such is
the judgment and ordering of [Him], the Exalted in Power, the Omniscient.
97. It is He Who maketh the stars [as beacons] for you, that ye may guide
yourselves, with their help, through the dark spaces of land and sea: We detail
Our signs for people who know.
98. It is He Who hath produced you from a single person: here is a place of
sojourn and a place of departure: We detail Our signs for people who
understand.
99. It is He Who sendeth down rain from the skies: with it We produce vegetation
of all kinds: from some We produce green [crops], out of which We produce grain,
heaped up [at harvest]; out of the date-palm and its sheaths [or spathes] [come]
clusters of dates hanging low and near: and [then there are] gardens of grapes,
and olives, and pomegranates, each similar [in kind] yet different [in variety]:
when they begin to bear fruit, feast your eyes with the fruit and the ripeness
thereof. Behold! in these things there are signs for people who believe.
100. Yet they make the Jinns equals with Allah, though Allah did create the
Jinns; and they falsely, having no knowledge, attribute to Him sons and
daughters. Praise and glory be to Him! [for He is] above what they attribute to
Him!
101. To Him is due the primal origin of the heavens and the earth: How can He
have a son when He hath no consort? He created all things, and He hath full
knowledge of all things.
102. That is Allah, your Lord! there is no god but He, the Creator of all
things: then worship ye Him: and He hath power to dispose of all affairs.
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103. No vision can grasp Him, but His grasp is over all vision: He is above all
comprehension, yet is acquainted with all things.
104. "Now have come to you, from your Lord, proofs [to open your eyes]: if any
will see, it will be for [the good of] his own soul; if any will be blind, it
will be to his own [harm]: I am not [here] to watch over your doings."
105. Thus do we explain the signs by various [symbols]: that they may say,
"Thou
hast taught [us] diligently," and that We may make the matter clear to those who
know.
106. Follow what thou art taught by inspiration from thy Lord: there is no god
but He: and turn aside from those who join gods with Allah.
107. If it had been Allah's plan, they would not have taken false gods: but We
made thee not one to watch over their doings, nor art thou set over them to**

dispose of their affairs.
108. Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people
its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.
109. They swear their strongest oaths by Allah, that if a [special] sign came to
them, by it they would believe. Say: "Certainly [all] signs are in the power of
Allah: but what will make you [Muslims] realise that [even] if [special] signs
came, they will not believe."?
110. We [too] shall turn to [confusion] their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespasses, to wander in distraction.
111. Even if We did send unto them angels, and the dead did speak unto them, and
We gathered together all things before their very eyes, they are not the ones to
believe, unless it is in Allah's plan. But most of them ignore [the truth].
112. Likewise did We make for every Messenger an enemy,- evil ones among men and
jinns, inspiring each other with flowery discourses by way of deception. If thy
Lord had so planned, they would not have done it: so leave them and their inventions alone.
113. To such [deceit] let the hearts of those incline, who have no faith in the
hereafter: let them delight in it, and let them earn from it what they may.
114. Say: "Shall I seek for judge other than Allah? - when He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never
be then of those who doubt.
115. The word of thy Lord doth find its fulfilment in truth and in justice: None
can change His words: for He is the one who heareth and knoweth all.
116. Wert thou to follow the common run of those on earth, they will lead thee
away from the way of Allah. They follow nothing but conjecture: they do nothing
but lie.
117. Thy Lord knoweth best who strayeth from His way: He knoweth best who they
are that receive His guidance.
118. So eat of [meats] on which Allah's name hath been pronounced, if ye have faith in His signs.
119. Why should ye not eat of [meats] on which Allah's name hath been pronounced, when He hath explained to you in detail what is forbidden to you -

except under compulsion of necessity? But many do mislead [men] by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress.
120. Eschew all sin, open or secret: those who earn sin will get due recompense
for their "earnings."

121. Eat not of [meats] on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with
you if ye were to obey them, ye would indeed be Pagans.
122. Can he who was dead, to whom We gave life, and a light whereby he can walk
amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without faith their own deeds seem pleasing.
123. Thus have We placed leaders in every town, its wicked men, to plot [and burrow] therein: but they only plot against their own souls, and they perceive
it not.
124. When there comes to them a sign [from Allah], They say: "We shall not believe until we receive one [exactly] like those received by Allah's messengers." Allah knoweth best where [and how] to carry out His mission. Soon
will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots.
125. Those whom Allah [in His plan] willeth to guide,- He openeth their breast
to Islam; those whom He willeth to leave straying,- He maketh their breast close
and constricted, as if they had to climb up to the skies: thus doth Allah [heap]
the penalty on those who refuse to believe.
126. This is the way of thy Lord, leading straight: We have detailed the signs
for those who receive admonition.
127. For them will be a home of peace in the presence of their Lord: He will be
their friend, because they practised [righteousness].
128. One day will He gather them all together, [and say]: "O ye assembly of Jinns! Much [toll] did ye take of men." Their friends amongst men will say: "Our
Lord! we made profit from each other: but [alas!] we reached our term - which thou didst appoint for us." He will say: "The Fire be your dwelling-place: you
will dwell therein for ever, except as Allah willeth." for thy Lord is full of
wisdom and knowledge.
129. Thus do we make the wrong-doers turn to each other, because of what they earn.
130. "O ye assembly of Jinns and men! came there not unto you messengers from amongst you, setting forth unto you My signs, and warning you of the meeting of
this Day of yours?" They will say: "We bear witness against ourselves." It was
the life of this world that deceived them. So against themselves will they bear
witness that they rejected Faith.
131. [The messengers were sent] thus, for thy Lord would not destroy for their
wrong-doing men's habitations whilst their occupants were unwarned.
132. To all are degrees [or ranks] according to their deeds: for thy Lord is not
unmindful of anything that they do.

133. Thy Lord is self-sufficient, full of Mercy: if it were His will, He could
destroy you, and in your place appoint whom He will as your successors, even as
He raised you up from the posterity of other people.
134. All that hath been promised unto you will come to pass: nor can ye
frustrate it [in the least bit].
65
135. Say: "O my people! Do whatever ye can: I will do [my part]: soon will ye
know who it is whose end will be [best] in the Hereafter: certain it is that the
wrong-doers will not prosper."
136. Out of what Allah hath produced in abundance in tilth and in cattle, they
assigned Him a share: they say, according to their fancies: "This is for Allah,
and this" - for our "partners"! but the share of their" partners "reacheth not
Allah, whilst the share of Allah reacheth their "partners"! evil [and unjust] is
their assignment!
137. Even so, in the eyes of most of the pagans, their "partners" made alluring
the slaughter of their children, in order to lead them to their own destruction,
and cause confusion in their religion. If Allah had willed, they would not have
done so: But leave alone them and their inventions.
138. And they say that such and such cattle and crops are taboo, and none should
eat of them except those whom - so they say - We wish; further, there are cattle
forbidden to yoke or burden, and cattle on which, [at slaughter], the name of
Allah is not pronounced; - inventions against Allah's name: soon will He requite
them for their inventions.
139. They say: "What is in the wombs of such and such cattle is specially
reserved [for food] for our men, and forbidden to our women; but if it is stillborn,
then all have share therein. For their [false] attribution [of
superstitions to Allah], He will soon punish them: for He is full of wisdom and
knowledge.
140. Lost are those who slay their children, from folly, without knowledge, and
forbid food which Allah hath provided for them, inventing [lies] against Allah.
They have indeed gone astray and heeded no guidance.
141. It is He Who produceth gardens, with trellises and without, and dates, and
tilth with produce of all kinds, and olives and pomegranates, similar [in kind]
and different [in variety]: eat of their fruit in their season, but render the
dues that are proper on the day that the harvest is gathered. But waste not by
excess: for Allah loveth not the wasters.

142. Of the cattle are some for burden and some for meat: eat what Allah hath provided for you, and follow not the footsteps of Satan: for he is to you and avowed enemy.
143. [Take] eight [head of cattle] in [four] pairs: of sheep a pair, and of goats a pair; say, hath He forbidden the two males, or the two females, or [the
young] which the wombs of the two females enclose? Tell me with knowledge if ye
are truthful:
144. Of camels a pair, and oxen a pair; say, hath He forbidden the two males, or
the two females, or [the young] which the wombs of the two females enclose? - Were ye present when Allah ordered you such a thing? But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge?
For Allah guideth not people who do wrong.
145. Say: "I find not in the message received by me by inspiration any [meat] forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is an abomination - or, what
is impious, [meat] on which a name has been invoked, other than Allah's". But [even so], if a person is forced by necessity, without wilful disobedience, nor
transgressing due limits,- thy Lord is Oft-forgiving, Most Merciful.
146. For those who followed the Jewish Law, We forbade every [animal] with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this
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in recompense for their wilful disobedience: for We are true [in Our ordinances].
147. If they accuse thee of falsehood, say: "Your Lord is full of mercy allembracing;
but from people in guilt never will His wrath be turned back.
148. Those who give partners [to Allah] will say: "If Allah had wished, we should not have given partners to Him nor would our fathers; nor should we have
had any taboos." So did their ancestors argue falsely, until they tasted of Our
wrath. Say: "Have ye any [certain] knowledge? If so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie."
149. Say: "With Allah is the argument that reaches home: if it had been His will, He could indeed have guided you all."
150. Say: "Bring forward your witnesses to prove that Allah did forbid so and so." If they bring such witnesses, be not thou amongst them: Nor follow thou the
vain desires of such as treat our signs as falsehoods, and such as believe not
in the Hereafter: for they hold others as equal with their Guardian-Lord.
151. Say: "Come, I will rehearse what Allah hath [really] prohibited you from":
Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come
not nigh to shameful deeds. Whether open or secret; take not life, which Allah
hath made sacred, except by way of justice and law: thus doth He command you,

that ye may learn wisdom.
152. And come not nigh to the orphan's property, except to improve it, until he
attain the age of full strength; give measure and weight with [full] justice;-
no burden do We place on any soul, but that which it can bear;- whenever ye
speak, speak justly, even if a near relative is concerned; and fulfil the
covenant of Allah: thus doth He command you, that ye may remember.
153. Verily, this is My way, leading straight: follow it: follow not [other]
paths: they will scatter you about from His [great] path: thus doth He command
you. that ye may be righteous.
154. Moreover, We gave Moses the Book, completing [Our favour] to those who
would do right, and explaining all things in detail,- and a guide and a mercy,
that they might believe in the meeting with their Lord.
155. And this is a Book which We have revealed as a blessing: so follow it and
be righteous, that ye may receive mercy:
156. Lest ye should say: "The Book was sent down to two Peoples before us, and
for our part, we remained unacquainted with all that they learned by assiduous
study:"
157. Or lest ye should say: "If the Book had only been sent down to us, we
should have followed its guidance better than they." Now then hath come unto you
a clear [sign] from your Lord,- and a guide and a mercy: then who could do more
wrong than one who rejecteth Allah's signs, and turneth away therefrom? In good
time shall We requite those who turn away from Our signs, with a dreadful
penalty, for their turning away.
158. Are they waiting to see if the angels come to them, or thy Lord [Himself],
or certain of the signs of thy Lord! the day that certain of the signs of thy
Lord do come, no good will it do to a soul to believe in them then if it
believed not before nor earned righteousness through its faith. Say: "Wait ye:
we too are waiting."
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159. As for those who divide their religion and break up into sects, thou hast
no part in them in the least: their affair is with Allah: He will in the end
tell them the truth of all that they did.
160. He that doeth good shall have ten times as much to his credit: He that
doeth evil shall only be recompensed according to his evil: no wrong shall be
done unto [any of] them.
161. Say: "Verily, my Lord hath guided me to a way that is straight,- a religion
of right,- the path [trod] by Abraham the true in Faith, and he [certainly]
joined not gods with Allah."
162. Say: "Truly, my prayer and my service of sacrifice, my life and my death,
are [all] for Allah, the Cherisher of the Worlds:
163. No partner hath He: this am I commanded, and I am the first of those who
bow to His will.

164. Say: "Shall I seek for [my] Cherisher other than Allah, when He is the Cherisher of all things [that exist]? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed."
165. It is He Who hath made you [His] agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.

SURA 7. Araf, or The Heights

1. Alif, Lam, Mim, Sad.
2. A Book revealed unto thee,- So let thy heart be oppressed no more by any difficulty on that account,- that with it thou mightest warn [the erring] and teach the Believers].
3. Follow [O men!] the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition.
4. How many towns have We destroyed [for their sins]? Our punishment took them on a sudden by night or while they slept for their afternoon rest.
5. When [thus] Our punishment took them, no cry did they utter but this: "Indeed we did wrong."
6. Then shall we question those to whom Our message was sent and those by whom We sent it.
7. And verily, We shall recount their whole story with knowledge, for We were never absent [at any time or place].
8. The balance that day will be true [to nicety]: those whose scale [of good] will be heavy, will prosper:
9. Those whose scale will be light, will be their souls in perdition, for that they wrongfully treated Our signs.
10. It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give!

11. It is We Who created you and gave you shape; then We bade the angels prostrate to Adam, and they prostrate; not so Iblis; He refused to be of those who prostrate.
12. [Allah] said: "What prevented thee from prostrating when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."
13. [Allah] said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest [of creatures]."
14. He said: "Give me respite till the day they are raised up."
15. [Allah] said: "Be thou among those who have respite."

16. He said: "Because thou hast thrown me out of the way, lo! I will lie in wait
for them on thy straight way:
17. "Then will I assault them from before them and behind them, from their right
and their left: Nor wilt thou find, in most of them, gratitude [for thy mercies]."
18. [Allah] said: "Get out from this, disgraced and expelled. If any of them follow thee,- Hell will I fill with you all.
19. "O Adam! dwell thou and thy wife in the Garden, and enjoy [its good things]
as ye wish: but approach not this tree, or ye run into harm and transgression."
20. Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them [before]: he said: "Your
Lord only forbade you this tree, lest ye should become angels or such beings as
live for ever."
21. And he swore to them both, that he was their sincere adviser.
22. So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves
of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?"
23. They said: "Our Lord! We have wronged our own souls: If thou forgive us not
and bestow not upon us Thy Mercy, we shall certainly be lost."
24. [Allah] said: "Get ye down. With enmity between yourselves. On earth will be
your dwelling-place and your means of livelihood,- for a time."
25. He said: "Therein shall ye live, and therein shall ye die; but from it shall
ye be taken out [at last]."
26. O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,-
that is the best. Such are among the Signs of Allah, that they may receive admonition!
27. O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose
their shame: for he and his tribe watch you from a position where ye cannot see
them: We made the evil ones friends [only] to those without faith.
28. When they do aught that is shameful, they say: "We found our fathers doing
so"; and "Allah commanded us thus": Say: "Nay, Allah never commands what is shameful: do ye say of Allah what ye know not?"
29. Say: "My Lord hath commanded justice; and that ye set your whole selves [to
Him] at every time and place of prayer, and call upon Him, making your devotion
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sincere as in His sight: such as He created you in the beginning, so shall ye return."
30. Some He hath guided: Others have [by their choice] deserved the loss of

their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.
31. O Children of Adam! wear your beautiful apparel at every time and place of
prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.
32. Say: Who hath forbidden the beautiful [gifts] of Allah, which He hath produced for His servants, and the things, clean and pure, [which He hath provided] for sustenance? Say: They are, in the life of this world, for those who believe, [and] purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand.
33. Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning
of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge.
34. To every people is a term appointed: when their term is reached, not an hour
can they cause delay, nor [an hour] can they advance [it in anticipation].
35. O ye Children of Adam! whenever there come to you messengers from amongst you, rehearsing My signs unto you,- those who are righteous and mend [their lives],- on them shall be no fear nor shall they grieve.
36. But those who reject Our signs and treat them with arrogance,- they are companions of the Fire, to dwell therein [for ever].
37. Who is more unjust than one who invents a lie against Allah or rejects His
Signs? For such, their portion appointed must reach them from the Book [of decrees]: until, when our messengers [of death] arrive and take their souls, they say: "Where are the things that ye used to invoke besides Allah?" They will
reply, "They have left us in the lurch," And they will bear witness against themselves, that they had rejected Allah.
38. He will say: "Enter ye in the company of the peoples who passed away before
you - men and jinns, - into the Fire." Every time a new people enters, it curses
its sister-people [that went before], until they follow each other, all into the
Fire. Saith the last about the first: "Our Lord! it is these that misled us: so
give them a double penalty in the Fire." He will say: "Doubled for all" : but this ye do not understand.
39. Then the first will say to the last: "See then! No advantage have ye over us; so taste ye of the penalty for all that ye did!"
40. To those who reject Our signs and treat them with arrogance, no opening will
there be of the gates of heaven, nor will they enter the garden, until the camel
can pass through the eye of the needle: Such is Our reward for those in sin.
41. For them there is Hell, as a couch [below] and folds and folds of covering
above: such is Our requital of those who do wrong.
42. But those who believe and work righteousness,- no burden do We place on any
soul, but that which it can bear,- they will be Companions of the Garden, therein to dwell [for ever].

43. And We shall remove from their hearts any lurking sense of injury;- beneath
them will be rivers flowing;- and they shall say: "Praise be to Allah, who hath
guided us to this [felicity]: never could we have found guidance, had it not 70
been for the guidance of Allah: indeed it was the truth, that the messengers of
our Lord brought unto us." And they shall hear the cry: "Behold! the garden
before you! Ye have been made its inheritors, for your deeds [of
righteousness]."
44. The Companions of the Garden will call out to the Companions of the Fire:
"We have indeed found the promises of our Lord to us true: Have you also found
Your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim
between them: "The curse of Allah is on the wrong- doers;-
45. "Those who would hinder [men] from the path of Allah and would seek in it
something crooked: they were those who denied the Hereafter."
46. Between them shall be a veil, and on the heights will be men who would know
every one by his marks: they will call out to the Companions of the Garden,
"peace on you": they will not have entered, but they will have an assurance
[thereof].
47. When their eyes shall be turned towards the Companions of the Fire, they
will say: "Our Lord! send us not to the company of the wrong-doers."
48. The men on the heights will call to certain men whom they will know from
their marks, saying: "Of what profit to you were your hoards and your arrogant
ways?
49. "Behold! are these not the men whom you swore that Allah with His Mercy
would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye
grieve."
50. The Companions of the Fire will call to the Companions of the Garden: "Pour
down to us water or anything that Allah doth provide for your sustenance." They
will say: "Both these things hath Allah forbidden to those who rejected Him."
51. "Such as took their religion to be mere amusement and play, and were
deceived by the life of the world." That day shall We forget them as they forgot
the meeting of this day of theirs, and as they were wont to reject Our signs.
52. For We had certainly sent unto them a Book, based on knowledge, which We
explained in detail,- a guide and a mercy to all who believe.
53. Do they just wait for the final fulfilment of the event? On the day the
event is finally fulfilled, those who disregarded it before will say: "The
messengers of our Lord did indeed bring true [tidings]. Have we no intercessors
now to intercede on our behalf? Or could we be sent back? then should we behave
differently from our behaviour in the past." In fact they will have lost their
souls, and the things they invented will leave them in the lurch.
54. Your Guardian-Lord is Allah, Who created the heavens and the earth in six
days, and is firmly established on the throne [of authority]: He draweth the
night as a veil o'er the day, each seeking the other in rapid succession: He
created the sun, the moon, and the stars, [all] governed by laws under His

**command. Is it not His to create and to govern? Blessed be Allah, the Cherisher
and Sustainer of the worlds!
55. Call on your Lord with humility and in private: for Allah loveth not those
who trespass beyond bounds.
56. Do no mischief on the earth, after it hath been set in order, but call on
Him with fear and longing [in your hearts]: for the Mercy of Allah is [always]
near to those who do good.
57. It is He Who sendeth the winds like heralds of glad tidings, going before
His mercy: when they have carried the heavy-laden clouds, We drive them to a
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land that is dead, make rain to descend thereon, and produce every kind of
harvest therewith: thus shall We raise up the dead: perchance ye may
remember.
58. From the land that is clean and good, by the will of its Cherisher, springs
up produce, [rich] after its kind: but from the land that is bad, springs up
nothing but that which is niggardly: thus do we explain the signs by various
[symbols] to those who are grateful.
59. We sent Noah to his people. He said: "O my people! worship Allah! ye have no
other god but Him. I fear for you the punishment of a dreadful day!
60. The leaders of his people said: "Ah! we see thee evidently wandering [in
mind]."
61. He said: "O my people! No wandering is there in my [mind]: on the contrary I
am a messenger from the Lord and Cherisher of the worlds!
62. "I but fulfil towards you the duties of my Lord's mission: Sincere is my
advice to you, and I know from Allah something that ye know not.
63. "Do ye wonder that there hath come to you a message from your Lord, through
a man of your own people, to warn you,- so that ye may fear Allah and haply
receive His Mercy?"
64. But they rejected him, and We delivered him, and those with him, in the Ark:
but We overwhelmed in the flood those who rejected Our signs. They were indeed a
blind people!
65. To the 'Ad people, [We sent] Hud, one of their [own] brethren: He said: O my
people! worship Allah! ye have no other god but Him will ye not fear [Allah]?"
66. The leaders of the Unbelievers among his people said: "Ah! we see thou art
an imbecile!" and "We think thou art a liar!"
67. He said: "O my people! I am no imbecile, but [I am] a messenger from the
Lord and Cherisher of the worlds!
68. "I but fulfil towards you the duties of my Lord's mission: I am to you a
sincere and trustworthy adviser.
69. "Do ye wonder that there hath come to you a message from your Lord through a
man of your own people, to warn you? call in remembrance that He made you
inheritors after the people of Noah, and gave you a stature tall among the
nations. Call in remembrance the benefits [ye have received] from Allah: that
so**

ye may prosper."
70. They said: "Comest thou to us, that we may worship Allah alone, and give up
the cult of our fathers? bring us what thou threatenest us with, if so be that
thou tellest the truth!"
71. He said: "Punishment and wrath have already come upon you from your Lord:
dispute ye with me over names which ye have devised - ye and your fathers,-
without authority from Allah? then wait: I am amongst you, also waiting."
72. We saved him and those who adhered to him. By Our mercy, and We cut off the
roots of those who rejected Our signs and did not believe.
73. To the Thamud people [We sent] Salih, one of their own brethren: He said: "O
my people! worship Allah: ye have no other god but Him. Now hath come unto you a
clear [Sign] from your Lord! This she-camel of Allah is a Sign unto you: So
leave her to graze in Allah's earth, and let her come to no harm, or ye shall be
seized with a grievous punishment.
74. "And remember how He made you inheritors after the 'Ad people and gave you
habitations in the land: ye build for yourselves palaces and castles in [open]
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plains, and care out homes in the mountains; so bring to remembrance the
benefits [ye have received] from Allah, and refrain from evil and mischief on
the earth."
75. The leaders of the arrogant party among his people said to those who were
reckoned powerless - those among them who believed: "know ye indeed that Salih
is a messenger from his Lord?" They said: "We do indeed believe in the
revelation which hath been sent through him."
76. The Arrogant party said: "For our part, we reject what ye believe in."
77. Then they ham-strung the she-camel, and insolently defied the order of their
Lord, saying: "O Salih! bring about thy threats, if thou art a messenger [of
Allah]!"
78. So the earthquake took them unawares, and they lay prostrate in their homes
in the morning!
79. So Salih left them, saying: "O my people! I did indeed convey to you the
message for which I was sent by my Lord: I gave you good counsel, but ye love
not good counsellors!"
80. We also [sent] Lut: He said to his people: "Do ye commit lewdness such as no
people in creation [ever] committed before you?
81. "For ye practise your lusts on men in preference to women : ye are indeed a
people transgressing beyond bounds."
82. And his people gave no answer but this: they said, "Drive them out of your
city: these are indeed men who want to be clean and pure!"
83. But we saved him and his family, except his wife: she was of those who
legged behind.
84. And we rained down on them a shower [of brimstone]: Then see what was the
end of those who indulged in sin and crime!

85. To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O
my people! worship Allah; Ye have no other god but Him. Now hath come unto you a
clear [Sign] from your Lord! Give just measure and weight, nor withhold from the
people the things that are their due; and do no mischief on the earth after it
has been set in order: that will be best for you, if ye have Faith.
86. "And squat not on every road, breathing threats, hindering from the path of
Allah those who believe in Him, and seeking in it something crooked; But
remember how ye were little, and He gave you increase. And hold in your mind's
eye what was the end of those who did mischief.
87. "And if there is a party among you who believes in the message with which I
have been sent, and a party which does not believe, hold yourselves in patience
until Allah doth decide between us: for He is the best to decide.
88. The leaders, the arrogant party among his people, said: "O Shu'aib! we shall
certainly drive thee out of our city - [thee] and those who believe with thee;
or else ye [thou and they] shall have to return to our ways and religion." He
said: "What! even though we do detest [them]?
89. "We should indeed invent a lie against Allah, if we returned to your ways
after Allah hath rescued us therefrom; nor could we by any manner of means
return thereto unless it be as in the will and plan of Allah, Our Lord. Our Lord
can reach out to the utmost recesses of things by His knowledge. In the Allah is
our trust. our Lord! decide Thou between us and our people in truth, for Thou
art the best to decide."

90. The leaders, the unbelievers among his people, said: "If ye follow Shu'aib,
be sure then ye are ruined!"
91. But the earthquake took them unawares, and they lay prostrate in their homes
before the morning!
92. The men who reject Shu'aib became as if they had never been in the homes
where they had flourished: the men who rejected Shu'aib - it was they who were
ruined!
93. So Shu'aib left them, saying: "O my people! I did indeed convey to you the
messages for which I was sent by my Lord: I gave you good counsel, but how shall
I lament over a people who refuse to believe!"
94. Whenever We sent a prophet to a town, We took up its people in suffering and
adversity, in order that they might learn humility.
95. Then We changed their suffering into prosperity, until they grew and
multiplied, and began to say: "Our fathers [too] were touched by suffering and
affluence" ... Behold! We called them to account of a sudden, while they

realised not [their peril].
96. If the people of the towns had but believed and feared Allah, We should indeed have opened out to them [All kinds of] blessings from heaven and earth;
but they rejected [the truth], and We brought them to book for their misdeeds.
97. Did the people of the towns feel secure against the coming of Our wrath by
night while they were asleep?
98. Or else did they feel secure against its coming in broad daylight while they
played about [care-free]?
99. Did they then feel secure against the plan of Allah?- but no one can feel secure from the Plan of Allah, except those [doomed] to ruin!
100. To those who inherit the earth in succession to its [previous] possessors,
is it not a guiding, [lesson] that, if We so willed, We could punish them [too]
for their sins, and seal up their hearts so that they could not hear?
101. Such were the towns whose story We [thus] relate unto thee: There came indeed to them their messengers with clear [signs]: But they would not believe
what they had rejected before. Thus doth Allah seal up the hearts of those who
reject faith.
102. Most of them We found not men [true] to their covenant: but most of them We
found rebellious and disobedient.
103. Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but
they wrongfully rejected them: So see what was the end of those who made mischief.
104. Moses said: "O Pharaoh! I am a messenger from the Lord of the worlds,-
105. One for whom it is right to say nothing but truth about Allah. Now have I
come unto you [people], from your Lord, with a clear [Sign]: So let the Children
of Israel depart along with me."
106. [Pharaoh] said: "If indeed thou hast come with a Sign, show it forth,- if
thou tellest the truth."
107. Then [Moses] threw his rod, and behold! it was a serpent, plain [for all to
see]!
108. And he drew out his hand, and behold! it was white to all beholders!

109. Said the Chiefs of the people of Pharaoh: "This is indeed a sorcerer wellversed.
110. "His plan is to get you out of your land: then what is it ye counsel?"
111. They said: "Keep him and his brother in suspense [for a while]; and send to
the cities men to collect-
112. And bring up to thee all [our] sorcerers well-versed."
113. So there came the sorcerers to Pharaoh: They said, "of course we shall have
a [suitable] reward if we win!"

114. He said: "Yea, [and more],- for ye shall in that case be [raised to posts]
nearest [to my person]."
115. They said: "O Moses! wilt thou throw [first], or shall we have the [first]
throw?"
116. Said Moses: "Throw ye [first]." So when they threw, they bewitched the eyes
of the people, and struck terror into them: for they showed a great [feat of] magic.
117. We put it into Moses's mind by inspiration: "Throw [now] thy rod": and
behold! it swallows up straight away all the falsehoods which they fake!
118. Thus truth was confirmed, and all that they did was made of no effect.
119. So the [great ones] were vanquished there and then, and were made to look
small.
120. But the sorcerers fell down prostrate in adoration.
121. Saying: "We believe in the Lord of the Worlds,-
122. "The Lord of Moses and Aaron."
123. Said Pharaoh: "Believe ye in Him before I give you permission? Surely this
is a trick which ye have planned in the city to drive out its people: but soon
shall ye know [the consequences].
124. "Be sure I will cut off your hands and your feet on apposite sides, and I
will cause you all to die on the cross."
125. They said: "For us, We are but sent back unto our Lord:
126. "But thou dost wreak thy vengeance on us simply because we believed in the
Signs of our Lord when they reached us! Our Lord! pour out on us patience and
constancy, and take our souls unto thee as Muslims [who bow to thy will]!
127. Said the chiefs of Pharaoh's people: "Wilt thou leave Moses and his people,
to spread mischief in the land, and to abandon thee and thy gods?" He said:
"Their male children will we slay; [only] their females will we save alive; and
we have over them [power] irresistible."
128. Said Moses to his people: "Pray for help from Allah, and [wait] in patience
and constancy: for the earth is Allah's, to give as a heritage to such of His
servants as He pleaseth; and the end is [best] for the righteous.
129. They said: "We have had [nothing but] trouble, both before and after thou
camest to us." He said: "It may be that your Lord will destroy your enemy and
make you inheritors in the earth; that so He may try you by your deeds."
130. We punished the people of Pharaoh with years [of droughts] and shortness of
crops; that they might receive admonition.
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131. But when good [times] came, they said, "This is due to us;" When gripped by
calamity, they ascribed it to evil omens connected with Moses and those with
him! Behold! in truth the omens of evil are theirs in Allah's sight, but most of
them do not understand!
132. They said [to Moses]: "Whatever be the Signs thou bringest, to work

therewith thy sorcery on us, we shall never believe in thee.
133. So We sent [plagues] on them: Wholesale death, Locusts, Lice, Frogs, And Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin.
134. Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy Lord in virtue of his promise to thee: If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee."
135. But every time We removed the penalty from them according to a fixed term
which they had to fulfil,- Behold! they broke their word!
136. So We exacted retribution from them: We drowned them in the sea, because they rejected Our Signs and failed to take warning from them.
137. And We made a people, considered weak [and of no account], inheritors of lands in both east and west, - lands whereon We sent down Our blessings. The fair promise of thy Lord was fulfilled for the Children of Israel, because they
had patience and constancy, and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected [with such pride].
138. We took the Children of Israel [with safety] across the sea. They came upon
a people devoted entirely to some idols they had. They said: "O Moses! fashion
for us a god like unto the gods they have." He said: "Surely ye are a people without knowledge.
139. "As to these folk,- the cult they are in is [but] a fragment of a ruin, and
vain is the [worship] which they practise."
140. He said: "Shall I seek for you a god other than the [true] Allah, when it
is Allah Who hath endowed you with gifts above the nations?"
141. And remember We rescued you from Pharaoh's people, who afflicted you with
the worst of penalties, who slew your male children and saved alive your females: in that was a momentous trial from your Lord.
142. We appointed for Moses thirty nights, and completed [the period] with ten
[more]: thus was completed the term [of communion] with his Lord, forty nights.
And Moses had charged his brother Aaron [before he went up]: "Act for me amongst
my people: Do right, and follow not the way of those who do mischief."
143. When Moses came to the place appointed by Us, and his Lord addressed him,
He said: "O my Lord! show [Thyself] to me, that I may look upon thee." Allah said: "By no means canst thou see Me [direct]; But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory
on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance,
and I am the first to believe."
144. [Allah] said: "O Moses! I have chosen thee above [other] men, by the mission I [have given thee] and the words I [have spoken to thee]: take then the
[revelation] which I give thee, and be of those who give thanks."

145. And We ordained laws for him in the tablets in all matters, both commanding
and explaining all things, [and said]: "Take and hold these with firmness, and
76
enjoin thy people to hold fast by the best in the precepts: soon shall I show
you the homes of the wicked,- [How they lie desolate]."
146. Those who behave arrogantly on the earth in defiance of right - them will I
turn away from My signs: Even if they see all the signs, they will not believe
in them; and if they see the way of right conduct, they will not adopt it as the
way; but if they see the way of error, that is the way they will adopt. For they
have rejected our signs, and failed to take warning from them.
147. Those who reject Our signs and the meeting in the Hereafter,- vain are
their deeds: Can they expect to be rewarded except as they have wrought?
148. The people of Moses made, in his absence, out of their ornaments, the image
of calf, [for worship]: it seemed to low: did they not see that it could neither
speak to them, nor show them the way? They took it for worship and they did
wrong.
149. When they repented, and saw that they had erred, they said: "If our Lord
have not mercy upon us and forgive us, we shall indeed be of those who
perish."
150. When Moses came back to his people, angry and grieved, he said: "Evil it is
that ye have done in my place in my absence: did ye make haste to bring on the
judgment of your Lord?" He put down the tablets, seized his brother by [the hair
of] his head, and dragged him to him. Aaron said: "Son of my mother! the people
did indeed reckon me as naught, and went near to slaying me! Make not the
enemies rejoice over my misfortune, nor count thou me amongst the people of
sin."
151. Moses prayed: "O my Lord! forgive me and my brother! admit us to Thy mercy!
for Thou art the Most Merciful of those who show mercy!"
152. Those who took the calf [for worship] will indeed be overwhelmed with wrath
from their Lord, and with shame in this life: thus do We recompense those who
invent [falsehoods].
153. But those who do wrong but repent thereafter and [truly] believe,- verily
thy Lord is thereafter Oft-Forgiving, Most Merciful.
154. When the anger of Moses was appeased, he took up the tablets: in the
writing thereon was guidance and Mercy for such as fear their Lord.
155. And Moses chose seventy of his people for Our place of meeting: when they
were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will
Thou couldst have destroyed, long before, both them and me: wouldst Thou
destroy

us for the deeds of the foolish ones among us? this is no more than Thy trial:
by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into
the right path. Thou art our Protector: so forgive us and give us Thy mercy; for
Thou art the best of those who forgive.
156. "And ordain for us that which is good, in this life and in the Hereafter:
for we have turned unto Thee." He said: "With My punishment I visit whom I will;
but My mercy extendeth to all things. That [mercy] I shall ordain for those who
do right, and practise regular charity, and those who believe in Our signs;-
157. "Those who follow the messenger, the unlettered Prophet, whom they find
mentioned in their own [scriptures],- in the law and the Gospel;- for he
commands them what is just and forbids them what is evil; he allows them as
lawful what is good [and pure] and prohibits them from what is bad [and impure];
He releases them from their heavy burdens and from the yokes that are upon them.
So it is those who believe in him, honour him, help him, and follow the light
which is sent down with him,- it is they who will prosper."
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158. Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom
belongeth the dominion of the heavens and the earth: there is no god but He: it
is He That giveth both life and death. So believe in Allah and His Messenger,
the Unlettered Prophet, who believeth in Allah and His words: follow him that
[so] ye may be guided."
159. Of the people of Moses there is a section who guide and do justice in the
light of truth.
160. We divided them into twelve tribes or nations. We directed Moses by
inspiration, when his [thirsty] people asked him for water: "Strike the rock
with thy staff": out of it there gushed forth twelve springs: Each group knew
its own place for water. We gave them the shade of clouds, and sent down to them
manna and quails, [saying]: "Eat of the good things We have provided for you":
[but they rebelled]; to Us they did no harm, but they harmed their own souls.
161. And remember it was said to them: "Dwell in this town and eat therein as ye
wish, but say the word of humility and enter the gate in a posture of humility:
We shall forgive you your faults; We shall increase [the portion of] those who
do good."
162. But the transgressors among them changed the word from that which had been
given them so we sent on them a plague from heaven. For that they repeatedly
transgressed.
163. Ask them concerning the town standing close by the sea. Behold! they
transgressed in the matter of the Sabbath. For on the day of their Sabbath their
fish did come to them, openly holding up their heads, but on the day they had no

Sabbath, they came not: thus did We make a trial of them, for they were given to
transgression.
164. When some of them said: "Why do ye preach to a people whom Allah will
destroy or visit with a terrible punishment?"- said the preachers:" To discharge
our duty to your Lord, and perchance they may fear Him."
165. When they disregarded the warnings that had been given them, We rescued
those who forbade Evil; but We visited the wrong-doers with a grievous
punishment because they were given to transgression.
166. When in their insolence they transgressed [all] prohibitions, We said to
them: "Be ye apes, despised and rejected."
167. Behold! thy Lord did declare that He would send against them, to the Day of
Judgment, those who would afflict them with grievous penalty. Thy Lord is quick
in retribution, but He is also Oft-forgiving, Most Merciful.
168. We broke them up into sections on this earth. There are among them some
that are the righteous, and some that are the opposite. We have tried them with
both prosperity and adversity: In order that they might turn [to us].
169. After them succeeded an [evil] generation: They inherited the Book, but
they chose [for themselves] the vanities of this world, saying [for excuse]:
"[Everything] will be forgiven us." [Even so], if similar vanities came their
way, they would [again] seize them. Was not the covenant of the Book taken from
them, that they would not ascribe to Allah anything but the truth? and they
study what is in the Book. But best for the righteous is the home in the
Hereafter. Will ye not understand?
170. As to those who hold fast by the Book and establish regular prayer,- never
shall We suffer the reward of the righteous to perish.
171. When We shook the Mount over them, as if it had been a canopy, and they
thought it was going to fall on them [We said]: "Hold firmly to what We have
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given you, and bring [ever] to remembrance what is therein; perchance ye may
fear Allah."
172. When thy Lord drew forth from the Children of Adam - from their loins -
their descendants, and made them testify concerning themselves, [saying]: "Am I
not your Lord [who cherishes and sustains you]?"- They said: "Yea! We do
testify!" [This], lest ye should say on the Day of Judgment: "Of this we were
never mindful":
173. Or lest ye should say: "Our fathers before us may have taken false gods,
but we are [their] descendants after them: wilt Thou then destroy us because of
the deeds of men who were futile?"
174. Thus do We explain the signs in detail; and perchance they may turn [unto
Us].
175. Relate to them the story of the man to whom We sent Our signs, but he
passed them by: so Satan followed him up, and he went astray.
176. If it had been Our will, We should have elevated him with Our signs; but he
inclined to the earth, and followed his own vain desires. His similitude is that

of a dog: if you attack him, he lolls out his tongue, or if you leave him alone,
he [still] lolls out his tongue. That is the similitude of those who reject Our
signs; So relate the story; perchance they may reflect.
177. Evil as an example are people who reject Our signs and wrong their own souls.
178. Whom Allah doth guide,- he is on the right path: whom He rejects from His
guidance,- such are the persons who perish.
179. Many are the Jinns and men we have made for Hell: They have hearts
wherewith they understand not, eyes wherewith they see not, and ears wherewith
they hear not. They are like cattle,- nay more misguided: for they are heedless
[of warning].
180. The most beautiful names belong to Allah: so call on him by them; but shun
such men as use profanity in his names: for what they do, they will soon be requited.
181. Of those We have created are people who direct [others] with truth. And
dispense justice therewith.
182. Those who reject Our signs, We shall gradually visit with punishment, in
ways they perceive not;
183. Respite will I grant unto them: for My scheme is strong [and unfailing].
184. Do they not reflect? Their companion is not seized with madness: he is but
a perspicuous warner.
185. Do they see nothing in the government of the heavens and the earth and all
that Allah hath created? [Do they not see] that it may well be that their terms
is nigh drawing to an end? In what message after this will they then believe?
186. To such as Allah rejects from His guidance, there can be no guide: He will
leave them in their trespasses, wandering in distraction.
187. They ask thee about the [final] Hour - when will be its appointed time?
Say: "The knowledge thereof is with my Lord [alone]: None but He can reveal as
to when it will occur. Heavy were its burden through the heavens and the earth.
Only, all of a sudden will it come to you." They ask thee as if thou Wert eager
in search thereof: Say: "The knowledge thereof is with Allah [alone], but most
men know not."
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188. Say: "I have no power over any good or harm to myself except as Allah
willeth. If I had knowledge of the unseen, I should have multiplied all good,
and no evil should have touched me: I am but a warner, and a bringer of glad
tidings to those who have faith."
189. It is He Who created you from a single person, and made his mate of like
nature, in order that he might dwell with her [in love]. When they are united,
she bears a light burden and carries it about [unnoticed]. When she grows heavy,

they both pray to Allah their Lord, [saying]: "If Thou givest us a goodly child,
we vow we shall [ever] be grateful."
190. But when He giveth them a goodly child, they ascribe to others a share in
the gift they have received: but Allah is exalted high above the partners they
ascribe to Him.
191. Do they indeed ascribe to Him as partners things that can create nothing,
but are themselves created?
192. No aid can they give them, nor can they aid themselves!
193. If ye call them to guidance, they will not obey: For you it is the same
whether ye call them or ye hold your peace!
194. Verily those whom ye call upon besides Allah are servants like unto you:
Call upon them, and let them listen to your prayer, if ye are [indeed] truthful!
195. Have they feet to walk with? Or hands to lay hold with? Or eyes to see
with? Or ears to hear with? Say: "Call your 'god-partners', scheme [your worst]
against me, and give me no respite!
196. "For my Protector is Allah, Who revealed the Book [from time to time], and
He will choose and befriend the righteous.
197. "But those ye call upon besides Him, are unable to help you, and indeed to
help themselves."
198. If thou callest them to guidance, they hear not. Thou wilt see them looking
at thee, but they see not.
199. Hold to forgiveness; command what is right; But turn away from the
ignorant.
200. If a suggestion from Satan assail thy [mind], seek refuge with Allah; for
He heareth and knoweth [all things].
201. Those who fear Allah, when a thought of evil from Satan assaults them,
bring Allah to remembrance, when lo! they see [aright]!
202. But their brethren [the evil ones] plunge them deeper into error, and never
relax [their efforts].
203. If thou bring them not a revelation, they say: "Why hast thou not got it
together?" Say: "I but follow what is revealed to me from my Lord: this is
[nothing but] lights from your Lord, and Guidance, and mercy, for any who have
faith."
204. When the Qur'an is read, listen to it with attention, and hold your peace:
that ye may receive Mercy.
205. And do thou [O reader!] Bring thy Lord to remembrance in thy [very] soul,
with humility and in reverence, without loudness in words, in the mornings and
evenings; and be not thou of those who are unheedful.
206. Those who are near to thy Lord, disdain not to do Him worship: They
celebrate His praises, and prostrate before Him.

SURA 8. Anfal, or the Spoils of War

**1. They ask thee concerning [things taken as] spoils of war. Say: "[such] spoils
are at the disposal of Allah and the Messenger: So fear Allah, and keep straight
the relations between yourselves: Obey Allah and His Messenger, if ye do believe."
2. For, Believers are those who, when Allah is mentioned, feel a tremor in their
hearts, and when they hear His signs rehearsed, find their faith strengthened,
and put [all] their trust in their Lord;
3. Who establish regular prayers and spend [freely] out of the gifts We have given them for sustenance:
4. Such in truth are the believers: they have grades of dignity with their Lord,
and forgiveness, and generous sustenance:
5. Just as thy Lord ordered thee out of thy house in truth, even though a party
among the Believers disliked it,
6. Disputing with thee concerning the truth after it was made manifest, as if they were being driven to death and they [actually] saw it.
7. Behold! Allah promised you one of the two [enemy] parties, that it should be
yours: Ye wished that the one unarmed should be yours, but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers;-
8. That He might justify Truth and prove Falsehood false, distasteful though it
be to those in guilt.
9. Remember ye implored the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks."
10. Allah made it but a message of hope, and an assurance to your hearts: [in any case] there is no help except from Allah: and Allah is Exalted in Power, Wise.
11. Remember He covered you with a sort of drowsiness, to give you calm as from
Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and
to plant your feet firmly therewith.
12. Remember thy Lord inspired the angels [with the message]: "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them."
13. This because they contended against Allah and His Messenger: If any contend
against Allah and His Messenger, Allah is strict in punishment.
14. Thus [will it be said]: "Taste ye then of the [punishment]: for those who resist Allah, is the penalty of the Fire."
15. O ye who believe! when ye meet the Unbelievers in hostile array, never turn
your backs to them.
16. If any do turn his back to them on such a day - unless it be in a stratagem**

of war, or to retreat to a troop [of his own]- he draws on himself the wrath of
Allah, and his abode is Hell,- an evil refuge [indeed]!
17. It is not ye who slew them; it was Allah: when thou threwest [a handful of
dust], it was not thy act, but Allah's: in order that He might test the
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Believers by a gracious trial from Himself: for Allah is He Who heareth and
knoweth [all things].
18. That, and also because Allah is He Who makes feeble the plans and
stratagem
of the Unbelievers.
19. [O Unbelievers!] if ye prayed for victory and judgment, now hath the
judgment come to you: if ye desist [from wrong], it will be best for you: if ye
return [to the attack], so shall We. Not the least good will your forces be to
you even if they were multiplied: for verily Allah is with those who believe!
20. O ye who believe! Obey Allah and His Messenger, and turn not away from
him
when ye hear [him speak].
21. Nor be like those who say, "We hear," but listen not:
22. For the worst of beasts in the sight of Allah are the deaf and the dumb,-
those who understand not.
23. If Allah had found in them any good. He would indeed have made them
listen:
[As it is], if He had made them listen, they would but have turned back and
declined [Faith].
24. O ye who believe! give your response to Allah and His Messenger, when He
calleth you to that which will give you life; and know that Allah cometh in
between a man and his heart, and that it is He to Whom ye shall [all] be
gathered.
25. And fear tumult or oppression, which affecteth not in particular [only]
those of you who do wrong: and know that Allah is strict in punishment.
26. Call to mind when ye were a small [band], despised through the land, and
afraid that men might despoil and kidnap you; But He provided a safe asylum
for
you, strengthened you with His aid, and gave you Good things for sustenance:
that ye might be grateful.
27. O ye that believe! betray not the trust of Allah and the Messenger, nor
misappropriate knowingly things entrusted to you.
28. And know ye that your possessions and your progeny are but a trial; and
that
it is Allah with Whom lies your highest reward.
29. O ye who believe! if ye fear Allah, He will grant you a criterion [to
judge
between right and wrong], remove from you [all] evil [that may afflict] you,
and
forgive you: for Allah is the Lord of grace unbounded.
30. Remember how the Unbelievers plotted against thee, to keep thee in bonds,
or
slay thee, or get thee out [of thy home]. They plot and plan, and Allah too
plans; but the best of planners is Allah.
31. When Our Signs are rehearsed to them, they say: "We have heard this
[before]: if we wished, we could say [words] like these: these are nothing
but
tales of the ancients."

32. Remember how they said: "O Allah if this is indeed the Truth from Thee, rain
down on us a shower of stones form the sky, or send us a grievous penalty."
33. But Allah was not going to send them a penalty whilst thou wast amongst
them; nor was He going to send it whilst they could ask for pardon.
34. But what plea have they that Allah should not punish them, when they keep
out [men] from the sacred Mosque - and they are not its guardians? No men can
be
its guardians except the righteous; but most of them do not understand.
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35. Their prayer at the House [of Allah] is nothing but whistling and
clapping
of hands: [Its only answer can be], "Taste ye the penalty because ye
blasphemed."
36. The Unbelievers spend their wealth to hinder [man] from the path of
Allah,
and so will they continue to spend; but in the end they will have [only]
regrets
and sighs; at length they will be overcome: and the Unbelievers will be
gathered
together to Hell;-
37. In order that Allah may separate the impure from the pure, put the
impure,
one on another, heap them together, and cast them into Hell. They will be the
ones to have lost.
38. Say to the Unbelievers, if [now] they desist [from Unbelief], their past
would be forgiven them; but if they persist, the punishment of those before
them
is already [a matter of warning for them].
39. And fight them on until there is no more tumult or oppression, and there
prevail justice and faith in Allah altogether and everywhere; but if they
cease,
verily Allah doth see all that they do.
40. If they refuse, be sure that Allah is your Protector - the best to
protect
and the best to help.
41. And know that out of all the booty that ye may acquire [in war], a fifth
share is assigned to Allah,- and to the Messenger, and to near relatives,
orphans, the needy, and the wayfarer,- if ye do believe in Allah and in the
revelation We sent down to Our servant on the Day of Testing,- the Day of the
meeting of the two forces. For Allah hath power over all things.
42. Remember ye were on the hither side of the valley, and they on the
farther
side, and the caravan on lower ground than ye. Even if ye had made a mutual
appointment to meet, ye would certainly have failed in the appointment: But
[thus ye met], that Allah might accomplish a matter already enacted; that
those
who died might die after a clear Sign [had been given], and those who lived
might live after a Clear Sign [had been given]. And verily Allah is He Who
heareth and knoweth [all things].
43. Remember in thy dream Allah showed them to thee as few: if He had shown
them
to thee as many, ye would surely have been discouraged, and ye would surely
have
disputed in [your] decision; but Allah saved [you]: for He knoweth well the
[secrets] of [all] hearts.

44. And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to Allah do all questions go back [for decision].
45. O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much [and often]; that ye may prosper:
46. And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those who patiently persevere:
47. And be not like those who started from their homes insolently and to be seen of men, and to hinder [men] from the path of Allah: For Allah compasseth round about all that they do.
48. Remember Satan made their [sinful] acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": But when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; lo! I see what ye see not; Lo! I fear Allah: for Allah is strict in punishment."
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49. Lo! the hypocrites say, and those in whose hearts is a disease: "These people,- their religion has misled them." But if any trust in Allah, behold! Allah is Exalted in might, Wise.
50. If thou couldst see, when the angels take the souls of the Unbelievers [at death], [How] they smite their faces and their backs, [saying]: "Taste the penalty of the blazing Fire-
51. "Because of [the deeds] which your [own] hands sent forth; for Allah is never unjust to His servants:
52. "[Deeds] after the manner of the people of Pharaoh and of those before them: They rejected the Signs of Allah, and Allah punished them for their crimes: for Allah is Strong, and Strict in punishment:
53. "Because Allah will never change the grace which He hath bestowed on a people until they change what is in their [own] souls: and verily Allah is He Who heareth and knoweth [all things]."
54. [Deeds] after the manner of the people of Pharaoh and those before them": They treated as false the Signs of their Lord: so We destroyed them for their crimes, and We drowned the people of Pharaoh: for they were all oppressors and wrong-doers.
55. For the worst of beasts in the sight of Allah are those who reject Him: They will not believe.
56. They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear [of Allah].
57. If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember.
58. If thou fearest treachery from any group, throw back [their covenant] to them, [so as to be] on equal terms: for Allah loveth not the treacherous.
59. Let not the unbelievers think that they can get the better [of the godly]:

they will never frustrate [them].
60. Against them make ready your strength to the utmost of your power, including
steeds of war, to strike terror into [the hearts of] the enemies, of Allah and
your enemies, and others besides, whom ye may not know, but whom Allah doth
know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you,
and ye shall not be treated unjustly.
61. But if the enemy incline towards peace, do thou [also] incline towards
peace, and trust in Allah: for He is One that heareth and knoweth [all
things].
62. Should they intend to deceive thee,- verily Allah sufficeth thee: He it is
That hath strengthened thee with His aid and with [the company of] the
Believers;
63. And [moreover] He hath put affection between their hearts: not if thou hadst
spent all that is in the earth, couldst thou have produced that affection, but
Allah hath done it: for He is Exalted in might, Wise.
64. O Prophet! sufficient unto thee is Allah,- [unto thee] and unto those who
follow thee among the Believers.
65. O Prophet! rouse the Believers to the fight. If there are twenty amongst
you, patient and persevering, they will vanquish two hundred: if a hundred, they
will vanquish a thousand of the Unbelievers: for these are a people without
understanding.
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66. For the present, Allah hath lightened your [task], for He knoweth that there
is a weak spot in you: But [even so], if there are a hundred of you, patient and
persevering, they will vanquish two hundred, and if a thousand, they will
vanquish two thousand, with the leave of Allah: for Allah is with those who
patiently persevere.
67. It is not fitting for a prophet that he should have prisoners of war until
he hath thoroughly subdued the land. Ye look for the temporal goods of this
world; but Allah looketh to the Hereafter: And Allah is Exalted in might, Wise.
68. Had it not been for a previous ordainment from Allah, a severe penalty would
have reached you for the [ransom] that ye took.
69. But [now] enjoy what ye took in war, lawful and good: but fear Allah: for
Allah is Oft-forgiving, Most Merciful.
70. O Prophet! say to those who are captives in your hands: "If Allah findeth
any good in your hearts, He will give you something better than what has been
taken from you, and He will forgive you: for Allah is Oft- forgiving, Most
Merciful."
71. But if they have treacherous designs against thee, [O Messenger!], they have
already been in treason against Allah, and so hath He given [thee] power over
them. And Allah so He Who hath [full] knowledge and wisdom.
72. Those who believed, and adopted exile, and fought for the Faith, with their
property and their persons, in the cause of Allah, as well as those who gave

[them] asylum and aid,- these are [all] friends and protectors, one of another.
As to those who believed but came not into exile, ye owe no duty of protection
to them until they come into exile; but if they seek your aid in religion, it is
your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And [remember] Allah seeth all that ye do.
73. The Unbelievers are protectors, one of another: Unless ye do this, [protect
each other], there would be tumult and oppression on earth, and great mischief.
74. Those who believe, and adopt exile, and fight for the Faith, in the cause of
Allah as well as those who give [them] asylum and aid,- these are [all] in very
truth the Believers: for them is the forgiveness of sins and a provision most generous.
75. And those who accept Faith subsequently, and adopt exile, and fight for the
Faith in your company,- they are of you. But kindred by blood have prior rights
against each other in the Book of Allah. Verily Allah is well-acquainted with all things.

SURA 9. Tauba (Repentance) or Baraat (Immunity)

1. A [declaration] of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances:-
2. Go ye, then, for four months, backwards and forwards, [as ye will], throughout the land, but know ye that ye cannot frustrate Allah [by your falsehood] but that Allah will cover with shame those who reject Him.
3. And an announcement from Allah and His Messenger, to the people [assembled]
on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve [treaty] obligations with the Pagans. If then, ye repent, it were best for you;
but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith.
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4. [But the treaties are] not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous.
5. But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them
in every stratagem [of war]; but if they repent, and establish regular prayers
and practise regular charity, then open the way for them: for Allah is Oftforgiving,
Most Merciful.
6. If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That
is because they are men without knowledge.
7. How can there be a league, before Allah and His Messenger, with the Pagans,

except those with whom ye made a treaty near the sacred Mosque? As long as these
stand true to you, stand ye true to them: for Allah doth love the righteous.
8. How [can there be such a league], seeing that if they get an advantage over
you, they respect not in you the ties either of kinship or of covenant? With
[fair words from] their mouths they entice you, but their hearts are averse from
you; and most of them are rebellious and wicked.
9. The Signs of Allah have they sold for a miserable price, and [many] have they
hindered from His way: evil indeed are the deeds they have done.
10. In a Believer they respect not the ties either of kinship or of covenant! It
is they who have transgressed all bounds.
11. But [even so], if they repent, establish regular prayers, and practise
regular charity,- they are your brethren in Faith: [thus] do We explain the
Signs in detail, for those who understand.
12. But if they violate their oaths after their covenant, and taunt you for your
Faith,- fight ye the chiefs of Unfaith: for their oaths are nothing to them:
that thus they may be restrained.
13. Will ye not fight people who violated their oaths, plotted to expel the
Messenger, and took the aggressive by being the first [to assault] you? Do ye
fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe!
14. Fight them, and Allah will punish them by your hands, cover them with shame,
help you [to victory] over them, heal the breasts of Believers,
15. And still the indignation of their hearts. For Allah will turn [in mercy] to
whom He will; and Allah is All-Knowing, All-Wise.
16. Or think ye that ye shall be abandoned, as though Allah did not know those
among you who strive with might and main, and take none for friends and
protectors except Allah, His Messenger, and the [community of] Believers? But
Allah is well-acquainted with [all] that ye do.
17. It is not for such as join gods with Allah, to visit or maintain the mosques
of Allah while they witness against their own souls to infidelity. The works of
such bear no fruit: In Fire shall they dwell.
18. The mosques of Allah shall be visited and maintained by such as believe in
Allah and the Last Day, establish regular prayers, and practise regular charity,
and fear none [at all] except Allah. It is they who are expected to be on true
guidance.
19. Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred
Mosque, equal to [the pious service of] those who believe in Allah and the Last

Day, and strive with might and main in the cause of Allah? They are not
comparable in the sight of Allah: and Allah guides not those who do wrong.
20. Those who believe, and suffer exile and strive with might and main, in

Allah's cause, with their goods and their persons, have the highest rank in the
sight of Allah: they are the people who will achieve [salvation].
21. Their Lord doth give them glad tidings of a Mercy from Himself, of His good
pleasure, and of gardens for them, wherein are delights that endure:
22. They will dwell therein for ever. Verily in Allah's presence is a reward,
the greatest [of all].
23. O ye who believe! take not for protectors your fathers and your brothers if
they love infidelity above Faith: if any of you do so, they do wrong.
24. Say: If it be that your fathers, your sons, your brothers, your mates, or
your kindred; the wealth that ye have gained; the commerce in which ye fear a
decline: or the dwellings in which ye delight - are dearer to you than Allah, or
His Messenger, or the striving in His cause;- then wait until Allah brings about
His decision: and Allah guides not the rebellious.
25. Assuredly Allah did help you in many battle-fields and on the day of Hunain:
Behold! your great numbers elated you, but they availed you naught: the land,
for all that it is wide, did constrain you, and ye turned back in retreat.
26. But Allah did pour His calm on the Messenger and on the Believers, and sent
down forces which ye saw not: He punished the Unbelievers; thus doth He reward
those without Faith.
27. Again will Allah, after this, turn [in mercy] to whom He will: for Allah is
Oft-forgiving, Most Merciful.
28. O ye who believe! Truly the Pagans are unclean; so let them not, after this
year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will
Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing,
Allwise.
29. Fight those who believe not in Allah nor the Last Day, nor hold that
forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge
the religion of Truth, [even if they are] of the People of the Book, until they
pay the Jizya with willing submission, and feel themselves subdued.
30. The Jews call 'Uzair a son of Allah, and the Christians call Christ the son
of Allah. That is a saying from their mouth; [in this] they but imitate what the
unbelievers of old used to say. Allah's curse be on them: how they are deluded
away from the Truth!
31. They take their priests and their anchorites to be their lords in derogation
of Allah, and [they take as their Lord] Christ the son of Mary; yet they were
commanded to worship but One Allah: there is no god but He. Praise and glory to
Him: [Far is He] from having the partners they associate [with Him].
32. Fain would they extinguish Allah's light with their mouths, but Allah will
not allow but that His light should be perfected, even though the Unbelievers

may detest [it].
33. It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest [it].
34. O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder [them] from the way of
Allah. And there are those who bury gold and silver and spend it not in the way
of Allah: announce unto them a most grievous penalty87
35. On the Day when heat will be produced out of that [wealth] in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the [treasure] which ye buried
for yourselves: taste ye, then, the [treasures] ye buried!"
36. The number of months in the sight of Allah is twelve [in a year]- so ordained by Him the day He created the heavens and the earth; of them four are
sacred: that is the straight usage. So wrong not yourselves therein, and fight
the Pagans all together as they fight you all together. But know that Allah is
with those who restrain themselves.
37. Verily the transposing [of a prohibited month] is an addition to Unbelief:
the Unbelievers are led to wrong thereby: for they make it lawful one year, and
forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith.
38. O ye who believe! what is the matter with you, that, when ye are asked to go
forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as
compared with the Hereafter.
39. Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things.
40. If ye help not [your leader], [it is no matter]: for Allah did indeed help
him, when the Unbelievers drove him out: he had no more than one companion; they
two were in the cave, and he said to his companion, "Have no fear, for Allah is
with us": then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers.
But the word of Allah is exalted to the heights: for Allah is Exalted in might,
Wise.
41. Go ye forth, [whether equipped] lightly or heavily, and strive and struggle,
with your goods and your persons, in the cause of Allah. That is best for you,
if ye [but] knew.
42. If there had been immediate gain [in sight], and the journey easy, they

would [all] without doubt have followed thee, but the distance was long, [and weighed] on them. They would indeed swear by Allah, "If we only could, we should certainly have come out with you": They would destroy their own souls; for Allah doth know that they are certainly lying.
43. Allah give thee grace! why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?
44. Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty.
45. Only those ask thee for exemption who believe not in Allah and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro.
46. If they had intended to come out, they would certainly have made some preparation therefor; but Allah was averse to their being sent forth; so He made them lag behind, and they were told, "Sit ye among those who sit [inactive]."
47. If they had come out with you, they would not have added to your [strength] but only [made for] disorder, hurrying to and fro in your midst and sowing 88 sedition among you, and there would have been some among you who would have listened to them. But Allah knoweth well those who do wrong.
48. Indeed they had plotted sedition before, and upset matters for thee, until,- the Truth arrived, and the Decree of Allah became manifest much to their disgust.
49. Among them is [many] a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers [on all sides].
50. If good befalls thee, it grieves them; but if a misfortune befalls thee, they say, "We took indeed our precautions beforehand," and they turn away rejoicing.
51. Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the Believers put their trust.
52. Say: "Can you expect for us [any fate] other than one of two glorious things- [Martyrdom or victory]? But we can expect for you either that Allah will send his punishment from Himself, or by our hands. So wait [expectant]; we too will wait with you."
53. Say: "Spend [for the cause] willingly or unwillingly: not from you will it be accepted: for ye are indeed a people rebellious and wicked."
54. The only reasons why their contributions are not accepted are: that they reject Allah and His Messenger; that they come to prayer without earnestness; and that they offer contributions unwillingly.
55. Let not their wealth nor their [following in] sons dazzle thee: in reality Allah's plan is to punish them with these things in this life, and that their souls may perish in their [very] denial of Allah.

56. They swear by Allah that they are indeed of you; but they are not of you:
yet they are afraid [to appear in their true colours].
57. If they could find a place to flee to, or caves, or a place of
concealment,
they would turn straightaway thereto, with an obstinate rush.
58. And among them are men who slander thee in the matter of [the
distribution
of] the alms: if they are given part thereof, they are pleased, but if not,
behold! they are indignant!
59. If only they had been content with what Allah and His Messenger gave
them,
and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon
give us of His bounty: to Allah do we turn our hopes!" [that would have been
the
right course].
60. Alms are for the poor and the needy, and those employed to administer the
[funds]; for those whose hearts have been [recently] reconciled [to Truth];
for
those in bondage and in debt; in the cause of Allah; and for the wayfarer:
[thus
is it] ordained by Allah, and Allah is full of knowledge and wisdom.
61. Among them are men who molest the Prophet and say, "He is [all] ear."
Say,
"He listens to what is best for you: he believes in Allah, has faith in the
Believers, and is a Mercy to those of you who believe." But those who molest
the
Messenger will have a grievous penalty.
62. To you they swear by Allah. In order to please you: But it is more
fitting
that they should please Allah and His Messenger, if they are Believers.
63. Know they not that for those who oppose Allah and His Messenger, is the
Fire
of Hell?- wherein they shall dwell. That is the supreme disgrace.
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64. The Hypocrites are afraid lest a Sura should be sent down about them,
showing them what is [really passing] in their hearts. Say: "Mock ye! But
verily
Allah will bring to light all that ye fear [should be revealed].
65. If thou dost question them, they declare [with emphasis]: "We were only
talking idly and in play." Say: "Was it at Allah, and His Signs, and His
Messenger, that ye were mocking?"
66. Make ye no excuses: ye have rejected Faith after ye had accepted it. If
We
pardon some of you, We will punish others amongst you, for that they are in
sin.
67. The Hypocrites, men and women, [have an understanding] with each other:
They
enjoin evil, and forbid what is just, and are close with their hands. They
have
forgotten Allah; so He hath forgotten them. Verily the Hypocrites are
rebellious
and perverse.
68. Allah hath promised the Hypocrites men and women, and the rejecters, of
Faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them:
for them is the curse of Allah, and an enduring punishment,-
69. As in the case of those before you: they were mightier than you in power,

and more flourishing in wealth and children. They had their enjoyment of their
portion: and ye have of yours, as did those before you; and ye indulge in idle
talk as they did. They!- their work are fruitless in this world and in the
Hereafter, and they will lose [all spiritual good].
70. Hath not the story reached them of those before them?- the People of Noah,
and 'Ad, and Thamud; the People of Abraham, the men of Midian, and the cities
overthrown. To them came their messengers with clear signs. It is not Allah Who
wrongs them, but they wrong their own souls.
71. The Believers, men and women, are protectors one of another: they enjoin
what is just, and forbid what is evil: they observe regular prayers, practise
regular charity, and obey Allah and His Messenger. On them will Allah pour His
mercy: for Allah is Exalted in power, Wise.
72. Allah hath promised to Believers, men and women, gardens under which rivers
flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss.
But the greatest bliss is the good pleasure of Allah: that is the supreme
felicity.
73. O Prophet! strive hard against the unbelievers and the Hypocrites, and be
firm against them. Their abode is Hell,- an evil refuge indeed.
74. They swear by Allah that they said nothing [evil], but indeed they uttered
blasphemy, and they did it after accepting Islam; and they meditated a plot
which they were unable to carry out: this revenge of theirs was [their] only
return for the bounty with which Allah and His Messenger had enriched them! If
they repent, it will be best for them; but if they turn back [to their evil
ways], Allah will punish them with a grievous penalty in this life and in the
Hereafter: They shall have none on earth to protect or help them.
75. Amongst them are men who made a covenant with Allah, that if He bestowed on
them of His bounty, they would give [largely] in charity, and be truly amongst
those who are righteous.
76. But when He did bestow of His bounty, they became covetous, and turned back
[from their covenant], averse [from its fulfilment].
77. So He hath put as a consequence hypocrisy into their hearts, [to last] till
the Day, whereon they shall meet Him: because they broke their covenant with
Allah, and because they lied [again and again].

78. Know they not that Allah doth know their secret [thoughts] and their secret
counsels, and that Allah knoweth well all things unseen?
79. Those who slander such of the believers as give themselves freely to [deeds
of] charity, as well as such as can find nothing to give except the fruits of
their labour,- and throw ridicule on them,- Allah will throw back their ridicule
on them: and they shall have a grievous penalty.

80. Whether thou ask for their forgiveness, or not, [their sin is unforgivable]:
if thou ask seventy times for their forgiveness, Allah will not forgive them:
because they have rejected Allah and His Messenger: and Allah guideth not those
who are perversely rebellious.
81. Those who were left behind [in the Tabuk expedition] rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the cause of Allah: they said, "Go
not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they
could understand!
82. Let them laugh a little: much will they weep: a recompense for the [evil] that they do.
83. If, then, Allah bring thee back to any of them, and they ask thy permission
to come out [with thee], say: "Never shall ye come out with me, nor fight an enemy with me: for ye preferred to sit inactive on the first occasion: Then sit
ye [now] with those who lag behind."
84. Nor do thou ever pray for any of them that dies, nor stand at his grave; for
they rejected Allah and His Messenger, and died in a state of perverse rebellion.
85. Nor let their wealth nor their [following in] sons dazzle thee: Allah's plan
is to punish them with these things in this world, and that their souls may perish in their [very] denial of Allah.
86. When a Sura comes down, enjoining them to believe in Allah and to strive and
fight along with His Messenger, those with wealth and influence among them ask
thee for exemption, and say: "Leave us [behind]: we would be with those who sit
[at home]."
87. They prefer to be with [the women], who remain behind [at home]: their hearts are sealed and so they understand not.
88. But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are [all] good things: and it is they
who will prosper.
89. Allah hath prepared for them gardens under which rivers flow, to dwell therein: that is the supreme felicity.
90. And there were, among the desert Arabs [also], men who made excuses and came
to claim exemption; and those who were false to Allah and His Messenger [merely]
sat inactive. Soon will a grievous penalty seize the Unbelievers among them.
91. There is no blame on those who are infirm, or ill, or who find no resources
to spend [on the cause], if they are sincere [in duty] to Allah and His Messenger: no ground [of complaint] can there be against such as do right: and
Allah is Oft-forgiving, Most Merciful.
92. Nor [is there blame] on those who came to thee to be provided with mounts,

and when thou saidst, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.
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93. The ground [of complaint] is against such as claim exemption while they are
rich. They prefer to stay with the [women] who remain behind: Allah hath sealed
their hearts; so they know not [What they miss].
94. They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: Allah hath already informed us of
the true state of matters concerning you: It is your actions that Allah and His
Messenger will observe: in the end will ye be brought back to Him Who knoweth what is hidden and what is open: then will He show you the truth of all that ye
did."
95. They will swear to you by Allah, when ye return to them, that ye may leave
them alone. So leave them alone: For they are an abomination, and Hell is their
dwelling-place,-a fitting recompense for the [evil] that they did.
96. They will swear unto you, that ye may be pleased with them but if ye are pleased with them, Allah is not pleased with those who disobey.
97. The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger: But Allah is All-knowing, All-Wise.
98. Some of the desert Arabs look upon their payments as a fine, and watch for
disasters for you: on them be the disaster of evil: for Allah is He That heareth
and knoweth [all things].
99. But some of the desert Arabs believe in Allah and the Last Day, and look on
their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Messenger. Aye, indeed they bring them nearer [to Him]: soon will
Allah admit them to His Mercy: for Allah is Oft-forgiving, Most Merciful.
100. The vanguard [of Islam]- the first of those who forsook [their homes] and
of those who gave them aid, and [also] those who follow them in [all] good deeds,- well-pleased is Allah with them, as are they with Him: for them hath He
prepared gardens under which rivers flow, to dwell therein for ever: that is the
supreme felicity.
101. Certain of the desert Arabs round about you are hypocrites, as well as [desert Arabs] among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We know them: twice shall We punish them: and in addition shall they be sent to a grievous penalty.
102. Others [there are who] have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn
unto them [in Mercy]: for Allah is Oft-Forgiving, Most Merciful.
103. Of their goods, take alms, that so thou mightest purify and sanctify them;

and pray on their behalf. Verily thy prayers are a source of security for them:
And Allah is One Who heareth and knoweth.
104. Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning,
Most Merciful?
105. And say: "Work [righteousness]: Soon will Allah observe your work, and His
Messenger, and the Believers: Soon will ye be brought back to the knower of what
is hidden and what is open: then will He show you the truth of all that ye did."
106. There are [yet] others, held in suspense for the command of Allah, whether
He will punish them, or turn in mercy to them: and Allah is All- Knowing, Wise.
107. And there are those who put up a mosque by way of mischief and infidelity -
to disunite the Believers - and in preparation for one who warred against Allah
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and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars.
108. Never stand thou forth therein. There is a mosque whose foundation was laid
from the first day on piety; it is more worthy of the standing forth [for prayer] therein. In it are men who love to be purified; and Allah loveth those
who make themselves pure.
109. Which then is best? - he that layeth his foundation on piety to Allah and
His good pleasure? - or he that layeth his foundation on an undermined sandcliff
ready to crumble to pieces? and it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people that do wrong.
110. The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And Allah is All-Knowing, Wise.
111. Allah hath purchased of the believers their persons and their goods; for theirs [in return] is the garden [of Paradise]: they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.
112. Those that turn [to Allah] in repentance; that serve Him, and praise Him;
that wander in devotion to the cause of Allah,: that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allah;- [These do rejoice]. So proclaim the glad tidings to the Believers.
113. It is not fitting, for the Prophet and those who believe, that they should
pray for forgiveness for Pagans, even though they be of kin, after it is clear
to them that they are companions of the Fire.

114. And Abraham prayed for his father's forgiveness only because of a promise
he had made to him. But when it became clear to him that he was an enemy to
Allah, he dissociated himself from him: for Abraham was most tender-hearted,
forbearing.
115. And Allah will not mislead a people after He hath guided them, in order
that He may make clear to them what to fear [and avoid]- for Allah hath
knowledge of all things.
116. Unto Allah belongeth the dominion of the heavens and the earth. He giveth
life and He taketh it. Except for Him ye have no protector nor helper.
117. Allah turned with favour to the Prophet, the Muhajirs, and the Ansar,- who
followed him in a time of distress, after that the hearts of a part of them had
nearly swerved [from duty]; but He turned to them [also]: for He is unto them
Most Kind, Most Merciful.
118. [He turned in mercy also] to the three who were left behind; [they felt
guilty] to such a degree that the earth seemed constrained to them, for all its
spaciousness, and their [very] souls seemed straitened to them,- and they
perceived that there is no fleeing from Allah [and no refuge] but to Himself.
Then He turned to them, that they might repent: for Allah is Oft-Returning, Most
Merciful.
119. O ye who believe! Fear Allah and be with those who are true [in word and
deed].
120. It was not fitting for the people of Medina and the Bedouin Arabs of the
neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own
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lives to his: because nothing could they suffer or do, but was reckoned to their
credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or
hunger, in the cause of Allah, or trod paths to raise the ire of the
Unbelievers, or received any injury whatever from an enemy: for Allah suffereth
not the reward to be lost of those who do good;-
121. Nor could they spend anything [for the cause] - small or great- nor cut
across a valley, but the deed is inscribed to their credit: that Allah may
requite their deed with the best [possible reward].
122. Nor should the Believers all go forth together: if a contingent from every
expedition remained behind, they could devote themselves to studies in religion,
and admonish the people when they return to them,- that thus they [may learn] to
guard themselves [against evil].
123. O ye who believe! fight the unbelievers who gird you about, and let them
find firmness in you: and know that Allah is with those who fear Him.
124. Whenever there cometh down a Sura, some of them say: "Which of you has had
His faith increased by it?" Yea, those who believe,- their faith is increased
and they do rejoice.
125. But those in whose hearts is a disease,- it will add doubt to their doubt,
and they will die in a state of Unbelief.

126. See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed.
127. Whenever there cometh down a Sura, they look at each other, [saying], "Doth anyone see you?" Then they turn aside: Allah hath turned their hearts [from the light]; for they are a people that understand not.
128. Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.
129. But if they turn away, Say: "Allah sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne [of Glory] Supreme!"

SURA 10. Yunus, or Jonah

1. A. L. R. These are the Ayats of the Book of Wisdom.
2. Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves?- that he should warn mankind [of their danger], and give the good news to the Believers that they have before their Lord the lofty rank of truth. [But] say the Unbelievers: "This is indeed an evident sorcerer!"
3. Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne [of authority], regulating and governing all things. No intercessor [can plead with Him] except after His leave [hath been obtained]. This is Allah your Lord; Him therefore serve ye: will ye not receive admonition?
4. To Him will be your return- of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of creation, and repeateth it, that He may reward with justice those who believe and work righteousness; but those who reject Him will have draughts of boiling fluids, and a penalty grievous, because they did reject Him.
5. It is He Who made the sun to be a shining glory and the moon to be a light [of beauty], and measured out stages for her; that ye might know the number of

years and the count [of time]. Nowise did Allah create this but in truth and righteousness. [Thus] doth He explain His Signs in detail, for those who understand.
6. Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him.
7. Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs,-
8. Their abode is the Fire, because of the [evil] they earned.
9. Those who believe, and work righteousness,- their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss.

10. [This will be] their cry therein: "Glory to Thee, O Allah!" And "Peace" will
be their greeting therein! and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds!"
11. If Allah were to hasten for men the ill [they have earned] as they would fain hasten on the good,- then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro.
12. When trouble toucheth a man, He crieth unto Us [in all postures]- lying down
on his side, or sitting, or standing. But when We have solved his trouble, he passeth on his way as if he had never cried to Us for a trouble that touched him! thus do the deeds of transgressors seem fair in their eyes!
13. Generations before you We destroyed when they did wrong: their messengers came to them with clear-signs, but they would not believe! thus do We requite those who sin!
14. Then We made you heirs in the land after them, to see how ye would behave!
15. But when Our Clear Signs are rehearsed unto them, those who rest not their
hope on their meeting with Us, Say: "Bring us a reading other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow
naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day [to come]."
16. Say: "If Allah had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried
amongst you: will ye not then understand?"
17. Who doth more wrong than such as forge a lie against Allah, or deny His Signs? But never will prosper those who sin.
18. They serve, besides Allah, things that hurt them not nor profit them, and they say: "These are our intercessors with Allah." Say: "Do ye indeed inform Allah of something He knows not, in the heavens or on earth?- Glory to Him! and
far is He above the partners they ascribe [to Him]!"
19. Mankind was but one nation, but differed [later]. Had it not been for a word
that went forth before from thy Lord, their differences would have been settled
between them.
20. They say: "Why is not a sign sent down to him from his Lord?" Say: "The Unseen is only for Allah [to know], then wait ye: I too will wait with you."
21. When We make mankind taste of some mercy after adversity hath touched them,
behold! they take to plotting against Our Signs! Say: "Swifter to plan is Allah!" Verily, Our messengers record all the plots that ye make!
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22. He it is Who enableth you to traverse through land and sea; so that ye even
board ships;- they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and
they think they are being overwhelmed: they cry unto Allah, sincerely offering
[their] duty unto Him saying, "If thou dost deliver us from this, we shall truly

show our gratitude!"
23. But when he delivereth them, behold! they transgress insolently through the
earth in defiance of right! O mankind! your insolence is against your own
souls,- an enjoyment of the life of the present: in the end, to Us is your
return, and We shall show you the truth of all that ye did.
24. The likeness of the life of the present is as the rain which We send down
from the skies: by its mingling arises the produce of the earth- which provides
food for men and animals: [It grows] till the earth is clad with its golden
ornaments and is decked out [in beauty]: the people to whom it belongs think
they have all powers of disposal over it: There reaches it Our command by night
or by day, and We make it like a harvest clean-mown, as if it had not flourished
only the day before! thus do We explain the Signs in detail for those who
reflect.
25. But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to
a way that is straight.
26. To those who do right is a goodly [reward]- Yea, more [than in measure]! No
darkness nor shame shall cover their faces! they are companions of the garden;
they will abide therein [for aye]!
27. But those who have earned evil will have a reward of like evil: ignominy
will cover their [faces]: No defender will they have from [the wrath of] Allah:
Their faces will be covered, as it were, with pieces from the depth of the
darkness of night: they are companions of the Fire: they will abide therein [for
aye]!
28. One day shall We gather them all together. Then shall We say to those who
joined gods [with Us]: "To your place! ye and those ye joined as 'partners' We
shall separate them, and their "Partners" shall say: "It was not us that ye
worshipped!
29. "Enough is Allah for a witness between us and you: we certainly knew nothing
of your worship of us!"
30. There will every soul prove [the fruits of] the deeds it sent before: they
will be brought back to Allah their rightful Lord, and their invented falsehoods
will leave them in the lurch.
31. Say: "Who is it that sustains you [in life] from the sky and from the earth?
or who is it that has power over hearing and sight? And who is it that brings
out the living from the dead and the dead from the living? and who is it that
rules and regulates all affairs?" They will soon say, "Allah". Say, "will ye not
then show piety [to Him]?"
32. Such is Allah, your real Cherisher and Sustainer: apart from truth, what
[remains] but error? How then are ye turned away?
33. Thus is the word of thy Lord proved true against those who rebel: Verily
they will not believe.
34. Say: "Of your 'partners', can any originate creation and repeat it?" Say:

"It is Allah Who originates creation and repeats it: then how are ye deluded away [from the truth]?"
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35. Say: "Of your 'partners' is there any that can give any guidance towards truth?" Say: "It is Allah Who gives guidance towards truth, is then He Who gives
guidance to truth more worthy to be followed, or he who finds not guidance [himself] unless he is guided? what then is the matter with you? How judge ye?"
36. But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do.
37. This Qur'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of [revelations] that went before it, and a fuller
explanation of the Book - wherein there is no doubt - from the Lord of the worlds.
38. Or do they say, "He forged it"? say: "Bring then a Sura like unto it, and call [to your aid] anyone you can besides Allah, if it be ye speak the truth!"
39. Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!
40. Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief.
41. If they charge thee with falsehood, say: "My work to me, and yours to you!
ye are free from responsibility for what I do, and I for what ye do!"
42. Among them are some who [pretend to] listen to thee: But canst thou make the
deaf to hear,- even though they are without understanding?
43. And among them are some who look at thee: but canst thou guide the blind,-
even though they will not see?
44. Verily Allah will not deal unjustly with man in aught: It is man that wrongs
his own soul.
45. One day He will gather them together: [It will be] as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.
46. Whether We show thee [realised in thy life-time] some part of what We promise them,- or We take thy soul [to Our Mercy] [Before that],- in any case,
to Us is their return: ultimately Allah is witness, to all that they do.
47. To every people [was sent] a messenger: when their messenger comes [before
them], the matter will be judged between them with justice, and they will not be
wronged.
48. They say: "When will this promise come to pass,- if ye speak the truth?"
49. Say: "I have no power over any harm or profit to myself except as Allah willeth. To every people is a term appointed: when their term is reached, not an
hour can they cause delay, nor [an hour] can they advance [it in anticipation]."
50. Say: "Do ye see,- if His punishment should come to you by night or by day,-

what portion of it would the sinners wish to hasten?
51. "Would ye then believe in it at last, when it actually cometh to pass? [It
will then be said]: 'Ah! now? and ye wanted [aforetime] to hasten it on!'
52. "At length will be said to the wrong-doers: 'Taste ye the enduring
punishment! ye get but the recompense of what ye earned!'"
53. They seek to be informed by thee: "Is that true?" Say: "Aye! by my Lord! it
is the very truth! and ye cannot frustrate it!"
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54. Every soul that hath sinned, if it possessed all that is on earth, would
fain give it in ransom: They would declare [their] repentance when they see the
penalty: but the judgment between them will be with justice, and no wrong will
be done unto them.
55. Is it not [the case] that to Allah belongeth whatever is in the heavens and
on earth? Is it not [the case] that Allah's promise is assuredly true? Yet most
of them understand not.
56. It is He Who giveth life and who taketh it, and to Him shall ye all be
brought back.
57. O mankind! there hath come to you a direction from your Lord and a healing
for the [diseases] in your hearts,- and for those who believe, a guidance and a
Mercy.
58. Say: "In the bounty of Allah. And in His Mercy,- in that let them rejoice":
that is better than the [wealth] they hoard.
59. Say: "See ye what things Allah hath sent down to you for sustenance? Yet ye
hold forbidden some things thereof and [some things] lawful." Say: "Hath Allah
indeed permitted you, or do ye invent [things] to attribute to Allah?"
60. And what think those who invent lies against Allah, of the Day of Judgment?
Verily Allah is full of bounty to mankind, but most of them are ungrateful.
61. In whatever business thou mayest be, and whatever portion thou mayest be
reciting from the Qur'an,- and whatever deed ye [mankind] may be doing,- We are
witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy
Lord [so much as] the weight of an atom on the earth or in heaven. And not the
least and not the greatest of these things but are recorded in a clear record.
62. Behold! verily on the friends of Allah there is no fear, nor shall they
grieve;
63. Those who believe and [constantly] guard against evil;-
64. For them are glad tidings, in the life of the present and in the Hereafter;
no change can there be in the words of Allah. This is indeed the supreme
felicity.
65. Let not their speech grieve thee: for all power and honour belong to Allah:

It is He Who heareth and knoweth [all things].
66. Behold! verily to Allah belong all creatures, in the heavens and on earth.
What do they follow who worship as His "partners" other than Allah? They follow
nothing but fancy, and they do nothing but lie.
67. He it is That hath made you the night that ye may rest therein, and the day
to make things visible [to you]. Verily in this are signs for those who listen
[to His Message].
68. They say: "Allah hath begotten a son!" - Glory be to Him! He is selfsufficient!
His are all things in the heavens and on earth! No warrant have ye
for this! say ye about Allah what ye know not?
69. Say: "Those who invent a lie against Allah will never prosper."
70. A little enjoyment in this world!- and then, to Us will be their return,
then shall We make them taste the severest penalty for their blasphemies.
71. Relate to them the story of Noah. Behold! he said to his people: "O my
people, if it be hard on your [mind] that I should stay [with you] and
commemorate the signs of Allah,- yet I put my trust in Allah. Get ye then an
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agreement about your plan and among your partners, so your plan be on to you
dark and dubious. Then pass your sentence on me, and give me no respite.
72. "But if ye turn back, [consider]: no reward have I asked of you: my reward
is only due from Allah, and I have been commanded to be of those who submit to
Allah's will [in Islam]."
73. They rejected Him, but We delivered him, and those with him, in the Ark, and
We made them inherit [the earth], while We overwhelmed in the flood those who
rejected Our Signs. Then see what was the end of those who were warned [but
heeded not]!
74. Then after him We sent [many] messengers to their peoples: they brought them
Clear Signs, but they would not believe what they had already rejected
beforehand. Thus do We seal the hearts of the transgressors.
75. Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our
Signs. But they were arrogant: they were a people in sin.
76. When the Truth did come to them from Us, they said: "This is indeed evident
sorcery!"
77. Said Moses: "Say ye [this] about the truth when it hath [actually] reached
you? Is sorcery [like] this? But sorcerers will not prosper."
78. They said: "Hast thou come to us to turn us away from the ways we found our
fathers following,- in order that thou and thy brother may have greatness in the
land? But not we shall believe in you!"
79. Said Pharaoh: "Bring me every sorcerer well versed."
80. When the sorcerers came, Moses said to them: "Throw ye what ye [wish] to throw!"
81. When they had had their throw, Moses said: "What ye have brought is sorcery:

Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief.
82. "And Allah by His words doth prove and establish His truth, however much the sinners may hate it!"
83. But none believed in Moses except some children of his people, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds.
84. Moses said: "O my people! If ye do [really] believe in Allah, then in Him put your trust if ye submit [your will to His]."
85. They said: "In Allah do we put out trust. Our Lord! make us not a trial for those who practise oppression;
86. "And deliver us by Thy Mercy from those who reject [Thee]."
87. We inspired Moses and his brother with this Message: "Provide dwellings for your people in Egypt, make your dwellings into places of worship, and establish regular prayers: and give glad tidings to those who believe!"
88. Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his chiefs splendour and wealth in the life of the present, and so, Our Lord, they mislead [men] from Thy Path. Deface, our Lord, the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous penalty."
89. Allah said: "Accepted is your prayer [O Moses and Aaron]! So stand ye straight, and follow not the path of those who know not."
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90. We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit [to Allah in Islam]."
91. [It was said to him]: "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief [and violence]!
92. "This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"
93. We settled the Children of Israel in a beautiful dwelling-place, and provided for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the Day of Judgment.
94. If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt.
95. Nor be of those who reject the signs of Allah, or thou shalt be of those who perish.
96. Those against whom the word of thy Lord hath been verified would not believe-
97. Even if every Sign was brought unto them,- until they see [for themselves]

the penalty grievous.
98. Why was there not a single township [among those We warned], which believed,- so its faith should have profited it,- except the people of Jonah? When they believed, We removed from them the penalty of ignominy in the life of the present, and permitted them to enjoy [their life] for a while.
99. If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!
100. No soul can believe, except by the will of Allah, and He will place doubt [or obscurity] on those who will not understand.
101. Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not.
102. Do they then expect [any thing] but [what happened in] the days of the men who passed away before them? Say: "Wait ye then: for I, too, will wait with you."
103. In the end We deliver Our messengers and those who believe: Thus is it fitting on Our part that We should deliver those who believe!
104. Say: "O ye men! If ye are in doubt as to my religion, [behold!] I worship not what ye worship, other than Allah! But I worship Allah - Who will take your souls [at death]: I am commanded to be [in the ranks] of the Believers,
105. "And further [thus]: 'set thy face towards religion with true piety, and never in any wise be of the Unbelievers;
106. "'Nor call on any, other than Allah;- Such will neither profit thee nor hurt thee: if thou dost, behold! thou shalt certainly be of those who do wrong.'"
107. If Allah do touch thee with hurt, there is none can remove it but He: if He do design some benefit for thee, there is none can keep back His favour: He 100 causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most Merciful.
108. Say: "O ye men! Now Truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not [set] over you to arrange your affairs."
109. Follow thou the inspiration sent unto thee, and be patient and constant, till Allah do decide: for He is the best to decide.

SURA 11. Hud, or The Prophet Hud

1. A. L. R. [This is] a Book, with verses basic or fundamental [of established meaning], further explained in detail,- from One Who is Wise and Well-acquainted [with all things]:
2. [It teacheth] that ye should worship none but Allah. [Say]: "Verily I am [sent] unto you from Him to warn and to bring glad tidings:
3. "[And to preach thus], 'Seek ye the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good [and true], for a term appointed, and bestow His abounding grace on all who abound in merit! But if ye

turn away, then I fear for you the penalty of a great day:
4. 'To Allah is your return, and He hath power over all things.'"
5. Behold! they fold up their hearts, that they may lie hid from Him! Ah even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the [inmost secrets] of the hearts.
6. There is no moving creature on earth but its sustenance dependeth on Allah:
He knoweth the time and place of its definite abode and its temporary deposit:
All is in a clear Record.
7. He it is Who created the heavens and the earth in six Days - and His Throne
was over the waters - that He might try you, which of you is best in conduct.
But if thou wert to say to them, "Ye shall indeed be raised up after death", the
Unbelievers would be sure to say, "This is nothing but obvious sorcery!"
8. If We delay the penalty for them for a definite term, they are sure to say,
"What keeps it back?" Ah! On the day it [actually] reaches them, nothing will turn it away from them, and they will be completely encircled by that which they
used to mock at!
9. If We give man a taste of Mercy from Ourselves, and then withdraw it from him, behold! he is in despair and [falls into] blasphemy.
10. But if We give him a taste of [Our] favours after adversity hath touched him, he is sure to say, "All evil has departed from me:" Behold! he falls into
exultation and pride.
11. Not so do those who show patience and constancy, and work righteousness; for
them is forgiveness [of sins] and a great reward.
12. Perchance thou mayest [feel the inclination] to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, "Why is not
a treasure sent down unto him, or why does not an angel come down with him?" But
thou art there only to warn! It is Allah that arrangeth all affairs!
13. Or they may say, "He forged it," Say, "Bring ye then ten Suras forged, like
unto it, and call [to your aid] whomsoever ye can, other than Allah!- If ye speak the truth!
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14. "If then they [your false gods] answer not your [call], know ye that this revelation is sent down [replete] with the knowledge of Allah, and that there is
no god but He! will ye even then submit [to Islam]?"
15. Those who desire the life of the present and its glitter,- to them we shall
pay [the price of] their deeds therein,- without diminution.
16. They are those for whom there is nothing in the Hereafter but the Fire: vain
are the designs they frame therein, and of no effect and the deeds that they do!
17. Can they be [like] those who accept a Clear [Sign] from their Lord, and whom
a witness from Himself doth teach, as did the Book of Moses before it,- a guide

and a mercy? They believe therein; but those of the Sects that reject it,- the
Fire will be their promised meeting-place. Be not then in doubt thereon: for it
is the truth from thy Lord: yet many among men do not believe!
18. Who doth more wrong than those who invent a life against Allah? They will be
turned back to the presence of their Lord, and the witnesses will say, "These
are the ones who lied against their Lord! Behold! the Curse of Allah is on those
who do wrong!-
19. "Those who would hinder [men] from the path of Allah and would seek in it
something crooked: these were they who denied the Hereafter!"
20. They will in no wise frustrate [His design] on earth, nor have they
protectors besides Allah! Their penalty will be doubled! They lost the power to
hear, and they did not see!
21. They are the ones who have lost their own souls: and the [fancies] they
invented have left them in the lurch!
22. Without a doubt, these are the very ones who will lose most in the
Hereafter!
23. But those who believe and work righteousness, and humble themselves before
their Lord,- They will be companions of the gardens, to dwell therein for
aye!
24. These two kinds [of men] may be compared to the blind and deaf, and those
who can see and hear well. Are they equal when compared? Will ye not then take
heed?
25. We sent Noah to his people [with a mission]: "I have come to you with a
Clear Warning:
26. "That ye serve none but Allah: Verily I do fear for you the penalty of a
grievous day."
27. But the chiefs of the Unbelievers among his people said: "We see [in] thee
nothing but a man like ourselves: Nor do we see that any follow thee but the
meanest among us, in judgment immature: Nor do we see in you [all] any merit
above us: in fact we thing ye are liars!"
28. He said: "O my people! See ye if [it be that] I have a Clear Sign from my
Lord, and that He hath sent Mercy unto me from His own presence, but that the
Mercy hath been obscured from your sight? shall we compel you to accept it when
ye are averse to it?
29. "And O my people! I ask you for no wealth in return: my reward is from none
but Allah: But I will not drive away [in contempt] those who believe: for verily
they are to meet their Lord, and ye I see are the ignorant ones!
30. "And O my people! who would help me against Allah if I drove them away? Will
ye not then take heed?

31. "I tell you not that with me are the treasures of Allah, nor do I know what
is hidden, nor claim I to be an angel. Nor yet do I say, of those whom your eyes

do despise that Allah will not grant them [all] that is good: Allah knoweth best
what is in their souls: I should, if I did, indeed be a wrong-doer."
32. They said: "O Noah! thou hast disputed with us, and [much] hast thou prolonged the dispute with us: now bring upon us what thou threatenest us with,
if thou speakest the truth!?"
33. He said: "Truly, Allah will bring it on you if He wills,- and then, ye will
not be able to frustrate it!
34. "Of no profit will be my counsel to you, much as I desire to give you [good]
counsel, if it be that Allah willeth to leave you astray: He is your Lord! and
to Him will ye return!"
35. Or do they say, "He has forged it"? Say: "If I had forged it, on me were my
sin! and I am free of the sins of which ye are guilty!
36. It was revealed to Noah: "None of thy people will believe except those who
have believed already! So grieve no longer over their [evil] deeds.
37. "But construct an Ark under Our eyes and Our inspiration, and address Me no
[further] on behalf of those who are in sin: for they are about to be overwhelmed [in the Flood]."
38. Forthwith he [starts] constructing the Ark: Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If ye ridicule
us now, we [in our turn] can look down on you with ridicule likewise!
39. "But soon will ye know who it is on whom will descend a penalty that will cover them with shame,- on whom will be unloosed a penalty lasting:"
40. At length, behold! there came Our command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female, and
your family - except those against whom the word has already gone forth,- and the Believers." but only a few believed with him.
41. So he said: "Embark ye on the Ark, In the name of Allah, whether it move or
be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful!"
42. So the Ark floated with them on the waves [towering] like mountains, and Noah called out to his son, who had separated himself [from the rest]: "O my son! embark with us, and be not with the unbelievers!"
43. The son replied: "I will betake myself to some mountain: it will save me from the water." Noah said: "This day nothing can save, from the command of Allah, any but those on whom He hath mercy! "And the waves came between them, and the son was among those overwhelmed in the Flood.
44. Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold [thy rain]!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"
45. And Noah called upon his Lord, and said: "O my Lord! surely my son is of my
family! and Thy promise is true, and Thou art the justest of Judges!"
46. He said: "O Noah! He is not of thy family: For his conduct is unrighteous.
So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest

thou act like the ignorant!"
47. Noah said: "O my Lord! I do seek refuge with Thee, lest I ask Thee for that
of which I have no knowledge. And unless thou forgive me and have Mercy on me, I
should indeed be lost!"
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48. The word came: "O Noah! Come down [from the Ark] with peace from Us, and
blessing on thee and on some of the peoples [who will spring] from those with
thee: but [there will be other] peoples to whom We shall grant their pleasures
[for a time], but in the end will a grievous penalty reach them from Us."
49. Such are some of the stories of the unseen, which We have revealed unto
thee: before this, neither thou nor thy people knew them. So persevere
patiently: for the End is for those who are righteous.
50. To the 'Ad People [We sent] Hud, one of their own brethren. He said: "O my
people! worship Allah! ye have no other god but Him. [Your other gods] ye do
nothing but invent!
51. "O my people! I ask of you no reward for this [Message]. My reward is from
none but Him who created me: Will ye not then understand?
52. "And O my people! Ask forgiveness of your Lord, and turn to Him [in
repentance]: He will send you the skies pouring abundant rain, and add strength
to your strength: so turn ye not back in sin!"
53. They said: "O Hud! No Clear [Sign] that hast thou brought us, and we are not
the ones to desert our gods on thy word! Nor shall we believe in thee!
54. "We say nothing but that [perhaps] some of our gods may have seized thee
with imbecility." He said: "I call Allah to witness, and do ye bear witness,
that I am free from the sin of ascribing, to Him,
55. "Other gods as partners! so scheme [your worst] against me, all of you, and
give me no respite.
56. "I put my trust in Allah, My Lord and your Lord! There is not a moving
creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a
straight Path.
57. "If ye turn away,- I [at least] have conveyed the Message with which I was
sent to you. My Lord will make another people to succeed you, and you will not
harm Him in the least. For my Lord hath care and watch over all things."
58. So when Our decree issued, We saved Hud and those who believed with him, by
[special] Grace from Ourselves: We saved them from a severe penalty.
59. Such were the 'Ad People: they rejected the Signs of their Lord and
Cherisher; disobeyed His messengers; And followed the command of every powerful,
obstinate transgressor.
60. And they were pursued by a Curse in this life,- and on the Day of Judgment.
Ah! Behold! for the 'Ad rejected their Lord and Cherisher! Ah! Behold! removed
[from sight] were 'Ad the people of Hud!

61. To the Thamud People [We sent] Salih, one of their own brethren. He said: "O
my people! Worship Allah: ye have no other god but Him. It is He Who hath
produced you from the earth and settled you therein: then ask forgiveness of
Him, and turn to Him [in repentance]: for my Lord is [always] near, ready to
answer."
62. They said: "O Salih! thou hast been of us! a centre of our hopes hitherto!
dost thou [now] forbid us the worship of what our fathers worshipped? But we are
really in suspicious [disquieting] doubt as to that to which thou invitest us."
63. He said: "O my people! do ye see? if I have a Clear [Sign] from my Lord and
He hath sent Mercy unto me from Himself,- who then can help me against Allah if
I were to disobey Him? What then would ye add to my [portion] but perdition?
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64. "And O my people! This she-camel of Allah is a symbol to you: leave her to
feed on Allah's [free] earth, and inflict no harm on her, or a swift penalty
will seize you!"
65. But they did ham-string her. So he said: "Enjoy yourselves in your homes for
three days: [Then will be your ruin]: [Behold] there a promise not to be belied!"
66. When Our Decree issued, We saved Salih and those who believed with him, by
[special] Grace from Ourselves - and from the Ignominy of that day. For thy Lord
- He is the Strong One, and able to enforce His Will.
67. The [mighty] Blast overtook the wrong-doers, and they lay prostrate in their
homes before the morning,-
68. As if they had never dwelt and flourished there. Ah! Behold! for the Thamud
rejected their Lord and Cherisher! Ah! Behold! removed [from sight] were the Thamud!
69. There came Our messengers to Abraham with glad tidings. They said, "Peace!"
He answered, "Peace!" and hastened to entertain them with a roasted calf.
70. But when he saw their hands went not towards the [meal], he felt some
mistrust of them, and conceived a fear of them. They said: "Fear not: We have
been sent against the people of Lut."
71. And his wife was standing [there], and she laughed: But we gave her glad
tidings of Isaac, and after him, of Jacob.
72. She said: "Alas for me! shall I bear a child, seeing I am an old woman, and
my husband here is an old man? That would indeed be a wonderful thing!"
73. They said: "Dost thou wonder at Allah's decree? The grace of Allah and His
blessings on you, o ye people of the house! for He is indeed worthy of all
praise, full of all glory!"
74. When fear had passed from [the mind of] Abraham and the glad tidings had
reached him, he began to plead with us for Lut's people.
75. For Abraham was, without doubt, forbearing [of faults], compassionate, and

given to look to Allah.
76. O Abraham! Seek not this. The decree of thy Lord hath gone forth: for them
there cometh a penalty that cannot be turned back!
77. When Our messengers came to Lut, he was grieved on their account and felt
himself powerless [to protect] them. He said: "This is a distressful day."
78. And his people came rushing towards him, and they had been long in the habit
of practising abominations. He said: "O my people! Here are my daughters: they
are purer for you [if ye marry]! Now fear Allah, and cover me not with shame
about my guests! Is there not among you a single right-minded man?"
79. They said: "Well dost thou know we have no need of thy daughters: indeed
thou knowest quite well what we want!"
80. He said: "Would that I had power to suppress you or that I could betake
myself to some powerful support."
81. [The Messengers] said: "O Lut! We are Messengers from thy Lord! By no means
shall they reach thee! now travel with thy family while yet a part of the night
remains, and let not any of you look back: but thy wife [will remain behind]: To
her will happen what happens to the people. Morning is their time appointed: Is
not the morning nigh?"
105
82. When Our Decree issued, We turned [the cities] upside down, and rained down
on them brimstones hard as baked clay, spread, layer on layer,-
83. Marked as from thy Lord: Nor are they ever far from those who do wrong!
84. To the Madyan People [We sent] Shu'aib, one of their own brethren: he said:
"O my people! worship Allah: Ye have no other god but Him. And give not short
measure or weight: I see you in prosperity, but I fear for you the penalty of a
day that will compass [you] all round.
85. "And O my people! give just measure and weight, nor withhold from the people
the things that are their due: commit not evil in the land with intent to do
mischief.
86. "That which is left you by Allah is best for you, if ye [but] believed! but
I am not set over you to keep watch!"
87. They said: "O Shu'aib! Does thy [religion of] prayer command thee that we
leave off the worship which our fathers practised, or that we leave off doing
what we like with our property? truly, thou art the one that forbeareth with
faults and is right-minded!"
88. He said: "O my people! see ye whether I have a Clear [Sign] from my Lord,
and He hath given me sustenance [pure and] good as from Himself? I wish not, in
opposition to you, to do that which I forbid you to do. I only desire [your]
betterment to the best of my power; and my success [in my task] can only come
from Allah. In Him I trust, and unto Him I look.
89. "And O my people! let not my dissent [from you] cause you to sin, lest ye
suffer a fate similar to that of the people of Noah or of Hud or of Salih, nor
are the people of Lut far off from you!

90. "But ask forgiveness of your Lord, and turn unto Him [in repentance]: For my
Lord is indeed full of mercy and loving-kindness."
91. They said: "O Shu'aib! much of what thou sayest we do not understand! In
fact among us we see that thou hast no strength! Were it not for thy family, we
should certainly have stoned thee! for thou hast among us no great position!"
92. He said: "O my people! is then my family of more consideration with you than
Allah? For ye cast Him away behind your backs [with contempt]. But verily my
Lord encompasseth on all sides all that ye do!
93. "And O my people! Do whatever ye can: I will do [my part]: Soon will ye know
who it is on whom descends the penalty of ignominy; and who is a liar! and watch
ye! for I too am watching with you!"
94. When Our decree issued, We saved Shu'aib and those who believed with him, by
[special] mercy from Ourselves: But the [mighty] blast did seize the wrongdoers,
and they lay prostrate in their homes by the morning,-
95. As if they had never dwelt and flourished there! Ah! Behold! How the Madyan
were removed [from sight] as were removed the Thamud!
96. And we sent Moses, with Our Clear [Signs] and an authority manifest,
97. Unto Pharaoh and his chiefs: but they followed the command of Pharaoh and
the command of Pharaoh was no right [guide].
98. He will go before his people on the Day of Judgment, and lead them into the
Fire [as cattle are led to water]: But woeful indeed will be the place to which
they are led!
99. And they are followed by a curse in this [life] and on the Day of Judgment:
and woeful is the gift which shall be given [unto them]!
106
100. These are some of the stories of communities which We relate unto thee: of
them some are standing, and some have been mown down [by the sickle of time].
101. It was not We that wronged them: They wronged their own souls: the deities,
other than Allah, whom they invoked, profited them no whit when there issued the
decree of thy Lord: Nor did they add aught [to their lot] but perdition!
102. Such is the chastisement of thy Lord when He chastises communities in the
midst of their wrong: grievous, indeed, and severe is His chastisement.
103. In that is a Sign for those who fear the penalty of the Hereafter: that is
a Day for which mankind will be gathered together: that will be a Day of
Testimony.
104. Nor shall We delay it but for a term appointed.
105. The day it arrives, no soul shall speak except by His leave: of those
[gathered] some will be wretched and some will be blessed.
106. Those who are wretched shall be in the Fire: There will be for them therein
[nothing but] the heaving of sighs and sobs:

107. They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the [sure] accomplisher of what He planneth.
108. And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: a gift without break.
109. Be not then in doubt as to what these men worship. They worship nothing but what their fathers worshipped before [them]: but verily We shall pay them back [in full] their portion without [the least] abatement.
110. We certainly gave the Book to Moses, but differences arose therein: had it not been that a word had gone forth before from thy Lord, the matter would have been decided between them, but they are in suspicious doubt concerning it.
111. And, of a surety, to all will your Lord pay back [in full the recompense] of their deeds: for He knoweth well all that they do.
112. Therefore stand firm [in the straight Path] as thou art commanded,- thou and those who with thee turn [unto Allah]; and transgress not [from the Path]: for He seeth well all that ye do.
113. And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped.
114. And establish regular prayers at the two ends of the day and at the approaches of the night: For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember [their Lord]:
115. And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.
116. Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting [men] from mischief in the earth - except a few among them whom We saved [from harm]? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin.
117. Nor would thy Lord be the One to destroy communities for a single wrongdoing, if its members were likely to mend.
118. If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute.
107
119. Except those on whom thy Lord hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together."
120. All that we relate to thee of the stories of the messengers,- with it We make firm thy heart: in them there cometh to thee the Truth, as well as an exhortation and a message of remembrance to those who believe.

121. Say to those who do not believe: "Do what ever ye can: We shall do our part;
122. "And wait ye! We too shall wait."
123. To Allah do belong the unseen [secrets] of the heavens and the earth, and
to Him goeth back every affair [for decision]: then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.

SURA 12. YUSUF, or Joseph

1. A. L. R. These are the symbols [or Verses] of the perspicuous Book.
2. We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.
3. We do relate unto thee the most beautiful of stories, in that We reveal to thee this [portion of the] Qur'an: before this, thou too was among those who knew it not.
4. Behold! Joseph said to his father: "O my father! I did see eleven stars and
the sun and the moon: I saw them prostrate themselves to me!"
5. Said [the father]: "My [dear] little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed
enemy!
6. "Thus will thy Lord choose thee and teach thee the interpretation of stories
[and events] and perfect His favour to thee and to the posterity of Jacob - even
as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full
of knowledge and wisdom."
7. Verily in Joseph and his brethren are signs [or symbols] for seekers [after
Truth].
8. They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering [in his
mind]!
9. "Slay ye Joseph or cast him out to some [unknown] land, that so the favour of
your father may be given to you alone: [there will be time enough] for you to be
righteous after that!"
10. Said one of them: "Slay not Joseph, but if ye must do something, throw him
down to the bottom of the well: he will be picked up by some caravan of travellers."
11. They said: "O our father! why dost thou not trust us with Joseph,- seeing we
are indeed his sincere well-wishers?
12. "Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."
13. [Jacob] said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him."

14. They said: "If the wolf were to devour him while we are [so large] a party,
then should we indeed [first] have perished ourselves!"
15. So they did take him away, and they all agreed to throw him down to the

bottom of the well: and We put into his heart [this Message]: 'Of a surety thou
shalt [one day] tell them the truth of this their affair while they know [thee]
not'
16. Then they came to their father in the early part of the night, weeping.
17. They said: "O our father! We went racing with one another, and left Joseph
with our things; and the wolf devoured him ... But thou wilt never believe us
even though we tell the truth."
18. They stained his shirt with false blood. He said: "Nay, but your minds have
made up a tale [that may pass] with you, [for me] patience is most fitting:
Against that which ye assert, it is Allah [alone] Whose help can be sought"..
19. Then there came a caravan of travellers: they sent their water-carrier [for
water], and he let down his bucket [into the well] ... He said: "Ah there! Good
news! Here is a [fine] young man!" So they concealed him as a treasure! But
Allah knoweth well all that they do!
20. The [Brethren] sold him for a miserable price, for a few dirhams counted
out: in such low estimation did they hold him!
21. The man in Egypt who bought him, said to his wife: "Make his stay [among us]
honourable: may be he will bring us much good, or we shall adopt him as a son."
Thus did We establish Joseph in the land, that We might teach him the
interpretation of stories [and events]. And Allah hath full power and control
over His affairs; but most among mankind know it not.
22. When Joseph attained His full manhood, We gave him power and knowledge: thus
do We reward those who do right.
23. But she in whose house he was, sought to seduce him from his [true] self:
she fastened the doors, and said: "Now come, thou [dear one]!" He said: "Allah
forbid! truly [thy husband] is my lord! he made my sojourn agreeable! truly to
no good come those who do wrong!"
24. And [with passion] did she desire him, and he would have desired her, but
that he saw the evidence of his Lord: thus [did We order] that We might turn
away from him [all] evil and shameful deeds: for he was one of Our servants,
sincere and purified.
25. So they both raced each other to the door, and she tore his shirt from the
back: they both found her lord near the door. She said: "What is the [fitting]
punishment for one who formed an evil design against thy wife, but prison or a
grievous chastisement?"
26. He said: "It was she that sought to seduce me - from my [true] self." And
one of her household saw [this] and bore witness, [thus]:- "If it be that his
shirt is rent from the front, then is her tale true, and he is a liar!
27. "But if it be that his shirt is torn from the back, then is she the liar,
and he is telling the truth!"
28. So when he saw his shirt,- that it was torn at the back,- [her husband]
said: "Behold! It is a snare of you women! truly, mighty is your snare!

29. "O Joseph, pass this over! [O wife], ask forgiveness for thy sin, for truly
thou hast been at fault!"
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30. Ladies said in the City: "The wife of the [great] 'Aziz is seeking to seduce
her slave from his [true] self: Truly hath he inspired her with violent love: we
see she is evidently going astray."
31. When she heard of their malicious talk, she sent for them and prepared a
banquet for them: she gave each of them a knife: and she said [to Joseph], "Come
out before them." When they saw him, they did extol him, and [in their
amazement] cut their hands: they said, "Allah preserve us! no mortal is this!
this is none other than a noble angel!"
32. She said: "There before you is the man about whom ye did blame me! I did
seek to seduce him from his [true] self but he did firmly save himself
guiltless! ... and now, if he doth not my bidding, he shall certainly be cast
into prison, and [what is more] be of the company of the vilest!"
33. He said: "O my Lord! the prison is more to my liking than that to which they
invite me: Unless Thou turn away their snare from me, I should [in my youthful
folly] feel inclined towards them and join the ranks of the ignorant."
34. So his Lord hearkened to him [in his prayer], and turned away from him their
snare: Verily He heareth and knoweth [all things].
35. Then it occurred to the men, after they had seen the signs, [that it was
best] to imprison him for a time.
36. Now with him there came into the prison two young men. Said one of them: "I
see myself [in a dream] pressing wine." said the other: "I see myself [in a
dream] carrying bread on my head, and birds are eating, thereof." "Tell us"
[they said] "The truth and meaning thereof: for we see thou art one that doth
good [to all]."
37. He said: "Before any food comes [in due course] to feed either of you, I
will surely reveal to you the truth and meaning of this ere it befall you: that
is part of the [duty] which my Lord hath taught me. I have [I assure you]
abandoned the ways of a people that believe not in Allah and that [even] deny
the Hereafter.
38. "And I follow the ways of my fathers,- Abraham, Isaac, and Jacob; and never
could we attribute any partners whatever to Allah: that [comes] of the grace of
Allah to us and to mankind: yet most men are not grateful.
39. "O my two companions of the prison! [I ask you]: are many lords differing
among themselves better, or the One Allah, Supreme and Irresistible?
40. "If not Him, ye worship nothing but names which ye have named,- ye and your
fathers,- for which Allah hath sent down no authority: the command is for none
but Allah: He hath commanded that ye worship none but Him: that is the right
religion, but most men understand not....
41. "O my two companions of the prison! As to one of you, he will pour out the

wine for his lord to drink: as for the other, he will hang from the cross, and
the birds will eat from off his head. [so] hath been decreed that matter whereof
ye twain do enquire"....
42. And of the two, to that one whom he consider about to be saved, he said:
"Mention me to thy lord." But Satan made him forget to mention him to his lord:
and [Joseph] lingered in prison a few [more] years.
43. The king [of Egypt] said: "I do see [in a vision] seven fat kine, whom seven
lean ones devour, and seven green ears of corn, and seven [others] withered. O
ye chiefs! Expound to me my vision if it be that ye can interpret visions."
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44. They said: "A confused medley of dreams: and we are not skilled in the
interpretation of dreams."
45. But the man who had been released, one of the two [who had been in prison]
and who now bethought him after [so long] a space of time, said: "I will tell
you the truth of its interpretation: send ye me [therefore]."
46. "O Joseph!" [he said] "O man of truth! Expound to us [the dream] of seven
fat kine whom seven lean ones devour, and of seven green ears of corn and
[seven] others withered: that I may return to the people, and that they may
understand."
47. [Joseph] said: "For seven years shall ye diligently sow as is your wont: and
the harvests that ye reap, ye shall leave them in the ear,- except a little, of
which ye shall eat.
48. "Then will come after that [period] seven dreadful [years], which will
devour what ye shall have laid by in advance for them,- [all] except a little
which ye shall have [specially] guarded.
49. "Then will come after that [period] a year in which the people will have
abundant water, and in which they will press [wine and oil]."
50. So the king said: "Bring ye him unto me." But when the messenger came to
him, [Joseph] said: "Go thou back to thy lord, and ask him, 'What is the state
of mind of the ladies who cut their hands'? For my Lord is certainly well aware
of their snare."
51. [The king] said [to the ladies]: "What was your affair when ye did seek to
seduce Joseph from his [true] self?" The ladies said: "Allah preserve us! no
evil know we against him!" Said the 'Aziz's wife: "Now is the truth manifest [to
all]: it was I who sought to seduce him from his [true] self: He is indeed of
those who are [ever] true [and virtuous].
52. "This [say I], in order that He may know that I have never been false to him
in his absence, and that Allah will never guide the snare of the false ones.
53. "Nor do I absolve my own self [of blame]: the [human] soul is certainly
prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oftforgiving,
Most Merciful."
54. So the king said: "Bring him unto me; I will take him specially to serve

about my own person." Therefore when he had spoken to him, he said: "Be assured
this day, thou art, before our own presence, with rank firmly established, and
fidelity fully proved!
55. [Joseph] said: "Set me over the store-houses of the land: I will indeed
guard them, as one that knows [their importance]."
56. Thus did We give established power to Joseph in the land, to take possession
therein as, when, or where he pleased. We bestow of our Mercy on whom We please,
and We suffer not, to be lost, the reward of those who do good.
57. But verily the reward of the Hereafter is the best, for those who believe,
and are constant in righteousness.
58. Then came Joseph's brethren: they entered his presence, and he knew them,
but they knew him not.
59. And when he had furnished them forth with provisions [suitable] for them, he
said: "Bring unto me a brother ye have, of the same father as yourselves, [but a
different mother]: see ye not that I pay out full measure, and that I do provide
the best hospitality?
111
60. "Now if ye bring him not to me, ye shall have no measure [of corn] from me,
nor shall ye [even] come near me."
61. They said: "We shall certainly seek to get our wish about him from his
father: Indeed we shall do it."
62. And [Joseph] told his servants to put their stock-in-trade [with which they
had bartered] into their saddle-bags, so they should know it only when they
returned to their people, in order that they might come back.
63. Now when they returned to their father, they said: "O our father! No more
measure of grain shall we get [unless we take our brother]: So send our brother
with us, that we may get our measure; and we will indeed take every care of
him."
64. He said: "Shall I trust you with him with any result other than when I
trusted you with his brother aforetime? But Allah is the best to take care [of
him], and He is the Most Merciful of those who show mercy!"
65. Then when they opened their baggage, they found their stock-in-trade had
been returned to them. They said: "O our father! What [more] can we desire? this
our stock-in-trade has been returned to us: so we shall get [more] food for our
family; We shall take care of our brother; and add [at the same time] a full
camel's load [of grain to our provisions]. This is but a small quantity.
66. [Jacob] said: "Never will I send him with you until ye swear a solemn oath
to me, in Allah's name, that ye will be sure to bring him back to me unless ye
are yourselves hemmed in [and made powerless]. And when they had sworn their
solemn oath, he said: "Over all that we say, be Allah the witness and
guardian!"

67. Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah [with my advice]:
None can command except Allah: On Him do I put my trust: and let all that trust
put their trust on Him."
68. And when they entered in the manner their father had enjoined, it did not profit them in the least against [the plan of] Allah: It was but a necessity of
Jacob's soul, which he discharged. For he was, by our instruction, full of knowledge [and experience]: but most men know not.
69. Now when they came into Joseph's presence, he received his [full] brother to
stay with him. He said [to him]: "Behold! I am thy [own] brother; so grieve not
at aught of their doings."
70. At length when he had furnished them forth with provisions [suitable] for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a
crier: "O ye [in] the caravan! behold! ye are thieves, without doubt!"
71. They said, turning towards them: "What is it that ye miss?"
72. They said: "We miss the great beaker of the king; for him who produces it,
is [the reward of] a camel load; I will be bound by it."
73. [The brothers] said: "By Allah! well ye know that we came not to make mischief in the land, and we are no thieves!"
74. [The Egyptians] said: "What then shall be the penalty of this, if ye are [proved] to have lied?"
75. They said: "The penalty should be that he in whose saddle-bag it is found,
should be held [as bondman] to atone for the [crime]. Thus it is we punish the
wrong-doers!"
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76. So he began [the search] with their baggage, before [he came to] the baggage
of his brother: at length he brought it out of his brother's baggage. Thus did
We plan for Joseph. He could not take his brother by the law of the king except
that Allah willed it [so]. We raise to degrees [of wisdom] whom We please: but
over all endued with knowledge is one, the All-Knowing.
77. They said: "If he steals, there was a brother of his who did steal before [him]." But these things did Joseph keep locked in his heart, revealing not the
secrets to them. He [simply] said [to himself]: "Ye are the worse situated; and
Allah knoweth best the truth of what ye assert!"
78. They said: "O exalted one! Behold! he has a father, aged and venerable, [who
will grieve for him]; so take one of us in his place; for we see that thou art
[gracious] in doing good."
79. He said: "Allah forbid that we take other than him with whom we found our property: indeed [if we did so], we should be acting wrongfully.
80. Now when they saw no hope of his [yielding], they held a conference in

private. The leader among them said: "Know ye not that your father did take an
oath from you in Allah's name, and how, before this, ye did fail in your duty
with Joseph? Therefore will I not leave this land until my father permits me, or
Allah commands me; and He is the best to command.
81. "Turn ye back to your father, and say, 'O our father! behold! thy son
committed theft! we bear witness only to what we know, and we could not well
guard against the unseen!
82. "'Ask at the town where we have been and the caravan in which we returned,
and [you will find] we are indeed telling the truth.'"
83. Jacob said: "Nay, but ye have yourselves contrived a story [good enough] for
you. So patience is most fitting [for me]. Maybe Allah will bring them [back]
all to me [in the end]. For He is indeed full of knowledge and wisdom."
84. And he turned away from them, and said: "How great is my grief for
Joseph!"
And his eyes became white with sorrow, and he fell into silent melancholy.
85. They said: "By Allah! [never] wilt thou cease to remember Joseph until thou
reach the last extremity of illness, or until thou die!"
86. He said: "I only complain of my distraction and anguish to Allah, and I know
from Allah that which ye know not....
87. "O my sons! go ye and enquire about Joseph and his brother, and never give
up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing
Mercy, except those who have no faith."
88. Then, when they came [back] into [Joseph's] presence they said: "O exalted
one! distress has seized us and our family: we have [now] brought but scanty
capital: so pay us full measure, [we pray thee], and treat it as charity to us:
for Allah doth reward the charitable."
89. He said: "Know ye how ye dealt with Joseph and his brother, not knowing
[what ye were doing]?"
90. They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my
brother: Allah has indeed been gracious to us [all]: behold, he that is
righteous and patient,- never will Allah suffer the reward to be lost, of those
who do right."
91. They said: "By Allah! indeed has Allah preferred thee above us, and we
certainly have been guilty of sin!"

92. He said: "This day let no reproach be [cast] on you: Allah will forgive you,
and He is the Most Merciful of those who show mercy!
93. "Go with this my shirt, and cast it over the face of my father: he will come
to see [clearly]. Then come ye [here] to me together with all your family."
94. When the caravan left [Egypt], their father said: "I do indeed scent the
presence of Joseph: Nay, think me not a dotard."
95. They said: "By Allah! truly thou art in thine old wandering mind."
96. Then when the bearer of the good news came, He cast [the shirt] over his

face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I
know from Allah that which ye know not?'"
97. They said: "O our father! ask for us forgiveness for our sins, for we were
truly at fault."
98. He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed
Oft-Forgiving, Most Merciful."
99. Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt [all] in safety if it please Allah."
100. And he raised his parents high on the throne [of dignity], and they fell down in prostration, [all] before him. He said: "O my father! this is the fulfilment of my vision of old! Allah hath made it come true! He was indeed good
to me when He took me out of prison and brought you [all here] out of the desert, [even] after Satan had sown enmity between me and my brothers. Verily my
Lord understandeth best the mysteries of all that He planneth to do, for verily
He is full of knowledge and wisdom.
101. "O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter.
Take Thou my soul [at death] as one submitting to Thy will [as a Muslim], and unite me with the righteous."
102. Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee; nor wast thou [present] with them then when they concerted their plans together in the process of weaving their plots.
103. Yet no faith will the greater part of mankind have, however ardently thou
dost desire it.
104. And no reward dost thou ask of them for this: it is no less than a message
for all creatures.
105. And how many Signs in the heavens and the earth do they pass by? Yet they
turn [their faces] away from them!
106. And most of them believe not in Allah without associating [other as partners] with Him!
107. Do they then feel secure from the coming against them of the covering veil
of the wrath of Allah,- or of the coming against them of the [final] Hour all of
a sudden while they perceive not?
108. Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah! and never
will I join gods with Allah!"
109. Nor did We send before thee [as messengers] any but men, whom we did inspire,- [men] living in human habitations. Do they not travel through the

earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will ye not then understand?

110. [Respite will be granted] until, when the messengers give up hope [of their
people] and [come to] think that they were treated as liars, there reaches them
Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin.
111. There is, in their stories, instruction for men endued with understanding.
It is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe.

SURA 13. Rad, or Thunder

1. A. L. M. R. These are the signs [or verses] of the Book: that which hath been
revealed unto thee from thy Lord is the Truth; but most men believe not.
2. Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne [of authority]; He has subjected the sun and the moon [to his Law]! Each one runs [its course] for a term appointed. He doth
regulate all affairs, explaining the signs in detail, that ye may believe with
certainty in the meeting with your Lord.
3. And it is He who spread out the earth, and set thereon mountains standing firm and [flowing] rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things
there are signs for those who consider!
4. And in the earth are tracts [diverse though] neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or
otherwise: watered with the same water, yet some of them We make more excellent
than others to eat. Behold, verily in these things there are signs for those who
understand!
5. If thou dost marvel [at their want of faith], strange is their saying: "When
we are [actually] dust, shall we indeed then be in a creation renewed?" They are
those who deny their Lord! They are those round whose necks will be yokes [of servitude]: they will be Companions of the Fire, to dwell therein [for aye]!
6. They ask thee to hasten on the evil in preference to the good: Yet have come
to pass, before them, [many] exemplary punishments! But verily thy Lord is full
of forgiveness for mankind for their wrong-doing, and verily thy Lord is [also]
strict in punishment.
7. And the Unbelievers say: "Why is not a sign sent down to him from his Lord?"
But thou art truly a warner, and to every people a guide.
8. Allah doth know what every female [womb] doth bear, by how much the wombs fall short [of their time or number] or do exceed. Every single thing is before
His sight, in [due] proportion.

9. He knoweth the unseen and that which is open: He is the Great, the Most High.
10. It is the same [to Him] whether any of you conceal his speech or declare it openly; whether he lie hid by night or walk forth freely by day.
11. For each [such person] there are [angels] in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when [once] Allah willeth a 115 people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.
12. It is He Who doth show you the lightning, by way both of fear and of hope: It is He Who doth raise up the clouds, heavy with [fertilising] rain!
13. Nay, thunder repeateth His praises, and so do the angels, with awe: He flingeth the loud-voiced thunder-bolts, and therewith He striketh whomsoever He will ... yet these [are the men] who [dare to] dispute about Allah, with the strength of His power [supreme]!
14. For Him [alone] is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: for the prayer of those without Faith is nothing but [futile] wandering [in the mind].
15. Whatever beings there are in the heavens and the earth do prostrate themselves to Allah [Acknowledging subjection],- with good-will or in spite of themselves: so do their shadows in the morning and evenings.
16. Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "[It is] Allah." Say: "Do ye then take [for worship] protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with light?" Or do they assign to Allah partners who have created [anything] as He has created, so that the creation seemed to them similar? Say: "Allah is the Creator of all things: He is the One, the Supreme and Irresistible."
17. He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that [ore] which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah [by parables] show forth Truth and Vanity. For the scum disappears like forth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables.
18. For those who respond to their Lord, are [all] good things. But those who respond not to Him,- Even if they had all that is in the heavens and on earth,

and as much more, [in vain] would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell,- what a bed of misery!
19. Is then one who doth know that that which hath been revealed unto thee from
thy Lord is the Truth, like one who is blind? It is those who are endued with understanding that receive admonition;-
20. Those who fulfil the covenant of Allah and fail not in their plighted word;
21. Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning;
22. Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of [the gifts] We have bestowed for their
sustenance, secretly and openly; and turn off Evil with good: for such there is
the final attainment of the [eternal] home,-
23. Gardens of perpetual bliss: they shall enter there, as well as the righteous
among their fathers, their spouses, and their offspring: and angels shall enter
unto them from every gate [with the salutation]:
24. "Peace unto you for that ye persevered in patience! Now how excellent is the
final home!"
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25. But those who break the Covenant of Allah, after having plighted their word
thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land;- on them is the curse; for them is the terrible
home!
26. Allah doth enlarge, or grant by [strict] measure, the sustenance [which He
giveth] to whomso He pleaseth. [The worldly] rejoice in the life of this world:
But the life of this world is but little comfort in the Hereafter.
27. The Unbelievers say: "Why is not a sign sent down to him from his Lord?" Say: "Truly Allah leaveth, to stray, whom He will; But He guideth to Himself those who turn to Him in penitence,-
28. "Those who believe, and whose hearts find satisfaction in the remembrance of
Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.
29. "For those who believe and work righteousness, is [every] blessedness, and a
beautiful place of [final] return."
30. Thus have we sent thee amongst a People before whom [long since] have [other] Peoples [gone and] passed away; in order that thou mightest rehearse unto them what We send down unto thee by inspiration; yet do they reject [Him],
the Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!"
31. If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, [this would be the one!] But, truly, the command is with Allah in all things! Do not the Believers know, that,

had Allah [so] willed, He could have guided all mankind [to the right]? But the
Unbelievers,- never will disaster cease to seize them for their [ill] deeds, or
to settle close to their homes, until the promise of Allah come to pass, for,
verily, Allah will not fail in His promise.
32. Mocked were [many] messengers before thee: but I granted respite to the
unbelievers, and finally I punished them: Then how [terrible] was my requital!
33. Is then He who standeth over every soul [and knoweth] all that it doth,
[like any others]? And yet they ascribe partners to Allah. Say: "But name them!
is it that ye will inform Him of something he knoweth not on earth, or is it
[just] a show of words?" Nay! to those who believe not, their pretence seems
pleasing, but they are kept back [thereby] from the path. And those whom Allah
leaves to stray, no one can guide.
34. For them is a penalty in the life of this world, but harder, truly, is the
penalty of the Hereafter: and defender have they none against Allah.
35. The parable of the Garden which the righteous are promised!- beneath it flow
rivers: perpetual is the enjoyment thereof and the shade therein: such is the
end of the Righteous; and the end of Unbelievers in the Fire.
36. Those to whom We have given the Book rejoice at what hath been revealed unto
thee: but there are among the clans those who reject a part thereof. Say: "I am
commanded to worship Allah, and not to join partners with Him. Unto Him do I
call, and unto Him is my return."
37. Thus have We revealed it to be a judgment of authority in Arabic. Wert thou
to follow their [vain] desires after the knowledge which hath reached thee, then
wouldst thou find neither protector nor defender against Allah.
38. We did send messengers before thee, and appointed for them wives and
children: and it was never the part of a messenger to bring a sign except as
Allah permitted [or commanded]. For each period is a Book [revealed].
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39. Allah doth blot out or confirm what He pleaseth: with Him is the Mother of
the Book.
40. Whether We shall show thee [within thy life-time] part of what we promised
them or take to ourselves thy soul [before it is all accomplished],- thy duty is
to make [the Message] reach them: it is our part to call them to account.
41. See they not that We gradually reduce the land [in their control] from its
outlying borders? [Where] Allah commands, there is none to put back His Command:
and He is swift in calling to account.
42. Those before them did [also] devise plots; but in all things the masterplanning
is Allah's He knoweth the doings of every soul: and soon will the
Unbelievers know who gets home in the end.
43. The Unbelievers say: "No messenger art thou." Say: "Enough for a witness

between me and you is Allah, and such as have knowledge of the Book."

SURA 14. Ibrahim, or Abraham

1. A. L. R. A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of [Him] the Exalted in power, worthy of all praise!-
2. Of Allah, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible penalty [their Unfaith will bring them]!-
3. Those who love the life of this world more than the Hereafter, who hinder [men] from the Path of Allah and seek therein something crooked: they are astray by a long distance.
4. We sent not a messenger except [to teach] in the language of his [own] people, in order to make [things] clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom.
5. We sent Moses with Our signs [and the command]. "Bring out thy people from the depths of darkness into light, and teach them to remember the Days of Allah." Verily in this there are Signs for such as are firmly patient and constant,- grateful and appreciative.
6. Remember! Moses said to his people: "Call to mind the favour of Allah to you when He delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons, and let your women-folk live: therein was a tremendous trial from your Lord."
7. And remember! your Lord caused to be declared [publicly]: "If ye are grateful, I will add more [favours] unto you; But if ye show ingratitude, truly My punishment is terrible indeed."
8. And Moses said: "If ye show ingratitude, ye and all on earth together, yet is Allah free of all wants, worthy of all praise.
9. Has not the story reached you, [O people!], of those who [went] before you? - of the people of Noah, and 'Ad, and Thamud? - And of those who [came] after them? None knows them but Allah. To them came messengers with Clear [Signs]; but they put their hands up to their mouths, and said: "We do deny [the mission] on which ye have been sent, and we are really in suspicious [disquieting] doubt as to that to which ye invite us."
10. Their messengers said: "Is there a doubt about Allah, The Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive

you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human, like ourselves! Ye wish to turn us away from the [gods] our fathers used to worship: then bring us some clear authority."
11. Their messengers said to them: "True, we are human like yourselves, but

Allah doth grant His grace to such of his servants as He pleases. It is not for
us to bring you an authority except as Allah permits. And on Allah let all men
of faith put their trust.
12. "No reason have we why we should not put our trust on Allah. Indeed He Has
guided us to the Ways we [follow]. We shall certainly bear with patience all the
hurt you may cause us. For those who put their trust should put their trust on
Allah."
13. And the Unbelievers said to their messengers: "Be sure we shall drive you
out of our land, or ye shall return to our religion." But their Lord inspired
[this Message] to them: "Verily We shall cause the wrong-doers to perish!
14. "And verily We shall cause you to abide in the land, and succeed them. This
for such as fear the Time when they shall stand before My tribunal,- such as
fear the punishment denounced."
15. But they sought victory and decision [there and then], and frustration was
the lot of every powerful obstinate transgressor.
16. In front of such a one is Hell, and he is given, for drink, boiling fetid
water.
17. In gulps will he sip it, but never will he be near swallowing it down his
throat: death will come to him from every quarter, yet will he not die: and in
front of him will be a chastisement unrelenting.
18. The parable of those who reject their Lord is that their works are as
ashes,
on which the wind blows furiously on a tempestuous day: No power have they over
aught that they have earned: that is the straying far, far [from the goal].
19. Seest thou not that Allah created the heavens and the earth in Truth? If He
so will, He can remove you and put [in your place] a new creation?
20. Nor is that for Allah any great matter.
21. They will all be marshalled before Allah together: then will the weak say to
those who were arrogant, "For us, we but followed you; can ye then avail us to
all against the wrath of Allah?" They will reply, "If we had received the
Guidance of Allah, we should have given it to you: to us it makes no difference
[now] whether we rage, or bear [these torments] with patience: for ourselves
there is no way of escape."
22. And Satan will say when the matter is decided: "It was Allah Who gave you a
promise of Truth: I too promised, but I failed in my promise to you. I had no
authority over you except to call you but ye listened to me: then reproach not
me, but reproach your own souls. I cannot listen to your cries, nor can ye
listen to mine. I reject your former act in associating me with Allah. For
wrong-doers there must be a grievous penalty."
23. But those who believe and work righteousness will be admitted to gardens
beneath which rivers flow,- to dwell therein for aye with the leave of their
Lord. Their greeting therein will be: "Peace!"

**24. Seest thou not how Allah sets forth a parable? - A goodly word like a goodly
tree, whose root is firmly fixed, and its branches [reach] to the heavens,- of
its Lord. So Allah sets forth parables for men, in order that they may receive
admonition.
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25. It brings forth its fruit at all times, by the leave of its Lord. So Allah
sets forth parables for men, in order that they may receive admonition.
26. And the parable of an evil Word is that of an evil tree: It is torn up by
the root from the surface of the earth: it has no stability.
27. Allah will establish in strength those who believe, with the word that
stands firm, in this world and in the Hereafter; but Allah will leave, to stray,
those who do wrong: Allah doeth what He willeth.
28. Hast thou not turned thy vision to those who have changed the favour of
Allah. Into blasphemy and caused their people to descend to the House of
Perdition?-
29. Into Hell? They will burn therein,- an evil place to stay in!
30. And they set up [idols] as equal to Allah, to mislead [men] from the Path!
Say: "Enjoy [your brief power]! But verily ye are making straightway for
Hell!"
31. Speak to my servants who have believed, that they may establish regular
prayers, and spend [in charity] out of the sustenance we have given them,
secretly and openly, before the coming of a Day in which there will be neither
mutual bargaining nor befriending.
32. It is Allah Who hath created the heavens and the earth and sendeth down rain
from the skies, and with it bringeth out fruits wherewith to feed you; it is He
Who hath made the ships subject to you, that they may sail through the sea by
His command; and the rivers [also] hath He made subject to you.
33. And He hath made subject to you the sun and the moon, both diligently
pursuing their courses; and the night and the day hath he [also] made subject to
you.
34. And He giveth you of all that ye ask for. But if ye count the favours of
Allah, never will ye be able to number them. Verily, man is given up to
injustice and ingratitude.
35. Remember Abraham said: "O my Lord! make this city one of peace and
security:
and preserve me and my sons from worshipping idols.
36. "O my Lord! they have indeed led astray many among mankind; He then who
follows my [ways] is of me, and he that disobeys me,- but Thou art indeed
Oftforgiving,
Most Merciful.
37. "O our Lord! I have made some of my offspring to dwell in a valley without
cultivation, by Thy Sacred House; in order, O our Lord, that they may establish
regular Prayer: so fill the hearts of some among men with love towards them, and
feed them with fruits: so that they may give thanks.**

38. "O our Lord! truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven.
39. "Praise be to Allah, Who hath granted unto me in old age Isma'il and Isaac:
for truly my Lord is He, the Hearer of Prayer!
40. O my Lord! make me one who establishes regular Prayer, and also [raise such]
among my offspring O our Lord! and accept Thou my Prayer.
41. "O our Lord! cover [us] with Thy Forgiveness - me, my parents, and [all] Believers, on the Day that the Reckoning will be established!
42. Think not that Allah doth not heed the deeds of those who do wrong. He but
giveth them respite against a Day when the eyes will fixedly stare in horror,-
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43. They running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a [gaping] void!
44. So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: "Our Lord! respite us [if only] for a short term: we will answer Thy call, and follow the messengers!" "What! were ye not wont to swear aforetime that ye should suffer no decline?
45. "And ye dwelt in the dwellings of men who wronged their own souls; ye were
clearly shown how We dealt with them; and We put forth [many] parables in your
behoof!"
46. Mighty indeed were the plots which they made, but their plots were [well] within the sight of Allah, even though they were such as to shake the hills!
47. Never think that Allah would fail his messengers in His promise: for Allah
is Exalted in power, - the Lord of Retribution.
48. One day the earth will be changed to a different earth, and so will be the
heavens, and [men] will be marshalled forth, before Allah, the One, the Irresistible;
49. And thou wilt see the sinners that day bound together in fetters;-
50. Their garments of liquid pitch, and their faces covered with Fire;
51. That Allah may requite each soul according to its deserts; and verily Allah
is swift in calling to account.
52. Here is a Message for mankind: Let them take warning therefrom, and let them
know that He is [no other than] One Allah: let men of understanding take heed.

SURA 15. Al-Hijr, or The Rocky Tract

1. A. L. R. These are the Ayats of Revelation,- of a Qur'an that makes things clear.
2. Again and again will those who disbelieve, wish that they had bowed [to Allah's will] in Islam.
3. Leave them alone, to enjoy [the good things of this life] and to please themselves: let [false] hope amuse them: soon will knowledge [undeceive them].
4. Never did We destroy a population that had not a term decreed and assigned beforehand.
5. Neither can a people anticipate its term, nor delay it.

6. They say: "O thou to whom the Message is being revealed! truly thou art mad
[or possessed]!
7. "Why bringest thou not angels to us if it be that thou hast the Truth?"
8. We send not the angels down except for just cause: if they came [to the ungodly], behold! no respite would they have!
9. We have, without doubt, sent down the Message; and We will assuredly guard it
[from corruption].
10. We did send messengers before thee amongst the religious sects of old:
11. But never came a messenger to them but they mocked him.
12. Even so do we let it creep into the hearts of the sinners -
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13. That they should not believe in the [Message]; but the ways of the ancients
have passed away.
14. Even if We opened out to them a gate from heaven, and they were to continue
[all day] ascending therein,
15. They would only say: "Our eyes have been intoxicated: Nay, we have been bewitched by sorcery."
16. It is We Who have set out the zodiacal signs in the heavens, and made them
fair-seeming to [all] beholders;
17. And [moreover] We have guarded them from every cursed devil:
18. But any that gains a hearing by stealth, is pursued by a flaming fire, bright [to see].
19. And the earth We have spread out [like a carpet]; set thereon mountains firm
and immovable; and produced therein all kinds of things in due balance.
20. And We have provided therein means of subsistence,- for you and for those for whose sustenance ye are not responsible.
21. And there is not a thing but its [sources and] treasures [inexhaustible] are
with Us; but We only send down thereof in due and ascertainable measures.
22. And We send the fecundating winds, then cause the rain to descend from the
sky, therewith providing you with water [in abundance], though ye are not the guardians of its stores.
23. And verily, it is We Who give life, and Who give death: it is We Who remain
inheritors [after all else passes away].
24. To Us are known those of you who hasten forward, and those who lag behind.
25. Assuredly it is thy Lord Who will gather them together: for He is perfect in
Wisdom and Knowledge.
26. We created man from sounding clay, from mud moulded into shape;
27. And the Jinn race, We had created before, from the fire of a scorching wind.
28. Behold! thy Lord said to the angels: "I am about to create man, from sounding clay from mud moulded into shape;
29. "When I have fashioned him [in due proportion] and breathed into him of My
spirit, fall ye down in obeisance unto him."
30. So the angels prostrated themselves, all of them together:
31. Not so Iblis: he refused to be among those who prostrated themselves.

32. [Allah] said: "O Iblis! what is your reason for not being among those who prostrated themselves?"
33. [Iblis] said: "I am not one to prostrate myself to man, whom Thou didst create from sounding clay, from mud moulded into shape."
34. [Allah] said: "Then get thee out from here; for thou art rejected, accursed.
35. "And the curse shall be on thee till the day of Judgment."
36. [Iblis] said: "O my Lord! give me then respite till the Day the [dead] are
raised."
37. [Allah] said: "Respite is granted thee
38. "Till the Day of the Time appointed."
122
39. [Iblis] said: "O my Lord! because Thou hast put me in the wrong, I will make
[wrong] fair-seeming to them on the earth, and I will put them all in the wrong,-
40. "Except Thy servants among them, sincere and purified [by Thy Grace]."
41. [Allah] said: "This [way of My sincere servants] is indeed a way that leads
straight to Me.
42. "For over My servants no authority shalt thou have, except such as put themselves in the wrong and follow thee."
43. And verily, Hell is the promised abode for them all!
44. To it are seven gates: for each of those gates is a [special] class [of sinners] assigned.
45. The righteous [will be] amid gardens and fountains [of clear-flowing water].
46. [Their greeting will be]: "Enter ye here in peace and security."
47. And We shall remove from their hearts any lurking sense of injury: [they will be] brothers [joyfully] facing each other on thrones [of dignity].
48. There no sense of fatigue shall touch them, nor shall they [ever] be asked
to leave.
49. Tell My servants that I am indeed the Oft-forgiving, Most Merciful;
50. And that My Penalty will be indeed the most grievous Penalty.
51. Tell them about the guests of Abraham.
52. When they entered his presence and said, "Peace!" He said, "We feel afraid
of you!"
53. They said: "Fear not! We give thee glad tidings of a son endowed with wisdom."
54. He said: "Do ye give me glad tidings that old age has seized me? Of what, then, is your good news?"
55. They said: "We give thee glad tidings in truth: be not then in despair!"
56. He said: "And who despairs of the mercy of his Lord, but such as go astray?"
57. Abraham said: "What then is the business on which ye [have come], O ye messengers [of Allah]?"
58. They said: "We have been sent to a people [deep] in sin,
59. "Excepting the adherents of Lut: them we are certainly [charged] to save [from harm],- All -
60. "Except his wife, who, We have ascertained, will be among those who will lag
behind."
61. At length when the messengers arrived among the adherents of Lut,
62. He said: "Ye appear to be uncommon folk."

63. They said: "Yea, we have come to thee to accomplish that of which they doubt.
64. "We have brought to thee that which is inevitably due, and assuredly we tell the truth.
123
65. "Then travel by night with thy household, when a portion of the night [yet remains], and do thou bring up the rear: let no one amongst you look back, but pass on whither ye are ordered."
66. And We made known this decree to him, that the last remnants of those [sinners] should be cut off by the morning.
67. The inhabitants of the city came in [mad] joy [at news of the young men].
68. Lut said: "These are my guests: disgrace me not:
69. "But fear Allah, and shame me not."
70. They said: "Did we not forbid thee [to speak] for all and sundry?"
71. He said: "There are my daughters [to marry], if ye must act [so]."
72. Verily, by thy life [O Prophet], in their wild intoxication, they wander in distraction, to and fro.
73. But the [mighty] Blast overtook them before morning,
74. And We turned [the cities] upside down, and rained down on them brimstones hard as baked clay.
75. Behold! in this are Signs for those who by tokens do understand.
76. And the [cities were] right on the high-road.
77. Behold! in this is a sign for those who believed.
78. And the Companions of the Wood were also wrong-doers;
79. So We exacted retribution from them. They were both on an open highway, plain to see.
80. The Companions of the Rocky Tract also rejected the messengers:
81. We sent them Our Signs, but they persisted in turning away from them.
82. Out of the mountains did they hew [their] edifices, [feeling themselves] secure.
83. But the [mighty] Blast seized them of a morning,
84. And of no avail to them was all that they did [with such art and care]!
85. We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming [when this will be manifest]. So overlook [any human faults] with gracious forgiveness.
86. For verily it is thy Lord who is the Master-Creator, knowing all things.
87. And We have bestowed upon thee the Seven Oft-repeated [verses] and the Grand Qur'an.
88. Strain not thine eyes. [Wistfully] at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing [in gentleness] to the believers.
89. And say: "I am indeed he that warneth openly and without ambiguity,"-
90. [Of just such wrath] as We sent down on those who divided [Scripture into arbitrary parts],-
91. [So also on such] as have made Qur'an into shreds [as they please].
92. Therefore, by the Lord, We will, of a surety, call them to account,
93. For all their deeds.
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94. Therefore expound openly what thou art commanded, and turn away from those

who join false gods with Allah.
95. For sufficient are We unto thee against those who scoff,-
96. Those who adopt, with Allah, another god: but soon will they come to know.
97. We do indeed know how thy heart is distressed at what they say.
98. But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration.
99. And serve thy Lord until there come unto thee the Hour that is Certain.

SURA 16. Nahl, or The Bee

1. [Inevitable] cometh [to pass] the Command of Allah: seek ye not then to hasten it: Glory to Him, and far is He above having the partners they ascribe unto Him!
2. He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, [saying]: "Warn [Man] that there is no god but I: so do your duty unto Me."
3. He has created the heavens and the earth for just ends: Far is He above having the partners they ascribe to Him!
4. He has created man from a sperm-drop; and behold this same [man] becomes an open disputer!
5. And cattle He has created for you [men]: from them ye derive warmth, and numerous benefits, and of their [meat] ye eat.
6. And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.
7. And they carry your heavy loads to lands that ye could not [otherwise] reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful,
8. And [He has created] horses, mules, and donkeys, for you to ride and use for show; and He has created [other] things of which ye have no knowledge.
9. And unto Allah leads straight the Way, but there are ways that turn aside: if Allah had willed, He could have guided all of you.
10. It is He who sends down rain from the sky: from it ye drink, and out of it [grows] the vegetation on which ye feed your cattle.
11. With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.
12. He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise.
13. And the things on this earth which He has multiplied in varying colours [and qualities]: verily in this is a sign for men who celebrate the praises of Allah [in gratitude].
14. It is He Who has made the sea subject, that ye may eat thereof flesh that is

fresh and tender, and that ye may extract therefrom ornaments to wear; and thou
seest the ships therein that plough the waves, that ye may seek [thus] of the bounty of Allah and that ye may be grateful.
125
15. And He has set up on the earth mountains standing firm, lest it should shake
with you; and rivers and roads; that ye may guide yourselves;
16. And marks and sign-posts; and by the stars [men] guide themselves.
17. Is then He Who creates like one that creates not? Will ye not receive admonition?
18. If ye would count up the favours of Allah, never would ye be able to number
them: for Allah is Oft-Forgiving, Most Merciful.
19. And Allah doth know what ye conceal, and what ye reveal.
20. Those whom they invoke besides Allah create nothing and are themselves created.
21. [They are things] dead, lifeless: nor do they know when they will be raised
up.
22. Your Allah is one Allah: as to those who believe not in the Hereafter, their
hearts refuse to know, and they are arrogant.
23. Undoubtedly Allah doth know what they conceal, and what they reveal: verily
He loveth not the arrogant.
24. When it is said to them, "What is it that your Lord has revealed?" they say,
"Tales of the ancients!"
25. Let them bear, on the Day of Judgment, their own burdens in full, and also
[something] of the burdens of those without knowledge, whom they misled. Alas,
how grievous the burdens they will bear!
26. Those before them did also plot [against Allah's Way]: but Allah took their
structures from their foundations, and the roof fell down on them from above;
and the Wrath seized them from directions they did not perceive.
27. Then, on the Day of Judgment, He will cover them with shame, and say: "Where
are My 'partners' concerning whom ye used to dispute [with the godly]?" Those
endued with knowledge will say: "This Day, indeed, are the Unbelievers covered
with shame and misery,-
28. "[Namely] those whose lives the angels take in a state of wrong-doing to
their own souls." Then would they offer submission [with the pretence], "We did
no evil [knowingly]." [The angels will reply], "Nay, but verily Allah knoweth
all that ye did;
29. "So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode
of the arrogant."
30. To the righteous [when] it is said, "What is it that your Lord has
revealed?" they say, "All that is good." To those who do good, there is good in
this world, and the Home of the Hereafter is even better and excellent indeed is

the Home of the righteous,-
31. Gardens of Eternity which they will enter: beneath them flow [pleasant] rivers: they will have therein all that they wish: thus doth Allah reward the righteous,-
32. [Namely] those whose lives the angels take in a state of purity, saying [to them], "Peace be on you; enter ye the Garden, because of [the good] which ye did [in the world]."
33. Do the [ungodly] wait until the angels come to them, or there comes the Command of thy Lord [for their doom]? So did those who went before them. But Allah wronged them not: nay, they wronged their own souls.
126
34. But the evil results of their deeds overtook them, and that very [Wrath] at which they had scoffed hemmed them in.
35. The worshippers of false gods say: "If Allah had so willed, we should not have worshipped aught but Him - neither we nor our fathers,- nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of messengers but to preach the Clear Message?
36. For We assuredly sent amongst every People a messenger, [with the Command], "Serve Allah, and eschew Evil": of the People were some whom Allah guided, and some on whom error became inevitably [established]. So travel through the earth, and see what was the end of those who denied [the Truth].
37. If thou art anxious for their guidance, yet Allah guideth not such as He leaves to stray, and there is none to help them.
38. They swear their strongest oaths by Allah, that Allah will not raise up those who die: Nay, but it is a promise [binding] on Him in truth: but most among mankind realise it not.
39. [They must be raised up], in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realise that they had indeed [surrendered to] Falsehood.
40. For to anything which We have willed, We but say the word, "Be", and it is.
41. To those who leave their homes in the cause of Allah, after suffering oppression,- We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realised [this]!
42. [They are] those who persevere in patience, and put their trust on their Lord.
43. And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message.
44. [We sent them] with Clear Signs and Books of dark prophecies; and We have sent down unto thee [also] the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.
45. Do then those who devise evil [plots] feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from

directions they little perceive?-
46. Or that He may not call them to account in the midst of their goings to and
fro, without a chance of their frustrating Him?-
47. Or that He may not call them to account by a process of slow wastage - for
thy Lord is indeed full of kindness and mercy.
48. Do they not look at Allah's creation, [even] among [inanimate] things,- How
their [very] shadows turn round, from the right and the left, prostrating
themselves to Allah, and that in the humblest manner?
49. And to Allah doth obeisance all that is in the heavens and on earth, whether
moving [living] creatures or the angels: for none are arrogant [before their
Lord].
50. They all revere their Lord, high above them, and they do all that they are
commanded.
51. Allah has said: "Take not [for worship] two gods: for He is just One Allah:
then fear Me [and Me alone]."
127
52. To Him belongs whatever is in the heavens and on earth, and to Him is duty
due always: then will ye fear other than Allah?
53. And ye have no good thing but is from Allah: and moreover, when ye are
touched by distress, unto Him ye cry with groans;
54. Yet, when He removes the distress from you, behold! some of you turn to
other gods to join with their Lord-
55. [As if] to show their ingratitude for the favours we have bestowed on them!
then enjoy [your brief day]: but soon will ye know [your folly]!
56. And they [even] assign, to things they do not know, a portion out of that
which We have bestowed for their sustenance! By Allah, ye shall certainly be
called to account for your false inventions.
57. And they assign daughters for Allah! - Glory be to Him! - and for themselves
[sons,- the issue] they desire!
58. When news is brought to one of them, of [the birth of] a female [child], his
face darkens, and he is filled with inward grief!
59. With shame does he hide himself from his people, because of the bad news he
has had! Shall he retain it on [sufferance and] contempt, or bury it in the
dust? Ah! what an evil [choice] they decide on?
60. To those who believe not in the Hereafter, applies the similitude of evil:
to Allah applies the highest similitude: for He is the Exalted in Power, full of
Wisdom.
61. If Allah were to punish men for their wrong-doing, He would not leave, on
the [earth], a single living creature: but He gives them respite for a stated
Term: When their Term expires, they would not be able to delay [the punishment]
for a single hour, just as they would not be able to anticipate it [for a single
hour].

62. They attribute to Allah what they hate [for themselves], and their tongues
assert the falsehood that all good things are for themselves: without doubt for
them is the Fire, and they will be the first to be hastened on into it!
63. By Allah, We [also] sent [Our messengers] to Peoples before thee; but Satan
made, [to the wicked], their own acts seem alluring: He is also their patron
today, but they shall have a most grievous penalty.
64. And We sent down the Book to thee for the express purpose, that thou
shouldst make clear to them those things in which they differ, and that it
should be a guide and a mercy to those who believe.
65. And Allah sends down rain from the skies, and gives therewith life to the
earth after its death: verily in this is a Sign for those who listen.
66. And verily in cattle [too] will ye find an instructive sign. From what is
within their bodies between excretions and blood, We produce, for your drink,
milk, pure and agreeable to those who drink it.
67. And from the fruit of the date-palm and the vine, ye get out wholesome drink
and food: behold, in this also is a sign for those who are wise.
68. And thy Lord taught the Bee to build its cells in hills, on trees, and in
[men's] habitations;
69. Then to eat of all the produce [of the earth], and find with skill the
spacious paths of its Lord: there issues from within their bodies a drink of
varying colours, wherein is healing for men: verily in this is a Sign for those
who give thought.
128
70. It is Allah who creates you and takes your souls at death; and of you there
are some who are sent back to a feeble age, so that they know nothing after
having known [much]: for Allah is All-Knowing, All-Powerful.
71. Allah has bestowed His gifts of sustenance more freely on some of you than
on others: those more favoured are not going to throw back their gifts to those
whom their right hands possess, so as to be equal in that respect. Will they
then deny the favours of Allah?
72. And Allah has made for you mates [and companions] of your own nature, and
made for you, out of them, sons and daughters and grandchildren, and provided
for you sustenance of the best: will they then believe in vain things, and be
ungrateful for Allah's favours?-
73. And worship others than Allah,- such as have no power of providing them, for
sustenance, with anything in heavens or earth, and cannot possibly have such
power?
74. Invent not similitudes for Allah: for Allah knoweth, and ye know not.
75. Allah sets forth the Parable [of two men: one] a slave under the dominion of
another; He has no power of any sort; and [the other] a man on whom We have
bestowed goodly favours from Ourselves, and he spends thereof [freely],
privately and publicly: are the two equal? [By no means;] praise be to Allah.
But most of them understand not.
76. Allah sets forth [another] Parable of two men: one of them dumb, with no
power of any sort; a wearisome burden is he to his master; whichever way be
directs him, he brings no good: is such a man equal with one who commands
Justice, and is on a Straight Way?

77. To Allah belongeth the Mystery of the heavens and the earth. And the Decision of the Hour [of Judgment] is as the twinkling of an eye, or even quicker: for Allah hath power over all things.
78. It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks [to Allah].
79. Do they not look at the birds, held poised in the midst of [the air and] the sky? Nothing holds them up but [the power of] Allah. Verily in this are signs for those who believe.
80. It is Allah Who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, [tents for] dwellings, which ye find so light [and handy] when ye travel and when ye stop [in your travels]; and out of their wool, and their soft fibres [between wool and hair], and their hair, rich stuff and articles of convenience [to serve you] for a time.
81. It is Allah Who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your [mutual] violence. Thus does He complete His favours on you, that ye may bow to His Will [in Islam].
82. But if they turn away, thy duty is only to preach the clear Message.
83. They recognise the favours of Allah; then they deny them; and most of them are [creatures] ungrateful.
84. One Day We shall raise from all Peoples a Witness: then will no excuse be accepted from Unbelievers, nor will they receive any favours.
129
85. When the wrong-doers [actually] see the Penalty, then will it in no way be mitigated, nor will they then receive respite.
86. When those who gave partners to Allah will see their "partners", they will say: "Our Lord! these are our 'partners,' those whom we used to invoke besides Thee." But they will throw back their word at them [and say]: "Indeed ye are liars!"
87. That Day shall they [openly] show [their] submission to Allah; and all their inventions shall leave them in the lurch.
88. Those who reject Allah and hinder [men] from the Path of Allah - for them will We add Penalty to Penalty; for that they used to spread mischief.
89. One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these [thy people]: and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.
90. Allah commands justice, the doing of good, and liberality to kith and kin,

and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.
91. Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety;
for Allah knoweth all that ye do.
92. And be not like a woman who breaks into untwisted strands the yarn which she
has spun, after it has become strong. Nor take your oaths to practise deception
between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make
clear to you [the truth of] that wherein ye disagree.
93. If Allah so willed, He could make you all one people: But He leaves straying
whom He pleases, and He guides whom He pleases: but ye shall certainly be called
to account for all your actions.
94. And take not your oaths, to practise deception between yourselves, with the
result that someone's foot may slip after it was firmly planted, and ye may have
to taste the evil [consequences] of having hindered [men] from the Path of Allah, and a Mighty Wrath descend on you.
95. Nor sell the covenant of Allah for a miserable price: for with Allah is [a
prize] far better for you, if ye only knew.
96. What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.
97. Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such
their reward according to the best of their actions.
98. When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one.
99. No authority has he over those who believe and put their trust in their Lord.
100. His authority is over those only, who take him as patron and who join partners with Allah.
130
101. When We substitute one revelation for another,- and Allah knows best what
He reveals [in stages],- they say, "Thou art but a forger": but most of them understand not.
102. Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in
order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.
103. We know indeed that they say, "It is a man that teaches him." The tongue of
him they wickedly point to is notably foreign, while this is Arabic, pure and clear.
104. Those who believe not in the Signs of Allah,- Allah will not guide them, and theirs will be a grievous Penalty.

105. It is those who believe not in the Signs of Allah, that forge falsehood: it
is they who lie!
106. Any one who, after accepting faith in Allah, utters Unbelief,- except under
compulsion, his heart remaining firm in Faith - but such as open their breast to
Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.
107. This because they love the life of this world better than the Hereafter:
and Allah will not guide those who reject Faith.
108. Those are they whose hearts, ears, and eyes Allah has sealed up, and they
take no heed.
109. Without doubt, in the Hereafter they will perish.
110. But verily thy Lord,- to those who leave their homes after trials and
persecutions,- and who thereafter strive and fight for the faith and patiently
persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful.
111. One Day every soul will come up struggling for itself, and every soul will
be recompensed [fully] for all its actions, and none will be unjustly dealt with.
112. Allah sets forth a Parable: a city enjoying security and quiet, abundantly
supplied with sustenance from every place: Yet was it ungrateful for the favours
of Allah: so Allah made it taste of hunger and terror [in extremes] [closing in
on it] like a garment [from every side], because of the [evil] which [its
people] wrought.
113. And there came to them a Messenger from among themselves, but they falsely
rejected him; so the Wrath seized them even in the midst of their iniquities.
114. So eat of the sustenance which Allah has provided for you, lawful and good;
and be grateful for the favours of Allah, if it is He Whom ye serve.
115. He has only forbidden you dead meat, and blood, and the flesh of swine, and
any [food] over which the name of other than Allah has been invoked. But if one
is forced by necessity, without wilful disobedience, nor transgressing due
limits,- then Allah is Oft-Forgiving, Most Merciful.
116. But say not - for any false thing that your tongues may put forth,- "This
is lawful, and this is forbidden," so as to ascribe false things to Allah. For
those who ascribe false things to Allah, will never prosper.
117. [In such falsehood] is but a paltry profit; but they will have a most
grievous Penalty.
118. To the Jews We prohibited such things as We have mentioned to thee before:
We did them no wrong, but they were used to doing wrong to themselves.

119. But verily thy Lord,- to those who do wrong in ignorance, but who
thereafter repent and make amends,- thy Lord, after all this, is Oft-Forgiving,
Most Merciful.

120. Abraham was indeed a model, devoutly obedient to Allah, [and] true in Faith, and he joined not gods with Allah:
121. He showed his gratitude for the favours of Allah, who chose him, and guided
him to a Straight Way.
122. And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the Righteous.
123. So We have taught thee the inspired [Message], "Follow the ways of Abraham
the True in Faith, and he joined not gods with Allah."
124. The Sabbath was only made [strict] for those who disagreed [as to its observance]; But Allah will judge between them on the Day of Judgment, as to their differences.
125. Invite [all] to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.
126. And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best [course] for those who are
patient.
127. And do thou be patient, for thy patience is but from Allah; nor grieve over
them: and distress not thyself because of their plots.
128. For Allah is with those who restrain themselves, and those who do good.

SURA 17. Bani Israil, or the Children of Israel

1. Glory to [Allah] Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth [all things].
2. We gave Moses the Book, and made it a Guide to the Children of Israel, [commanding]: "Take not other than Me as Disposer of [your] affairs."
3. O ye that are sprung from those whom We carried [in the Ark] with Noah! Verily he was a devotee most grateful.
4. And We gave [Clear] Warning to the Children of Israel in the Book, that twice
would they do mischief on the earth and be elated with mighty arrogance [and twice would they be punished]!
5. When the first of the warnings came to pass, We sent against you Our servants
given to terrible warfare: They entered the very inmost parts of your homes; and
it was a warning [completely] fulfilled.
6. Then did We grant you the Return as against them: We gave you increase in resources and sons, and made you the more numerous in man-power.
7. If ye did well, ye did well for yourselves; if ye did evil, [ye did it] against yourselves. So when the second of the warnings came to pass, [We permitted your enemies] to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power.
132
8. It may be that your Lord may [yet] show Mercy unto you; but if ye revert [to
your sins], We shall revert [to Our punishments]: And we have made Hell a prison
for those who reject [all Faith].
9. Verily this Qur'an doth guide to that which is most right [or stable], and

giveth the Glad Tidings to the Believers who work deeds of righteousness, that
they shall have a magnificent reward;
10. And to those who believe not in the Hereafter, [it announceth] that We have
prepared for them a Penalty Grievous [indeed].
11. The prayer that man should make for good, he maketh for evil; for man is
given to hasty [deeds].
12. We have made the Night and the Day as two [of Our] Signs: the Sign of the
Night have We obscured, while the Sign of the Day We have made to enlighten you;
that ye may seek bounty from your Lord, and that ye may know the number and
count of the years: all things have We explained in detail.
13. Every man's fate We have fastened on his own neck: On the Day of Judgment We
shall bring out for him a scroll, which he will see spread open.
14. [It will be said to him:] "Read thine [own] record: Sufficient is thy soul
this day to make out an account against thee."
15. Who receiveth guidance, receiveth it for his own benefit: who goeth astray
doth so to his own loss: No bearer of burdens can bear the burden of another:
nor would We visit with Our Wrath until We had sent an messenger [to give
warning].
16. When We decide to destroy a population, We [first] send a definite order to
those among them who are given the good things of this life and yet transgress;
so that the word is proved true against them: then [it is] We destroy them
utterly.
17. How many generations have We destroyed after Noah? and enough is thy Lord to
note and see the sins of His servants.
18. If any do wish for the transitory things [of this life], We readily grant
them - such things as We will, to such person as We will: in the end have We
provided Hell for them: they will burn therein, disgraced and rejected.
19. Those who do wish for the [things of] the Hereafter, and strive therefor
with all due striving, and have Faith,- they are the ones whose striving is
acceptable [to Allah].
20. Of the bounties of thy Lord We bestow freely on all- These as well as
those:
The bounties of thy Lord are not closed [to anyone].
21. See how We have bestowed more on some than on others; but verily the
Hereafter is more in rank and gradation and more in excellence.
22. Take not with Allah another object of worship; or thou [O man!] wilt sit in
disgrace and destitution.
23. Thy Lord hath decreed that ye worship none but Him, and that ye be kind to
parents. Whether one or both of them attain old age in thy life, say not to them
a word of contempt, nor repel them, but address them in terms of honour.
24. And, out of kindness, lower to them the wing of humility, and say: "My Lord!
bestow on them thy Mercy even as they cherished me in childhood."
25. Your Lord knoweth best what is in your hearts: If ye do deeds of
righteousness, verily He is Most Forgiving to those who turn to Him again and

again [in true penitence].
133
26. And render to the kindred their due rights, as [also] to those in want, and
to the wayfarer: But squander not [your wealth] in the manner of a spendthrift.
27. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord [himself] ungrateful.
28. And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness.
29. Make not thy hand tied [like a niggard's] to thy neck, nor stretch it forth
to its utmost reach, so that thou become blameworthy and destitute.
30. Verily thy Lord doth provide sustenance in abundance for whom He pleaseth,
and He provideth in a just measure. For He doth know and regard all His servants.
31. Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.
32. Nor come nigh to adultery: for it is a shameful [deed] and an evil, opening
the road [to other evils].
33. Nor take life - which Allah has made sacred - except for just cause. And if
anyone is slain wrongfully, we have given his heir authority [to demand qisas or
to forgive]: but let him not exceed bounds in the matter of taking life; for he
is helped [by the Law].
34. Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil [every] engagement, for [every] engagement will be enquired into [on the Day of Reckoning].
35. Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.
36. And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of [feeling in] the heart will be enquired into [on the
Day of Reckoning].
37. Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.
38. Of all such things the evil is hateful in the sight of thy Lord.
39. These are among the [precepts of] wisdom, which thy Lord has revealed to thee. Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected.
40. Has then your Lord [O Pagans!] preferred for you sons, and taken for Himself
daughters among the angels? Truly ye utter a most dreadful saying!
41. We have explained [things] in various [ways] in this Qur'an, in order that
they may receive admonition, but it only increases their flight [from the Truth]!
42. Say: If there had been [other] gods with Him, as they say,- behold, they would certainly have sought out a way to the Lord of the Throne!
43. Glory to Him! He is high above all that they say!- Exalted and Great [beyond
measure]!

**44. The seven heavens and the earth, and all beings therein, declare His glory:
there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!
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45. When thou dost recite the Qur'an, We put, between thee and those who believe
not in the Hereafter, a veil invisible:
46. And We put coverings over their hearts [and minds] lest they should understand the Qur'an, and deafness into their ears: when thou dost commemorate
thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing [from the Truth].
47. We know best why it is they listen, when they listen to thee; and when they
meet in private conference, behold, the wicked say, "Ye follow none other than a
man bewitched!"
48. See what similes they strike for thee: but they have gone astray, and never
can they find a way.
49. They say: "What! when we are reduced to bones and dust, should we really be
raised up [to be] a new creation?"
50. Say: "[Nay!] be ye stones or iron,
51. "Or created matter which, in your minds, is hardest [to be raised up],- [Yet
shall ye be raised up]!" then will they say: "Who will cause us to return?" Say:
"He who created you first!" Then will they wag their heads towards thee, and say, "When will that be?" Say, "May be it will be quite soon!
52. "It will be on a Day when He will call you, and ye will answer [His call] with [words of] His praise, and ye will think that ye tarried but a little while!"
53. Say to My servants that they should [only] say those things that are best:
for Satan doth sow dissensions among them: For Satan is to man an avowed enemy.
54. It is your Lord that knoweth you best: If He please, He granteth you mercy,
or if He please, punishment: We have not sent thee to be a disposer of their affairs for them.
55. And it is your Lord that knoweth best all beings that are in the heavens and
on earth: We did bestow on some prophets more [and other] gifts than on others:
and We gave to David [the gift of] the Psalms.
56. Say: "Call on those - besides Him - whom ye fancy: they have neither the power to remove your troubles from you nor to change them."
57. Those whom they call upon do desire [for themselves] means of access to their Lord, - even those who are nearest: they hope for His Mercy and fear His
Wrath: for the Wrath of thy Lord is something to take heed of.
58. There is not a population but We shall destroy it before the Day of Judgment
or punish it with a dreadful Penalty: that is written in the [eternal] Record.**

59. And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror [and warning from evil].
60. Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree [mentioned] in the Qur'an: We put terror [and warning] into them, but it only increases their inordinate transgression!
61. Behold! We said to the angels: "Bow down unto Adam": They bowed down except Iblis: He said, "Shall I bow down to one whom Thou didst create from clay?" 135
62. He said: "Seest Thou? this is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!"
63. [Allah] said: "Go thy way; if any of them follow thee, verily Hell will be the recompense of you [all]- an ample recompense.
64. "Lead to destruction those whom thou canst among them, with thy [seductive] voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothing but deceit.
65. "As for My servants, no authority shalt thou have over them:" Enough is thy Lord for a Disposer of affairs.
66. Your Lord is He That maketh the Ship go smoothly for you through the sea, in order that ye may seek of his Bounty. For he is unto you most Merciful.
67. When distress seizes you at sea, those that ye call upon - besides Himself - leave you in the lurch! but when He brings you back safe to land, ye turn away [from Him]. Most ungrateful is man!
68. Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land, or that He will not send against you a violent tornado [with showers of stones] so that ye shall find no one to carry out your affairs for you?
69. Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that ye find no helper. Therein against Us?
70. We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.
71. One day We shall call together all human beings with their [respective] Imams: those who are given their record in their right hand will read it [with pleasure], and they will not be dealt with unjustly in the least.

72. But those who were blind in this world, will be blind in the hereafter, and
most astray from the Path.
73. And their purpose was to tempt thee away from that which We had revealed
unto thee, to substitute in our name something quite different; [in that case],
behold! they would certainly have made thee [their] friend!
74. And had We not given thee strength, thou wouldst nearly have inclined to
them a little.
75. In that case We should have made thee taste an equal portion [of punishment]
in this life, and an equal portion in death: and moreover thou wouldst have
found none to help thee against Us!
76. Their purpose was to scare thee off the land, in order to expel thee; but in
that case they would not have stayed [therein] after thee, except for a little
while.
77. [This was Our] way with the messengers We sent before thee: thou wilt find
no change in Our ways.
78. Establish regular prayers - at the sun's decline till the darkness of the
night, and the morning prayer and reading: for the prayer and reading in the
morning carry their testimony.
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79. And pray in the small watches of the morning: [it would be] an additional
prayer [or spiritual profit] for thee: soon will thy Lord raise thee to a
Station of Praise and Glory!
80. Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and
likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence
an authority to aid [me]."
81. And say: "Truth has [now] arrived, and Falsehood perished: for Falsehood is
[by its nature] bound to perish."
82. We send down [stage by stage] in the Qur'an that which is a healing and a
mercy to those who believe: to the unjust it causes nothing but loss after
loss.
83. Yet when We bestow Our favours on man, he turns away and becomes remote on
his side [instead of coming to Us], and when evil seizes him he gives himself up
to despair!
84. Say: "Everyone acts according to his own disposition: But your Lord knows
best who it is that is best guided on the Way."
85. They ask thee concerning the Spirit [of inspiration]. Say: "The Spirit
[cometh] by command of my Lord: of knowledge it is only a little that is
communicated to you, [O men!]"
86. If it were Our Will, We could take away that which We have sent thee by
inspiration: then wouldst thou find none to plead thy affair in that matter as
against Us,-
87. Except for Mercy from thy Lord: for his bounty is to thee [indeed] great.
88. Say: "If the whole of mankind and Jinns were to gather together to produce
the like of this Qur'an, they could not produce the like thereof, even if they

backed up each other with help and support.
89. And We have explained to man, in this Qur'an, every kind of similitude: yet
the greater part of men refuse [to receive it] except with ingratitude!
90. They say: "We shall not believe in thee, until thou cause a spring to gush
forth for us from the earth,
91. "Or [until] thou have a garden of date trees and vines, and cause rivers to
gush forth in their midst, carrying abundant water;
92. "Or thou cause the sky to fall in pieces, as thou sayest [will happen],
against us; or thou bring Allah and the angels before [us] face to face:
93. "Or thou have a house adorned with gold, or thou mount a ladder right into
the skies. No, we shall not even believe in thy mounting until thou send down to
us a book that we could read." Say: "Glory to my Lord! Am I aught but a man,- a
messenger?"
94. What kept men back from belief when Guidance came to them, was nothing but
this: they said, "Has Allah sent a man [like us] to be [His] Messenger?"
95. Say, "If there were settled, on earth, angels walking about in peace and
quiet, We should certainly have sent them down from the heavens an angel for a
messenger."
96. Say: "Enough is Allah for a witness between me and you: for He is well
acquainted with His servants, and He sees [all things].
97. It is he whom Allah guides, that is on true Guidance; but he whom He leaves
astray - for such wilt thou find no protector besides Him. On the Day of
Judgment We shall gather, them together, prone on their faces, blind, dumb, and

deaf: their abode will be Hell: every time it shows abatement, We shall increase
from them the fierceness of the Fire.
98. That is their recompense, because they rejected Our signs, and said, "When
we are reduced to bones and broken dust, should we really be raised up [to be] a
new Creation?"
99. See they not that Allah, Who created the heavens and the earth, has power to
create the like of them [anew]? Only He has decreed a term appointed, of which
there is no doubt. But the unjust refuse [to receive it] except with
ingratitude.
100. Say: "If ye had control of the Treasures of the Mercy of my Lord, behold,
ye would keep them back, for fear of spending them: for man is [every]
niggardly!"
101. To Moses We did give Nine Clear Signs: As the Children of Israel: when he
came to them, Pharaoh said to him: "O Moses! I consider thee, indeed, to have
been worked upon by sorcery!
102. Moses said, "Thou knowest well that these things have been sent down by

none but the Lord of the heavens and the earth as eye-opening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!"
103. So he resolved to remove them from the face of the earth: but We did drown
him and all who were with him.
104. And We said thereafter to the Children of Israel, "Dwell securely in the land [of promise]": but when the second of the warnings came to pass, We gathered you together in a mingled crowd.
105. We sent down the [Qur'an] in Truth, and in Truth has it descended: and We
sent thee but to give Glad Tidings and to warn [sinners].
106. [It is] a Qur'an which We have divided [into parts from time to time], in
order that thou mightest recite it to men at intervals: We have revealed it by
stages.
107. Say: "Whether ye believe in it or not, it is true that those who were given
knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration,
108. "And they say: 'Glory to our Lord! Truly has the promise of our Lord been
fulfilled!'"
109. They fall down on their faces in tears, and it increases their [earnest] humility.
110. Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon
Him, [it is well]: for to Him belong the Most Beautiful Names. Neither speak thy
Prayer aloud, nor speak it in a low tone, but seek a middle course between."
111. Say: "Praise be to Allah, who begets no son, and has no partner in [His] dominion: Nor [needs] He any to protect Him from humiliation: yea, magnify Him
for His greatness and glory!"

SURA 18. Kahf, or the Cave.

1. Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed
therein no Crookedness:
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2. [He hath made it] Straight [and Clear] in order that He may warn [the godless] of a terrible Punishment from Him, and that He may give Glad Tidings to
the Believers who work righteous deeds, that they shall have a goodly Reward,
3. Wherein they shall remain for ever:
4. Further, that He may warn those [also] who say, "Allah hath begotten a son":
5. No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood!
6. Thou wouldst only, perchance, fret thyself to death, following after them, in
grief, if they believe not in this Message.
7. That which is on earth we have made but as a glittering show for the earth,
in order that We may test them - as to which of them are best in conduct.
8. Verily what is on earth we shall make but as dust and dry soil [without

growth or herbage].
9. Or dost thou reflect that the Companions of the Cave and of the Inscription
were wonders among Our Sign?
10. Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right
way!"
11. Then We draw [a veil] over their ears, for a number of years, in the Cave,
[so that they heard not]:
12. Then We roused them, in order to test which of the two parties was best at
calculating the term of years they had tarried!
13. We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance:
14. We gave strength to their hearts: Behold, they stood up and said: "Our Lord
is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!
15. "These our people have taken for worship gods other than Him: why do they not bring forward an authority clear [and convincing] for what they do? Who doth
more wrong than such as invent a falsehood against Allah?
16. "When ye turn away from them and the things they worship other than Allah,
betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease."
17. Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay
in the open space in the midst of the Cave. Such are among the Signs of Allah:
He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for
him wilt thou find no protector to lead him to the Right Way.
18. Thou wouldst have deemed them awake, whilst they were asleep, and We turned
them on their right and on their left sides: their dog stretching forth his two
fore-legs on the threshold: if thou hadst come up on to them, thou wouldst have
certainly turned back from them in flight, and wouldst certainly have been filled with terror of them.
19. Such [being their state], we raised them up [from sleep], that they might question each other. Said one of them, "How long have ye stayed [here]?" They said, "We have stayed [perhaps] a day, or part of a day." [At length] they [all]
said, "Allah [alone] knows best how long ye have stayed here ... Now send ye
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then one of you with this money of yours to the town: let him find out which is
the best food [to be had] and bring some to you, that [ye may] satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you.
20. "For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity."

21. Thus did We make their case known to the people, that they might know that
the promise of Allah is true, and that there can be no doubt about the Hour of
Judgment. Behold, they dispute among themselves as to their affair. [Some] said,
"Construct a building over them": Their Lord knows best about them: those who
prevailed over their affair said, "Let us surely build a place of worship over
them."
22. [Some] say they were three, the dog being the fourth among them; [others]
say they were five, the dog being the sixth,- doubtfully guessing at the
unknown; [yet others] say they were seven, the dog being the eighth. Say thou:
"My Lord knoweth best their number; It is but few that know their [real
case]."
Enter not, therefore, into controversies concerning them, except on a matter
that is clear, nor consult any of them about [the affair of] the Sleepers.
23. Nor say of anything, "I shall be sure to do so and so tomorrow"-
24. Without adding, "So please Allah!" and call thy Lord to mind when thou
forgettest, and say, "I hope that my Lord will guide me ever closer [even] than
this to the right road."
25. So they stayed in their Cave three hundred years, and [some] add nine
[more]
26. Say: "Allah knows best how long they stayed: with Him is [the knowledge of]
the secrets of the heavens and the earth: how clearly He sees, how finely He
hears [everything]! They have no protector other than Him; nor does He share His
Command with any person whatsoever.
27. And recite [and teach] what has been revealed to thee of the Book of thy
Lord: none can change His Words, and none wilt thou find as a refuge other than
Him.
28. And keep thy soul content with those who call on their Lord morning and
evening, seeking His Face; and let not thine eyes pass beyond them, seeking the
pomp and glitter of this Life; no obey any whose heart We have permitted to
neglect the remembrance of Us, one who follows his own desires, whose case has
gone beyond all bounds.
29. Say, "The truth is from your Lord": Let him who will believe, and let him
who will, reject [it]: for the wrong-doers We have prepared a Fire whose [smoke
and flames], like the walls and roof of a tent, will hem them in: if they
implore relief they will be granted water like melted brass, that will scald
their faces, how dreadful the drink! How uncomfortable a couch to recline on!
30. As to those who believe and work righteousness, verily We shall not suffer
to perish the reward of any who do a [single] righteous deed.
31. For them will be Gardens of Eternity; beneath them rivers will flow; they
will be adorned therein with bracelets of gold, and they will wear green
garments of fine silk and heavy brocade: They will recline therein on raised
thrones. How good the recompense! How beautiful a couch to recline on!
32. Set forth to them the parable of two men: for one of them We provided two

gardens of grape-vines and surrounded them with date palms; in between the two
We placed corn-fields.
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33. Each of those gardens brought forth its produce, and failed not in the least
therein: in the midst of them We caused a river to flow.
34. [Abundant] was the produce this man had : he said to his companion, in the
course of a mutual argument: "more wealth have I than you, and more honour and
power in [my following of] men."
35. He went into his garden in a state [of mind] unjust to his soul: He said, "I
deem not that this will ever perish,
36. "Nor do I deem that the Hour [of Judgment] will [ever] come: Even if I am
brought back to my Lord, I shall surely find [there] something better in
exchange."
37. His companion said to him, in the course of the argument with him: "Dost
thou deny Him Who created thee out of dust, then out of a sperm-drop, then
fashioned thee into a man?
38. "But [I think] for my part that He is Allah, My Lord, and none shall I
associate with my Lord.
39. "Why didst thou not, as thou wentest into thy garden, say: 'Allah's will [be
done]! There is no power but with Allah!' If thou dost see me less than thee in
wealth and sons,
40. "It may be that my Lord will give me something better than thy garden, and
that He will send on thy garden thunderbolts [by way of reckoning] from heaven,
making it [but] slippery sand!-
41. "Or the water of the garden will run off underground so that thou wilt never
be able to find it."
42. So his fruits [and enjoyment] were encompassed [with ruin], and he remained
twisting and turning his hands over what he had spent on his property, which had
[now] tumbled to pieces to its very foundations, and he could only say, "Woe is
me! Would I had never ascribed partners to my Lord and Cherisher!"
43. Nor had he numbers to help him against Allah, nor was he able to deliver
himself.
44. There, the [only] protection comes from Allah, the True One. He is the Best
to reward, and the Best to give success.
45. Set forth to them the similitude of the life of this world: It is like the
rain which we send down from the skies: the earth's vegetation absorbs it, but
soon it becomes dry stubble, which the winds do scatter: it is [only] Allah who
prevails over all things.
46. Wealth and sons are allurements of the life of this world: But the things

that endure, good deeds, are best in the sight of thy Lord, as rewards, and best
as [the foundation for] hopes.
47. One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.
48. And they will be marshalled before thy Lord in ranks, [with the announcement], "Now have ye come to Us [bare] as We created you first: aye, ye
thought We shall not fulfil the appointment made to you to meet [Us]!":
49. And the Book [of Deeds] will be placed [before you]; and thou wilt see the
sinful in great terror because of what is [recorded] therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but
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takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice.
50. Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies
to you! Evil would be the exchange for the wrong- doers!
51. I called them not to witness the creation of the heavens and the earth, nor
[even] their own creation: nor is it for helpers such as Me to take as lead [men] astray!
52. One Day He will say, "Call on those whom ye thought to be My partners," and
they will call on them, but they will not listen to them; and We shall make for
them a place of common perdition.
53. And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.
54. We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.
55. And what is there to keep back men from believing, now that Guidance has come to them, nor from praying for forgiveness from their Lord, but that [they
ask that] the ways of the ancients be repeated with them, or the Wrath be brought to them face to face?
56. We only send the messengers to give Glad Tidings and to give warnings: But
the unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned!
57. And who doth more wrong than one who is reminded of the Signs of his Lord,
but turns away from them, forgetting the [deeds] which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callest them to guidance, even then
will they never accept guidance.
58. But your Lord is Most forgiving, full of Mercy. If He were to call them [at
once] to account for what they have earned, then surely He would have hastened

their punishment: but they have their appointed time, beyond which they will find no refuge.
59. Such were the populations we destroyed when they committed iniquities; but
we fixed an appointed time for their destruction.
60. Behold, Moses said to his attendant, "I will not give up until I reach the
junction of the two seas or [until] I spend years and years in travel."
61. But when they reached the Junction, they forgot [about] their Fish, which took its course through the sea [straight] as in a tunnel.
62. When they had passed on [some distance], Moses said to his attendant: "Bring
us our early meal; truly we have suffered much fatigue at this [stage of] our journey."
63. He replied: "Sawest thou [what happened] when we betook ourselves to the rock? I did indeed forget [about] the Fish: none but Satan made me forget to tell [you] about it: it took its course through the sea in a marvellous way!"
64. Moses said: "That was what we were seeking after:" So they went back on their footsteps, following [the path they had come].
65. So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.
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66. Moses said to him: "May I follow thee, on the footing that thou teach me something of the [Higher] Truth which thou hast been taught?"
67. [The other] said: "Verily thou wilt not be able to have patience with me!"
68. "And how canst thou have patience about things about which thy understanding
is not complete?"
69. Moses said: "Thou wilt find me, if Allah so will, [truly] patient: nor shall
I disobey thee in aught."
70. The other said: "If then thou wouldst follow me, ask me no questions about
anything until I myself speak to thee concerning it."
71. So they both proceeded: until, when they were in the boat, he scuttled it.
Said Moses: "Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!"
72. He answered: "Did I not tell thee that thou canst have no patience with me?"
73. Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."
74. Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul [unheard of] thing hast thou done!"
75. He answered: "Did I not tell thee that thou canst have no patience with me?"
76. [Moses] said: "If ever I ask thee about anything after this, keep me not in
thy company: then wouldst thou have received [full] excuse from my side."
77. Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a
wall on the point of falling down, but he set it up straight. [Moses] said: "If
thou hadst wished, surely thou couldst have exacted some recompense for it!"

78. He answered: "This is the parting between me and thee: now will I tell thee
the interpretation of [those things] over which thou wast unable to hold patience.
79. "As for the boat, it belonged to certain men in dire want: they plied on the
water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force.
80. "As for the youth, his parents were people of Faith, and we feared that he
would grieve them by obstinate rebellion and ingratitude [to Allah and man].
81. "So we desired that their Lord would give them in exchange [a son] better in
purity [of conduct] and closer in affection.
82. "As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So thy Lord desired that they should attain their age
of full strength and get out their treasure - a mercy [and favour] from thy Lord. I did it not of my own accord. Such is the interpretation of [those things] over which thou wast unable to hold patience."
83. They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something
of his story."
84. Verily We established his power on earth, and We gave him the ways and the
means to all ends.
85. One [such] way he followed,
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86. Until, when he reached the setting of the sun, he found it set in a spring
of murky water: Near it he found a People: We said: "O Zul-qarnain! [thou hast
authority,] either to punish them, or to treat them with kindness."
87. He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of [before].
88. "But whoever believes, and works righteousness,- he shall have a goodly reward, and easy will be his task as We order it by our Command."
89. Then followed he [another] way,
90. Until, when he came to the rising of the sun, he found it rising on a people
for whom We had provided no covering protection against the sun.
91. [He left them] as they were: We completely understood what was before him.
92. Then followed he [another] way,
93. Until, when he reached [a tract] between two mountains, he found, beneath them, a people who scarcely understood a word.
94. They said: "O Zul-qarnain! the Gog and Magog [People] do great mischief on
earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?
95. He said: "[The power] in which my Lord has established me is better [than tribute]: Help me therefore with strength [and labour]: I will erect a strong barrier between you and them:
96. "Bring me blocks of iron." At length, when he had filled up the space

between the two steep mountain-sides, He said, "Blow [with your bellows]" Then,
when he had made it [red] as fire, he said: "Bring me, that I may pour over it,
molten lead."
97. Thus were they made powerless to scale it or to dig through it.
98. He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true."
99. On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.
100. And We shall present Hell that day for Unbelievers to see, all spread out,-
101. [Unbelievers] whose eyes had been under a veil from remembrance of Me, and
who had been unable even to hear.
102. Do the Unbelievers think that they can take My servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for [their] entertainment.
103. Say: "Shall we tell you of those who lose most in respect of their deeds?-
104. "Those whose efforts have been wasted in this life, while they thought that
they were acquiring good by their works?"
105. They are those who deny the Signs of their Lord and the fact of their having to meet Him [in the Hereafter]: vain will be their works, nor shall We,
on the Day of Judgment, give them any weight.
106. That is their reward, Hell, because they rejected Faith, and took My Signs
and My Messengers by way of jest.
107. As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,
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108. Wherein they shall dwell [for aye]: no change will they wish for from them.
109. Say: "If the ocean were ink [wherewith to write out] the words of my Lord,
sooner would the ocean be exhausted than would the words of my Lord, even if we
added another ocean like it, for its aid."
110. Say: "I am but a man like yourselves, [but] the inspiration has come to me,
that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.

SURA 19. Maryam, or Mary

1. Kaf. Ha. Ya. 'Ain. Sad.
2. [This is] a recital of the Mercy of thy Lord to His servant Zakariya.
3. Behold! he cried to his Lord in secret,
4. Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth
glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!
5. "Now I fear [what] my relatives [and colleagues] [will do] after me: but my
wife is barren: so give me an heir as from Thyself,-

6. "[One that] will [truly] represent me, and represent the posterity of Jacob;
and make him, O my Lord! one with whom Thou art well-pleased!"
7. [His prayer was answered]: "O Zakariya! We give thee good news of a son: His
name shall be Yahya: on none by that name have We conferred distinction before."
8. He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"
9. He said: "So [it will be] thy Lord saith, 'that is easy for Me: I did indeed
create thee before, when thou hadst been nothing!'"
10. [Zakariya] said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."
11. So Zakariya came out to his people from him chamber: He told them by signs
to celebrate Allah's praises in the morning and in the evening.
12. [To his son came the command]: "O Yahya! take hold of the Book with might":
and We gave him Wisdom even as a youth,
13. And piety [for all creatures] as from Us, and purity: He was devout,
14. And kind to his parents, and he was not overbearing or rebellious.
15. So Peace on him the day he was born, the day that he dies, and the day that
he will be raised up to life [again]!
16. Relate in the Book [the story of] Mary, when she withdrew from her family to
a place in the East.
17. She placed a screen [to screen herself] from them; then We sent her our angel, and he appeared before her as a man in all respects.
18. She said: "I seek refuge from thee to [Allah] Most Gracious: [come not near]
if thou dost fear Allah."
19. He said: "Nay, I am only a messenger from thy Lord, [to announce] to thee the gift of a holy son.
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20. She said: "How shall I have a son, seeing that no man has touched me, and I
am not unchaste?"
21. He said: "So [it will be]: Thy Lord saith, 'that is easy for Me: and [We wish] to appoint him as a Sign unto men and a Mercy from Us': It is a matter [so] decreed."
22. So she conceived him, and she retired with him to a remote place.
23. And the pains of childbirth drove her to the trunk of a palm-tree: She cried
[in her anguish]: "Ah! would that I had died before this! would that I had been
a thing forgotten and out of sight!"
24. But [a voice] cried to her from beneath the [palm-tree]: "Grieve not! for thy Lord hath provided a rivulet beneath thee;
25. "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.
26. "So eat and drink and cool [thine] eye. And if thou dost see any man, say,
'I have vowed a fast to [Allah] Most Gracious, and this day will I enter into not talk with any human being'"

27. At length she brought the [babe] to her people, carrying him [in her arms].
They said: "O Mary! truly an amazing thing hast thou brought!
28. "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman
unchaste!"
29. But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"
30. He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet;
31. "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;
32. "[He] hath made me kind to my mother, and not overbearing or miserable;
33. "So peace is on me the day I was born, the day that I die, and the day that
I shall be raised up to life [again]"!
34. Such [was] Jesus the son of Mary: [it is] a statement of truth, about which
they [vainly] dispute.
35. It is not befitting to [the majesty of] Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it
is.
36. Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way
that is straight.
37. But the sects differ among themselves: and woe to the unbelievers because of
the [coming] Judgment of a Momentous Day!
38. How plainly will they see and hear, the Day that they will appear before Us!
but the unjust today are in error manifest!
39. But warn them of the Day of Distress, when the matter will be determined: for [behold,] they are negligent and they do not believe!
40. It is We Who will inherit the earth, and all beings thereon: to Us will they
all be returned.
41. [Also mention in the Book [the story of] Abraham: He was a man of Truth, a
prophet.
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42. Behold, he said to his father: "O my father! why worship that which heareth
not and seeth not, and can profit thee nothing?
43. "O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight.
44. "O my father! serve not Satan: for Satan is a rebel against [Allah] Most Gracious.
45. "O my father! I fear lest a Penalty afflict thee from [Allah] Most Gracious,
so that thou become to Satan a friend."
46. [The father] replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!"
47. Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness:
for He is to me Most Gracious.

48. "And I will turn away from you [all] and from those whom ye invoke besides
Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not
unblest."
49. When he had turned away from them and from those whom they worshipped
besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made
a prophet.
50. And We bestowed of Our Mercy on them, and We granted them lofty honour on
the tongue of truth.
51. Also mention in the Book [the story of] Moses: for he was specially chosen,
and he was a messenger [and] a prophet.
52. And we called him from the right side of Mount [Sinai], and made him draw
near to Us, for mystic [converse].
53. And, out of Our Mercy, We gave him his brother Aaron, [also] a prophet.
54. Also mention in the Book [the story of] Isma'il: He was [strictly] true to
what he promised, and he was a messenger [and] a prophet.
55. He used to enjoin on his people Prayer and Charity, and he was most
acceptable in the sight of his Lord.
56. Also mention in the Book the case of Idris: He was a man of truth [and
sincerity], [and] a prophet:
57. And We raised him to a lofty station.
58. Those were some of the prophets on whom Allah did bestow His Grace,- of the
posterity of Adam, and of those who We carried [in the Ark] with Noah, and of
the posterity of Abraham and Israel of those whom We guided and chose. Whenever
the Signs of [Allah] Most Gracious were rehearsed to them, they would fall down
in prostrate adoration and in tears.
59. But after them there followed a posterity who missed prayers and followed
after lusts soon, then, will they face Destruction,-
60. Except those who repent and believe, and work righteousness: for these will
enter the Garden and will not be wronged in the least,-
61. Gardens of Eternity, those which [Allah] Most Gracious has promised to His
servants in the Unseen: for His promise must [necessarily] come to pass.
62. They will not there hear any vain discourse, but only salutations of Peace:
And they will have therein their sustenance, morning and evening.

63. Such is the Garden which We give as an inheritance to those of Our servants
who guard against Evil.
64. [The angels say:] "We descend not but by command of thy Lord: to Him
belongeth what is before us and what is behind us, and what is between: and thy
Lord never doth forget,-
65. "Lord of the heavens and of the earth, and of all that is between them; so
worship Him, and be constant and patient in His worship: knowest thou of any who
is worthy of the same Name as He?"

66. Man says: "What! When I am dead, shall I then be raised up alive?"
67. But does not man call to mind that We created him before out of nothing?
68. So, by thy Lord, without doubt, We shall gather them together, and [also] the Evil Ones [with them]; then shall We bring them forth on their knees round about Hell;
69. Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against [Allah] Most Gracious.
70. And certainly We know best those who are most worthy of being burned therein.
71. Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.
72. But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, [humbled] to their knees.
73. When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?"
74. But how many [countless] generations before them have we destroyed, who were even better in equipment and in glitter to the eye?
75. Say: "If any men go astray, [Allah] Most Gracious extends [the rope] to them, until, when they see the warning of Allah [being fulfilled] - either in punishment or in [the approach of] the Hour,- they will at length realise who is worst in position, and [who] weakest in forces!
76. "And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of [their] eventual return."
77. Hast thou then seen the [sort of] man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?"
78. Has he penetrated to the Unseen, or has he taken a contract with [Allah] Most Gracious?
79. Nay! We shall record what he says, and We shall add and add to his punishment.
80. To Us shall return all that he talks of and he shall appear before Us bare and alone.
81. And they have taken [for worship] gods other than Allah, to give them power and glory!
82. Instead, they shall reject their worship, and become adversaries against them.

83. Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury?
84. So make no haste against them, for We but count out to them a [limited] number [of days].
85. The day We shall gather the righteous to [Allah] Most Gracious, like a band presented before a king for honours,

86. And We shall drive the sinners to Hell, like thirsty cattle driven down to
water,-
87. None shall have the power of intercession, but such a one as has received permission [or promise] from [Allah] Most Gracious.
88. They say: "[Allah] Most Gracious has begotten a son!"
89. Indeed ye have put forth a thing most monstrous!
90. At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,
91. That they should invoke a son for [Allah] Most Gracious.
92. For it is not consonant with the majesty of [Allah] Most Gracious that He should beget a son.
93. Not one of the beings in the heavens and the earth but must come to [Allah]
Most Gracious as a servant.
94. He does take an account of them [all], and hath numbered them [all] exactly.
95. And everyone of them will come to Him singly on the Day of Judgment.
96. On those who believe and work deeds of righteousness, will [Allah] Most Gracious bestow love.
97. So have We made the [Qur'an] easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention.
98. But how many [countless] generations before them have We destroyed? Canst thou find a single one of them [now] or hear [so much as] a whisper of them?

SURA 20. Ta Ha

1. Ta-Ha.
2. We have not sent down the Qur'an to thee to be [an occasion] for thy distress,
3. But only as an admonition to those who fear [Allah],-
4. A revelation from Him Who created the earth and the heavens on high.
5. [Allah] Most Gracious is firmly established on the throne [of authority].
6. To Him belongs what is in the heavens and on earth, and all between them, and
all beneath the soil.
7. If thou pronounce the word aloud, [it is no matter]: for verily He knoweth what is secret and what is yet more hidden.
8. Allah! there is no god but He! To Him belong the most Beautiful Names.
9. Has the story of Moses reached thee?
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10. Behold, he saw a fire: So he said to his family, "Tarry ye; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."
11. But when he came to the fire, a voice was heard: "O Moses!
12. "Verily I am thy Lord! therefore [in My presence] put off thy shoes: thou art in the sacred valley Tuwa.
13. "I have chosen thee: listen, then, to the inspiration [sent to thee].
14. "Verily, I am Allah: There is no god but I: So serve thou Me [only], and establish regular prayer for celebrating My praise.
15. "Verily the Hour is coming - My design is to keep it hidden - for every soul
to receive its reward by the measure of its Endeavour.
16. "Therefore let not such as believe not therein but follow their own lusts,
divert thee therefrom, lest thou perish!"..
17. "And what is that in the right hand, O Moses?"

18. He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses."
19. [Allah] said, "Throw it, O Moses!"
20. He threw it, and behold! It was a snake, active in motion.
21. [Allah] said, "Seize it, and fear not: We shall return it at once to its former condition"..
22. "Now draw thy hand close to thy side: It shall come forth white [and shining], without harm [or stain],- as another Sign,-
23. "In order that We may show thee [two] of our Greater Signs.
24. "Go thou to Pharaoh, for he has indeed transgressed all bounds."
25. [Moses] said: "O my Lord! expand me my breast;
26. "Ease my task for me;
27. "And remove the impediment from my speech,
28. "So they may understand what I say:
29. "And give me a Minister from my family,
30. "Aaron, my brother;
31. "Add to my strength through him,
32. "And make him share my task:
33. "That we may celebrate Thy praise without stint,
34. "And remember Thee without stint:
35. "For Thou art He that [ever] regardeth us."
36. [Allah] said: "Granted is thy prayer, O Moses!"
37. "And indeed We conferred a favour on thee another time [before].
38. "Behold! We sent to thy mother, by inspiration, the message:
39. "'Throw [the child] into the chest, and throw [the chest] into the river: the river will cast him up on the bank, and he will be taken up by one who is an
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enemy to Me and an enemy to him': But I cast [the garment of] love over thee from Me: and [this] in order that thou mayest be reared under Mine eye.
40. "Behold! thy sister goeth forth and saith, 'shall I show you one who will nurse and rear the [child]?' So We brought thee back to thy mother, that her eye
might be cooled and she should not grieve. Then thou didst slay a man, but We saved thee from trouble, and We tried thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither
as ordained, O Moses!
41. "And I have prepared thee for Myself [for service]"..
42. "Go, thou and thy brother, with My Signs, and slacken not, either of you, in
keeping Me in remembrance.
43. "Go, both of you, to Pharaoh, for he has indeed transgressed all bounds;
44. "But speak to him mildly; perchance he may take warning or fear [Allah]."
45. They [Moses and Aaron] said: "Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bounds."
46. He said: "Fear not: for I am with you: I hear and see [everything].
47. "So go ye both to him, and say, 'Verily we are messengers sent by thy Lord:
Send forth, therefore, the Children of Israel with us, and afflict them not: with a Sign, indeed, have we come from thy Lord! and peace to all who follow guidance!
48. "'Verily it has been revealed to us that the Penalty [awaits] those who reject and turn away.'"
49. [When this message was delivered], [Pharaoh] said: "Who, then, O Moses, is
the Lord of you two?"

50. He said: "Our Lord is He Who gave to each [created] thing its form and nature, and further, gave [it] guidance."
51. [Pharaoh] said: "What then is the condition of previous generations?"
52. He replied: "The knowledge of that is with my Lord, duly recorded: my Lord
never errs, nor forgets,-
53. "He Who has, made for you the earth like a carpet spread out; has enabled you to go about therein by roads [and channels]; and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others.
54. Eat [for yourselves] and pasture your cattle: verily, in this are Signs for
men endued with understanding.
55. From the [earth] did We create you, and into it shall We return you, and from it shall We bring you out once again.
56. And We showed Pharaoh all Our Signs, but he did reject and refuse.
57. He said: "Hast thou come to drive us out of our land with thy magic, O Moses?
58. "But we can surely produce magic to match thine! So make a tryst between us
and thee, which we shall not fail to keep - neither we nor thou - in a place where both shall have even chances."
59. Moses said: "Your tryst is the Day of the Festival, and let the people be assembled when the sun is well up."
60. So Pharaoh withdrew: He concerted his plan, and then came [back].
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61. Moses said to him: Woe to you! Forge not ye a lie against Allah, lest He destroy you [at once] utterly by chastisement: the forger must suffer frustration!"
62. So they disputed, one with another, over their affair, but they kept their
talk secret.
63. They said: "These two are certainly [expert] magicians: their object is to
drive you out from your land with their magic, and to do away with your most cherished institutions.
64. "Therefore concert your plan, and then assemble in [serried] ranks: He wins
[all along] today who gains the upper hand."
65. They said: "O Moses! whether wilt thou that thou throw [first] or that we be
the first to throw?"
66. He said, "Nay, throw ye first!" Then behold their ropes and their rods-so it
seemed to him on account of their magic - began to be in lively motion!
67. So Moses conceived in his mind a [sort of] fear.
68. We said: "Fear not! for thou hast indeed the upper hand:
69. "Throw that which is in thy right hand: Quickly will it swallow up that which they have faked what they have faked is but a magician's trick: and the magician thrives not, [no matter] where he goes."
70. So the magicians were thrown down to prostration: they said, "We believe in
the Lord of Aaron and Moses".
71. [Pharaoh] said: "Believe ye in Him before I give you permission? Surely this
must be your leader, who has taught you magic! be sure I will cut off your hands

and feet on opposite sides, and I will have you crucified on trunks of palmtrees:
so shall ye know for certain, which of us can give the more severe and the more lasting punishment!"
72. They said: "Never shall we regard thee as more than the Clear Signs that have come to us, or than Him Who created us! so decree whatever thou desirest to
decree: for thou canst only decree [touching] the life of this world.
73. "For us, we have believed in our Lord: may He forgive us our faults, and the
magic to which thou didst compel us: for Allah is Best and Most Abiding."
74. Verily he who comes to his Lord as a sinner [at Judgment],- for him is Hell:
therein shall he neither die nor live.
75. But such as come to Him as Believers who have worked righteous deeds,- for
them are ranks exalted,-
76. Gardens of Eternity, beneath which flow rivers: they will dwell therein for
aye: such is the reward of those who purify themselves [from evil].
77. We sent an inspiration to Moses: "Travel by night with My servants, and strike a dry path for them through the sea, without fear of being overtaken [by
Pharaoh] and without [any other] fear."
78. Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up.
79. Pharaoh led his people astray instead of leading them aright.
80. O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount [Sinai], and We sent down to you Manna and quails:
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81. [Saying]: "Eat of the good things We have provided for your sustenance, but
commit no excess therein, lest My Wrath should justly descend on you: and those
on whom descends My Wrath do perish indeed!
82. "But, without doubt, I am [also] He that forgives again and again, to those
who repent, believe, and do right, who,- in fine, are ready to receive true guidance."
83. [When Moses was up on the Mount, Allah said:] "What made thee hasten in advance of thy people, O Moses?"
84. He replied: "Behold, they are close on my footsteps: I hastened to thee, O
my Lord, to please thee."
85. [Allah] said: "We have tested thy people in thy absence: the Samiri has led
them astray."
86. So Moses returned to his people in a state of indignation and sorrow. He said: "O my people! did not your Lord make a handsome promise to you? Did then
the promise seem to you long [in coming]? Or did ye desire that Wrath should descend from your Lord on you, and so ye broke your promise to me?"
87. They said: "We broke not the promise to thee, as far as lay in our power: but we were made to carry the weight of the ornaments of the [whole] people, and
we threw them [into the fire], and that was what the Samiri suggested.

88. "Then he brought out [of the fire] before the [people] the image of a calf:
It seemed to low: so they said: This is your god, and the god of Moses, but [Moses] has forgotten!"
89. Could they not see that it could not return them a word [for answer], and that it had no power either to harm them or to do them good?
90. Aaron had already, before this said to them: "O my people! ye are being tested in this: for verily your Lord is [Allah] Most Gracious; so follow me and
obey my command."
91. They had said: "We will not abandon this cult, but we will devote ourselves
to it until Moses returns to us."
92. [Moses] said: "O Aaron! what kept thee back, when thou sawest them going wrong,
93. "From following me? Didst thou then disobey my order?"
94. [Aaron] replied: "O son of my mother! Seize [me] not by my beard nor by [the
hair of] my head! Truly I feared lest thou shouldst say, 'Thou has caused a division among the children of Israel, and thou didst not respect my word!'"
95. [Moses] said: "What then is thy case, O Samiri?"
96. He replied: "I saw what they saw not: so I took a handful [of dust] from the
footprint of the Messenger, and threw it [into the calf]: thus did my soul suggest to me."
97. [Moses] said: "Get thee gone! but thy [punishment] in this life will be that
thou wilt say, 'touch me not'; and moreover [for a future penalty] thou hast a
promise that will not fail: Now look at thy god, of whom thou hast become a devoted worshipper: We will certainly [melt] it in a blazing fire and scatter it
broadcast in the sea!"
98. But the god of you all is the One Allah: there is no god but He: all things
He comprehends in His knowledge.
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99. Thus do We relate to thee some stories of what happened before: for We have
sent thee a Message from Our own Presence.
100. If any do turn away therefrom, verily they will bear a burden on the Day of
judgment;
101. They will abide in this [state]: and grievous will the burden be to them on
that Day,-
102. The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, blear-eyed [with terror].
103. In whispers will they consult each other: "Yet tarried not longer than ten
[Days];
104. We know best what they will say, when their leader most eminent in conduct
will say: "Ye tarried not longer than a day!"
105. They ask thee concerning the Mountains: say, "My Lord will uproot them and
scatter them as dust;

106. "He will leave them as plains smooth and level;
107. "Nothing crooked or curved wilt thou see in their place."
108. On that Day will they follow the Caller [straight]: no crookedness [can they show] him: all sounds shall humble themselves in the Presence of [Allah] Most Gracious: nothing shalt thou hear but the tramp of their feet [as they march].
109. On that Day shall no intercession avail except for those for whom permission has been granted by [Allah] Most Gracious and whose word is acceptable to Him.
110. He knows what [appears to His creatures as] before or after or behind them:
but they shall not compass it with their knowledge.
111. [All] faces shall be humbled before [Him] - the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity [on
his back].
112. But he who works deeds of righteousness, and has faith, will have no fear
of harm nor of any curtailment [of what is his due].
113. Thus have We sent this down - an Arabic Qur'an - and explained therein in
detail some of the warnings, in order that they may fear Allah, or that it may
cause their remembrance [of Him].
114. High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance
me in knowledge."
115. We had already, beforehand, taken the covenant of Adam, but he forgot: and
We found on his part no firm resolve.
116. When We said to the angels, "Prostrate yourselves to Adam", they prostrated
themselves, but not Iblis: he refused.
117. Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery.
118. "There is therein [enough provision] for thee not to go hungry nor to go naked,
119. "Nor to suffer from thirst, nor from the sun's heat."

120. But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the
Tree of Eternity and to a kingdom that never decays?"
121. In the result, they both ate of the tree, and so their nakedness appeared
to them: they began to sew together, for their covering, leaves from the Garden:
thus did Adam disobey his Lord, and allow himself to be seduced.
122. But his Lord chose him [for His Grace]: He turned to him, and gave him Guidance.
123. He said: "Get ye down, both of you,- all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me,
whosoever follows My Guidance, will not lose his way, nor fall into misery.
124. "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."

125. He will say: "O my Lord! why hast Thou raised me up blind, while I had sight [before]?"
126. [Allah] will say: "Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded."
127. And thus do We recompense him who transgresses beyond bounds and believes
not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring.
128. Is it not a warning to such men [to call to mind] how many generations before them We destroyed, in whose haunts they [now] move? Verily, in this are
Signs for men endued with understanding.
129. Had it not been for a Word that went forth before from thy Lord, [their punishment] must necessarily have come; but there is a Term appointed [for respite].
130. Therefore be patient with what they say, and celebrate [constantly] the praises of thy Lord, before the rising of the sun, and before its setting; yea,
celebrate them for part of the hours of the night, and at the sides of the day:
that thou mayest have [spiritual] joy.
131. Nor strain thine eyes in longing for the things We have given for enjoyment
to parties of them, the splendour of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring.
132. Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the [fruit of] the Hereafter is
for righteousness.
133. They say: "Why does he not bring us a sign from his Lord?" Has not a Clear
Sign come to them of all that was in the former Books of revelation?
134. And if We had inflicted on them a penalty before this, they would have said: "Our Lord! If only Thou hadst sent us a messenger, we should certainly have followed Thy Signs before we were humbled and put to shame."
135. Say: "Each one [of us] is waiting: wait ye, therefore, and soon shall ye know who it is that is on the straight and even way, and who it is that has received Guidance."

SURA 21. Anbiyaa, or The Prophets

1. Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away.
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2. Never comes [aught] to them of a renewed Message from their Lord, but they listen to it as in jest,-
3. Their hearts toying as with trifles. The wrong-doers conceal their private counsels, [saying], "Is this [one] more than a man like yourselves? Will ye go
to witchcraft with your eyes open?"
4. Say: "My Lord knoweth [every] word [spoken] in the heavens and on earth: He
is the One that heareth and knoweth [all things]."
5. "Nay," they say, "[these are] medleys of dream! - Nay, He forged it! - Nay,
He is [but] a poet! Let him then bring us a Sign like the ones that were sent to
[Prophets] of old!"

6. [As to those] before them, not one of the populations which We destroyed believed: will these believe?
7. Before thee, also, the messengers We sent were but men, to whom We granted inspiration: If ye realise this not, ask of those who possess the Message.
8. Nor did We give them bodies that ate no food, nor were they exempt from death.
9. In the end We fulfilled to them Our Promise, and We saved them and those whom
We pleased, but We destroyed those who transgressed beyond bounds.
10. We have revealed for you [O men!] a book in which is a Message for you: will
ye not then understand?
11. How many were the populations We utterly destroyed because of their iniquities, setting up in their places other peoples?
12. Yet, when they felt Our Punishment [coming], behold, they [tried to] flee from it.
13. Flee not, but return to the good things of this life which were given you,
and to your homes in order that ye may be called to account.
14. They said: "Ah! woe to us! We were indeed wrong-doers!"
15. And that cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched.
16. Not for [idle] sport did We create the heavens and the earth and all that is
between!
17. If it had been Our wish to take [just] a pastime, We should surely have taken it from the things nearest to Us, if We would do [such a thing]!
18. Nay, We hurl the Truth against falsehood, and it knocks out its brain, and
behold, falsehood doth perish! Ah! woe be to you for the [false] things ye ascribe [to Us].
19. To Him belong all [creatures] in the heavens and on earth: Even those who are in His [very] Presence are not too proud to serve Him, nor are they [ever]
weary [of His service]:
20. They celebrate His praises night and day, nor do they ever flag or intermit.
21. Or have they taken [for worship] gods from the earth who can raise [the dead]?
22. If there were, in the heavens and the earth, other gods besides Allah, there
would have been confusion in both! but glory to Allah, the Lord of the Throne:
[High is He] above what they attribute to Him!
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23. He cannot be questioned for His acts, but they will be questioned [for theirs].
24. Or have they taken for worship [other] gods besides him? Say, "Bring your convincing proof: this is the Message of those with me and the Message of those
before me." But most of them know not the Truth, and so turn away.
25. Not a messenger did We send before thee without this inspiration sent by Us
to him: that there is no god but I; therefore worship and serve Me.
26. And they say: "[Allah] Most Gracious has begotten offspring." Glory to Him!
they are [but] servants raised to honour.

27. They speak not before He speaks, and they act [in all things] by His Command.
28. He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His [Glory].
29. If any of them should say, "I am a god besides Him", such a one We should reward with Hell: thus do We reward those who do wrong.
30. Do not the Unbelievers see that the heavens and the earth were joined together [as one unit of creation], before we clove them asunder? We made from water every living thing. Will they not then believe?
31. And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways [between mountains] for them to pass through: that they may receive Guidance.
32. And We have made the heavens as a canopy well guarded: yet do they turn away from the Signs which these things [point to]!
33. It is He Who created the Night and the Day, and the sun and the moon: all [the celestial bodies] swim along, each in its rounded course.
34. We granted not to any man before thee permanent life [here]: if then thou shouldst die, would they live permanently?
35. Every soul shall have a taste of death: and We test you by evil and by good by way of trial. to Us must ye return.
36. When the Unbelievers see thee, they treat thee not except with ridicule. "Is this," [they say], "the one who talks of your gods?" and they blaspheme at the mention of [Allah] Most Gracious!
37. Man is a creature of haste: soon [enough] will I show you My Signs; then ye will not ask Me to hasten them!
38. They say: "When will this promise come to pass, if ye are telling the truth?"
39. If only the Unbelievers knew [the time] when they will not be able to ward off the fire from their faces, nor yet from their backs, and [when] no help can reach them!
40. Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they [then] get respite.
41. Mocked were [many] messenger before thee; But their scoffers were hemmed in by the thing that they mocked.
42. Say: "Who can keep you safe by night and by day from [the Wrath of] [Allah] Most Gracious?" Yet they turn away from the mention of their Lord.
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43. Or have they gods that can guard them from Us? They have no power to aid themselves, nor can they be defended from Us.
44. Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; See they not that We gradually reduce the land [in their control] from its outlying borders? Is it then they who will win?

45. Say, "I do but warn you according to revelation": But the deaf will not hear
the call, [even] when they are warned!
46. If but a breath of the Wrath of thy Lord do touch them, they will then say,
"Woe to us! we did wrong indeed!"
47. We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be [no more than] the weight of a mustard seed, We will bring it [to account]: and enough are We
to take account.
48. In the past We granted to Moses and Aaron the criterion [for judgment], and
a Light and a Message for those who would do right,-
49. Those who fear their Lord in their most secret thoughts, and who hold the Hour [of Judgment] in awe.
50. And this is a blessed Message which We have sent down: will ye then reject
it?
51. We bestowed aforetime on Abraham his rectitude of conduct, and well were We
acquainted with him.
52. Behold! he said to his father and his people, "What are these images, to which ye are [so assiduously] devoted?"
53. They said, "We found our fathers worshipping them."
54. He said, "Indeed ye have been in manifest error - ye and your fathers."
55. They said, "Have you brought us the Truth, or are you one of those who jest?"
56. He said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them [from nothing]: and I am a witness to this [Truth].
57. "And by Allah, I have a plan for your idols - after ye go away and turn your
backs"..
58. So he broke them to pieces, [all] but the biggest of them, that they might
turn [and address themselves] to it.
59. They said, "Who has done this to our gods? He must indeed be some man of impiety!"
60. They said, "We heard a youth talk of them: He is called Abraham."
61. They said, "Then bring him before the eyes of the people, that they may bear
witness."
62. They said, "Art thou the one that did this with our gods, O Abraham?"
63. He said: "Nay, this was done by - this is their biggest one! ask them, if they can speak intelligently!"
64. So they turned to themselves and said, "Surely ye are the ones in the wrong!"
65. Then were they confounded with shame: [they said], "Thou knowest full well
that these [idols] do not speak!"
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66. [Abraham] said, "Do ye then worship, besides Allah, things that can neither
be of any good to you nor do you harm?
67. "Fie upon you, and upon the things that ye worship besides Allah! Have ye no
sense?"..

68. They said, "Burn him and protect your gods, If ye do [anything at all]!"
69. We said, "O Fire! be thou cool, and [a means of] safety for Abraham!"
70. Then they sought a stratagem against him: but We made them the ones that lost most!
71. But We delivered him and [his nephew] Lut [and directed them] to the land which We have blessed for the nations.
72. And We bestowed on him Isaac and, as an additional gift, [a grandson], Jacob, and We made righteous men of every one [of them].
73. And We made them leaders, guiding [men] by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us [and Us only].
74. And to Lut, too, We gave Judgment and Knowledge, and We saved him from the
town which practised abominations: truly they were a people given to Evil, a rebellious people.
75. And We admitted him to Our Mercy: for he was one of the Righteous.
76. [Remember] Noah, when he cried [to Us] aforetime: We listened to his [prayer] and delivered him and his family from great distress.
77. We helped him against people who rejected Our Signs: truly they were a people given to Evil: so We drowned them [in the Flood] all together.
78. And remember David and Solomon, when they gave judgment in the matter of the
field into which the sheep of certain people had strayed by night: We did witness their judgment.
79. To Solomon We inspired the [right] understanding of the matter: to each [of
them] We gave Judgment and Knowledge; it was Our power that made the hills and
the birds celebrate Our praises, with David: it was We Who did [all these things].
80. It was We Who taught him the making of coats of mail for your benefit, to guard you from each other's violence: will ye then be grateful?
81. [It was Our power that made] the violent [unruly] wind flow [tamely] for Solomon, to his order, to the land which We had blessed: for We do know all things.
82. And of the evil ones, were some who dived for him, and did other work besides; and it was We Who guarded them.
83. And [remember] Job, when He cried to his Lord, "Truly distress has seized me, but Thou art the Most Merciful of those that are merciful."
84. So We listened to him: We removed the distress that was on him, and We restored his people to him, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who serve Us.
85. And [remember] Isma'il, Idris, and Zul-kifl, all [men] of constancy and patience;
86. We admitted them to Our mercy: for they were of the righteous ones.
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87. And remember Zun-nun, when he departed in wrath: He imagined that We had no
power over him! But he cried through the depths of darkness, "There is no god but thou: glory to thee: I was indeed wrong!"
88. So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.
89. And [remember] Zakariya, when he cried to his Lord: "O my Lord! leave me not
without offspring, though thou art the best of inheritors."
90. So We listened to him: and We granted him Yahya: We cured his wife's

[Barrenness] for him. These [three] were ever quick in emulation in good works;
they used to call on Us with love and reverence, and humble themselves before Us.
91. And [remember] her who guarded her chastity: We breathed into her of Our spirit, and We made her and her son a sign for all peoples.
92. Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me [and no other].
93. But [later generations] cut off their affair [of unity], one from another:
[yet] will they all return to Us.
94. Whoever works any act of righteousness and has faith,- His endeavour will not be rejected: We shall record it in his favour.
95. But there is a ban on any population which We have destroyed: that they shall not return,
96. Until the Gog and Magog [people] are let through [their barrier], and they
swiftly swarm from every hill.
97. Then will the true promise draw nigh [of fulfilment]: then behold! the eyes
of the Unbelievers will fixedly stare in horror: "Ah! Woe to us! we were indeed
heedless of this; nay, we truly did wrong!"
98. Verily ye, [unbelievers], and the [false] gods that ye worship besides Allah, are [but] fuel for Hell! to it will ye [surely] come!
99. If these had been gods, they would not have got there! but each one will abide therein.
100. There, sobbing will be their lot, nor will they there hear [aught else].
101. Those for whom the good [record] from Us has gone before, will be removed
far therefrom.
102. Not the slightest sound will they hear of Hell: what their souls desired,
in that will they dwell.
103. The Great Terror will bring them no grief: but the angels will meet them [with mutual greetings]: "This is your Day,- [the Day] that ye were promised."
104. The Day that We roll up the heavens like a scroll rolled up for books [completed],- even as We produced the first creation, so shall We produce a new
one: a promise We have undertaken: truly shall We fulfil it.
105. Before this We wrote in the Psalms, after the Message [given to Moses]: My
servants the righteous, shall inherit the earth."
106. Verily in this [Qur'an] is a Message for people who would [truly] worship
Allah.
107. We sent thee not, but as a Mercy for all creatures.
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108. Say: "What has come to me by inspiration is that your Allah is One Allah:
will ye therefore bow to His Will [in Islam]?"
109. But if they turn back, Say: "I have proclaimed the Message to you all alike
and in truth; but I know not whether that which ye are promised is near or far.
110. "It is He Who knows what is open in speech and what ye hide [in your

hearts].
111. "I know not but that it may be a trial for you, and a grant of [worldly] livelihood [to you] for a time."
112. Say: "O my Lord! judge Thou in truth!" "Our Lord Most Gracious is the One
Whose assistance should be sought against the blasphemies ye utter!"

SURA 22. Hajj, or The Pilgrimage

1. O mankind! fear your Lord! for the convulsion of the Hour [of Judgment] will
be a thing terrible!
2. The Day ye shall see it, every mother giving suck shall forget her sucklingbabe,
and every pregnant female shall drop her load [unformed]: thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of
Allah.
3. And yet among men there are such as dispute about Allah, without knowledge,
and follow every evil one obstinate in rebellion!
4. About the [Evil One] it is decreed that whoever turns to him for friendship,
him will he lead astray, and he will guide him to the Penalty of the Fire.
5. O mankind! if ye have a doubt about the Resurrection, [consider] that We created you out of dust, then out of sperm, then out of a leech-like clot, then
out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest [our power] to you; and We cause whom We will to rest in the wombs
for an appointed term, then do We bring you out as babes, then [foster you] that
ye may reach your age of full strength; and some of you are called to die, and
some are sent back to the feeblest old age, so that they know nothing after having known [much], and [further], thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred [to life], it swells, and it puts forth every kind of beautiful growth [in pairs].
6. This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.
7. And verily the Hour will come: there can be no doubt about it, or about [the
fact] that Allah will raise up all who are in the graves.
8. Yet there is among men such a one as disputes about Allah, without Knowledge,
without Guidance, and without a Book of Enlightenment,-
9. [Disdainfully] bending his side, in order to lead [men] astray from the Path
of Allah: for him there is disgrace in this life, and on the Day of Judgment We
shall make him taste the Penalty of burning [Fire].
10. [It will be said]: "This is because of the deeds which thy hands sent forth,
for verily Allah is not unjust to His servants.
11. There are among men some who serve Allah, as it were, on the verge: if good
befalls them, they are, therewith, well content; but if a trial comes to them,

they turn on their faces: they lose both this world and the Hereafter: that is
loss for all to see!
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12. They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed [from the Way]!
13. [Perhaps] they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion [or help]!
14. Verily Allah will admit those who believe and work righteous deeds, to Gardens, beneath which rivers flow: for Allah carries out all that He plans.
15. If any think that Allah will not help him [His Messenger] in this world and
the Hereafter, let him stretch out a rope to the ceiling and cut [himself] off:
then let him see whether his plan will remove that which enrages [him]!
16. Thus have We sent down Clear Signs; and verily Allah doth guide whom He will!
17. Those who believe [in the Qur'an], those who follow the Jewish [scriptures],
and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between
them on the Day of Judgment: for Allah is witness of all things.
18. Seest thou not that to Allah bow down in worship all things that are in the
heavens and on earth,- the sun, the moon, the stars; the hills, the trees, the
animals; and a great number among mankind? But a great number are [also] such as
are fit for Punishment: and such as Allah shall disgrace,- None can raise to honour: for Allah carries out all that He wills.
19. These two antagonists dispute with each other about their Lord: But those who deny [their Lord],- for them will be cut out a garment of Fire: over their
heads will be poured out boiling water.
20. With it will be scalded what is within their bodies, as well as [their] skins.
21. In addition there will be maces of iron [to punish] them.
22. Every time they wish to get away therefrom, from anguish, they will be forced back therein, and [it will be said], "Taste ye the Penalty of Burning!"
23. Allah will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold
and pearls; and their garments there will be of silk.
24. For they have been guided [in this life] to the purest of speeches; they have been guided to the Path of Him Who is Worthy of [all] Praise.
25. As to those who have rejected [Allah], and would keep back [men] from the Way of Allah, and from the Sacred Mosque, which We have made [open] to [all] men
- equal is the dweller there and the visitor from the country - and any whose purpose therein is profanity or wrong-doing - them will We cause to taste of a
most Grievous Penalty.
26. Behold! We gave the site, to Abraham, of the [Sacred] House, [saying]: "Associate not anything [in worship] with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves [therein in

prayer].
27. "And proclaim the Pilgrimage among men: they will come to thee on foot and
[mounted] on every kind of camel, lean on account of journeys through deep and
distant mountain highways;
28. "That they may witness the benefits [provided] for them, and celebrate the
name of Allah, through the Days appointed, over the cattle which He has provided
for them [for sacrifice]: then eat ye thereof and feed the distressed ones in want.
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29. "Then let them complete the rites prescribed for them, perform their vows,
and [again] circumambulate the Ancient House."
30. Such [is the Pilgrimage]: whoever honours the sacred rites of Allah, for him
it is good in the Sight of his Lord. Lawful to you [for food in Pilgrimage] are
cattle, except those mentioned to you [as exception]: but shun the abomination
of idols, and shun the word that is false,-
31. Being true in faith to Allah, and never assigning partners to Him: if anyone
assigns partners to Allah, is as if he had fallen from heaven and been snatched
up by birds, or the wind had swooped [like a bird on its prey] and thrown him
into a far-distant place.
32. Such [is his state]: and whoever holds in honour the symbols of Allah, [in
the sacrifice of animals], such [honour] should come truly from piety of heart.
33. In them ye have benefits for a term appointed: in the end their place of
sacrifice is near the Ancient House.
34. To every people did We appoint rites [of sacrifice], that they might
celebrate the name of Allah over the sustenance He gave them from animals [fit
for food]. But your god is One God: submit then your wills to Him [in Islam]:
and give thou the good news to those who humble themselves,-
35. To those whose hearts when Allah is mentioned, are filled with fear, who
show patient perseverance over their afflictions, keep up regular prayer, and
spend [in charity] out of what We have bestowed upon them.
36. The sacrificial camels we have made for you as among the symbols from Allah:
in them is [much] good for you: then pronounce the name of Allah over them as
they line up [for sacrifice]: when they are down on their sides [after
slaughter], eat ye thereof, and feed such as [beg not but] live in contentment,
and such as beg with due humility: thus have We made animals subject to you,
that ye may be grateful.
37. It is not their meat nor their blood, that reaches Allah: it is your piety
that reaches Him: He has thus made them subject to you, that ye may glorify
Allah for His Guidance to you and proclaim the good news to all who do right.
38. Verily Allah will defend [from ill] those who believe: verily, Allah loveth

not any that is a traitor to faith, or show ingratitude.
39. To those against whom war is made, permission is given [to fight], because
they are wronged;- and verily, Allah is most powerful for their aid;-
40. [They are] those who have been expelled from their homes in defiance of
right,- [for no cause] except that they say, "our Lord is Allah". Did not Allah
check one set of people by means of another, there would surely have been pulled
down monasteries, churches, synagogues, and mosques, in which the name of Allah
is commemorated in abundant measure. Allah will certainly aid those who aid his
[cause];- for verily Allah is full of Strength, Exalted in Might, [able to
enforce His Will].
41. [They are] those who, if We establish them in the land, establish regular
prayer and give regular charity, enjoin the right and forbid wrong: with Allah
rests the end [and decision] of [all] affairs.
42. If they treat thy [mission] as false, so did the peoples before them [with
their prophets],- the People of Noah, and 'Ad and Thamud;
43. Those of Abraham and Lut;
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44. And the Companions of the Madyan People; and Moses was rejected [in the same
way]. But I granted respite to the Unbelievers, and [only] after that did I
punish them: but how [terrible] was my rejection [of them]!
45. How many populations have We destroyed, which were given to wrong-doing?
They tumbled down on their roofs. And how many wells are lying idle and
neglected, and castles lofty and well-built?
46. Do they not travel through the land, so that their hearts [and minds] may
thus learn wisdom and their ears may thus learn to hear? Truly it is not their
eyes that are blind, but their hearts which are in their breasts.
47. Yet they ask thee to hasten on the Punishment! But Allah will not fail in
His Promise. Verily a Day in the sight of thy Lord is like a thousand years of
your reckoning.
48. And to how many populations did I give respite, which were given to
wrongdoing?
in the end I punished them. To me is the destination [of all].
49. Say: "O men! I am [sent] to you only to give a Clear Warning:
50. "Those who believe and work righteousness, for them is forgiveness and a
sustenance most generous.
51. "But those who strive against Our Signs, to frustrate them,- they will be
Companions of the Fire."
52. Never did We send a messenger or a prophet before thee, but, when he framed
a desire, Satan threw some [vanity] into his desire: but Allah will cancel
anything [vain] that Satan throws in, and Allah will confirm [and establish] His
Signs: for Allah is full of Knowledge and Wisdom:
53. That He may make the suggestions thrown in by Satan, but a trial for those
in whose hearts is a disease and who are hardened of heart: verily the
wrongdoers

are in a schism far [from the Truth]:
54. And that those on whom knowledge has been bestowed may learn that the [Qur'an] is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly [open] to it: for verily Allah is the Guide of those who believe, to the Straight Way.
55. Those who reject Faith will not cease to be in doubt concerning [Revelation] until the Hour [of Judgment] comes suddenly upon them, or there comes to them the Penalty of a Day of Disaster.
56. On that Day of Dominion will be that of Allah: He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight.
57. And for those who reject Faith and deny our Signs, there will be a humiliating Punishment.
58. Those who leave their homes in the cause of Allah, and are then slain or die,- On them will Allah bestow verily a goodly Provision: Truly Allah is He Who bestows the best provision.
59. Verily He will admit them to a place with which they shall be well pleased: for Allah is All-Knowing, Most Forbearing.
60. That [is so]. And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately, Allah will help him: for Allah is One that blots out [sins] and forgives [again and again].
61. That is because Allah merges night into day, and He merges day into night, and verily it is Allah Who hears and sees [all things].
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62. That is because Allah - He is the Reality; and those besides Him whom they invoke,- they are but vain Falsehood: verily Allah is He, Most High, Most Great.
63. Seest thou not that Allah sends down rain from the sky, and forthwith the earth becomes clothed with green? for Allah is He Who understands the finest mysteries, and is well-acquainted [with them].
64. To Him belongs all that is in the heavens and on earth: for verily Allah,- He is free of all wants, Worthy of all Praise.
65. Seest thou not that Allah has made subject to you [men] all that is on the earth, and the ships that sail through the sea by His Command? He withholds the sky [rain] from failing on the earth except by His leave: for Allah is Most Kind and Most Merciful to man.
66. It is He Who gave you life, will cause you to die, and will again give you life: Truly man is a most ungrateful creature!
67. To every People have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite [them] to thy Lord: for thou art assuredly on the Right Way.
68. If they do wrangle with thee, say, "Allah knows best what it is ye are doing."

69. "Allah will judge between you on the Day of Judgment concerning the matters
in which ye differ."
70. Knowest thou not that Allah knows all that is in heaven and on earth? Indeed
it is all in a Record, and that is easy for Allah.
71. Yet they worship, besides Allah, things for which no authority has been sent
down to them, and of which they have [really] no knowledge: for those that do
wrong there is no helper.
72. When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the
faces of the Unbelievers! they nearly attack with violence those who rehearse
Our Signs to them. Say, "Shall I tell you of something [far] worse than these
Signs? It is the Fire [of Hell]! Allah has promised it to the Unbelievers! and
evil is that destination!"
73. O men! Here is a parable set forth! listen to it! Those on whom, besides
Allah, ye call, cannot create [even] a fly, if they all met together for the
purpose! and if the fly should snatch away anything from them, they would have
no power to release it from the fly. Feeble are those who petition and those
whom they petition!
74. No just estimate have they made of Allah: for Allah is He Who is strong and
able to Carry out His Will.
75. Allah chooses messengers from angels and from men for Allah is He Who hears
and sees [all things].
76. He knows what is before them and what is behind them: and to Allah go back
all questions [for decision].
77. O ye who believe! bow down, prostrate yourselves, and adore your Lord; and
do good; that ye may prosper.
78. And strive in His cause as ye ought to strive, [with sincerity and under
discipline]. He has chosen you, and has imposed no difficulties on you in
religion; it is the cult of your father Abraham. It is He Who has named you
Muslims, both before and in this [Revelation]; that the Messenger may be a
witness for you, and ye be witnesses for mankind! So establish regular Prayer,

give regular Charity, and hold fast to Allah! He is your Protector - the Best to
protect and the Best to help!

SURA 23. Muminun, or The Believers

1. The believers must [eventually] win through,-
2. Those who humble themselves in their prayers;
3. Who avoid vain talk;
4. Who are active in deeds of charity;
5. Who abstain from sex,
6. Except with those joined to them in the marriage bond, or [the captives] whom
their right hands possess,- for [in their case] they are free from blame,
7. But those whose desires exceed those limits are transgressors;-
8. Those who faithfully observe their trusts and their covenants;

9. And who [strictly] guard their prayers;-
10. These will be the heirs,
11. Who will inherit Paradise: they will dwell therein [for ever].
12. Man We did create from a quintessence [of clay];
13. Then We placed him as [a drop of] sperm in a place of rest, firmly fixed;
14. Then We made the sperm into a clot of congealed blood; then of that clot We made a [foetus] lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!
15. After that, at length ye will die
16. Again, on the Day of Judgment, will ye be raised up.
17. And We have made, above you, seven tracts; and We are never unmindful of [our] Creation.
18. And We send down water from the sky according to [due] measure, and We cause it to soak in the soil; and We certainly are able to drain it off [with ease].
19. With it We grow for you gardens of date-palms and vines: in them have ye abundant fruits: and of them ye eat [and have enjoyment],-
20. Also a tree springing out of Mount Sinai, which produces oil, and relish for those who use it for food.
21. And in cattle [too] ye have an instructive example: from within their bodies We produce [milk] for you to drink; there are, in them, [besides], numerous [other] benefits for you; and of their [meat] ye eat;
22. An on them, as well as in slips, ye side.
23. [Further, We sent a long line of prophets for your instruction]. We sent Noah to his people: He said, "O my people! worship Allah! Ye have no other god but Him. Will ye not fear [Him]?"
24. The chiefs of the Unbelievers among his people said: "He is no more than a man like yourselves: his wish is to assert his superiority over you: if Allah had wished [to send messengers], He could have sent down angels; never did we hear such a thing [as he says], among our ancestors of old."
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25. [And some said]: "He is only a man possessed: wait [and have patience] with him for a time."
26. [Noah] said: "O my Lord! help me: for that they accuse me of falsehood!"
27. So We inspired him [with this message]: "Construct the Ark within Our sight and under Our guidance: then when comes Our Command, and the fountains of the earth gush forth, take thou on board pairs of every species, male and female, and thy family- except those of them against whom the Word has already gone forth: And address Me not in favour of the wrong-doers; for they shall be drowned [in the Flood].
28. And when thou hast embarked on the Ark - thou and those with thee,- say: "Praise be to Allah, Who has saved us from the people who do wrong."
29. And say: "O my Lord! enable me to disembark with thy blessing: for Thou art the Best to enable [us] to disembark."
30. Verily in this there are Signs [for men to understand]; [thus] do We try

[men].
31. Then We raised after them another generation.
32. And We sent to them a messenger from among themselves, [saying], "Worship Allah! ye have no other god but Him. Will ye not fear [Him]?"
33. And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: "He is no more than a man like yourselves: he eats of that of which ye eat, and drinks of what ye drink.
34. "If ye obey a man like yourselves, behold, it is certain ye will be lost.
35. "Does he promise that when ye die and become dust and bones, ye shall be brought forth [again]?
36. "Far, very far is that which ye are promised!
37. "There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again!
38. "He is only a man who invents a lie against Allah, but we are not the ones to believe in him!"
39. [The prophet] said: "O my Lord! help me: for that they accuse me of falsehood."
40. [Allah] said: "In but a little while, they are sure to be sorry!"
41. Then the Blast overtook them with justice, and We made them as rubbish of dead leaves [floating on the stream of Time]! So away with the people who do wrong!
42. Then We raised after them other generations.
43. No people can hasten their term, nor can they delay [it].
44. Then sent We our messengers in succession: every time there came to a people their messenger, they accused him of falsehood: so We made them follow each other [in punishment]: We made them as a tale [that is told]: So away with a people that will not believe!
45. Then We sent Moses and his brother Aaron, with Our Signs and authority manifest,
46. To Pharaoh and his Chiefs: But these behaved insolently: they were an arrogant people.
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47. They said: "Shall we believe in two men like ourselves? And their people are subject to us!"
48. So they accused them of falsehood, and they became of those who were destroyed.
49. And We gave Moses the Book, in order that they might receive guidance.
50. And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.
51. O ye messengers! enjoy [all] things good and pure, and work righteousness: for I am well-acquainted with [all] that ye do.
52. And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me [and no other].
53. But people have cut off their affair [of unity], between them, into sects: each party rejoices in that which is with itself.
54. But leave them in their confused ignorance for a time.

55. Do they think that because We have granted them abundance of wealth and sons,
56. We would hasten them on in every good? Nay, they do not understand.
57. Verily those who live in awe for fear of their Lord;
58. Those who believe in the Signs of their Lord;
59. Those who join not [in worship] partners with their Lord;
60. And those who dispense their charity with their hearts full of fear, because
they will return to their Lord;-
61. It is these who hasten in every good work, and these who are foremost in them.
62. On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged.
63. But their hearts are in confused ignorance of this; and there are, besides
that, deeds of theirs, which they will [continue] to do,-
64. Until, when We seize in Punishment those of them who received the good things of this world, behold, they will groan in supplication!
65. [It will be said]: "Groan not in supplication this day: for ye shall certainly not be helped by Us.
66. "My Signs used to be rehearsed to you, but ye used to turn back on your heels-
67. "In arrogance: talking nonsense about the [Qur'an], like one telling fables
by night."
68. Do they not ponder over the Word [of Allah], or has anything [new] come to
them that did not come to their fathers of old?
69. Or do they not recognise their Messenger, that they deny him?
70. Or do they say, "He is possessed"? Nay, he has brought them the Truth, but
most of them hate the Truth.
71. If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption!
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Nay, We have sent them their admonition, but they turn away from their admonition.
72. Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance.
73. But verily thou callest them to the Straight Way;
74. And verily those who believe not in the Hereafter are deviating from that Way.
75. If We had mercy on them and removed the distress which is on them, they would obstinately persist in their transgression, wandering in distraction to and fro.
76. We inflicted Punishment on them, but they humbled not themselves to their Lord, nor do they submissively entreat [Him]!-
77. Until We open on them a gate leading to a severe Punishment: then Lo! they
will be plunged in despair therein!
78. It is He Who has created for you [the faculties of] hearing, sight, feeling
and understanding: little thanks it is ye give!
79. And He has multiplied you through the earth, and to Him shall ye be gathered
back.

80. It is He Who gives life and death, and to Him [is due] the alternation of Night and Day: will ye not then understand?
81. On the contrary they say things similar to what the ancients said.
82. They say: "What! when we die and become dust and bones, could we really be raised up again?
83. "Such things have been promised to us and to our fathers before! they are nothing but tales of the ancients!"
84. Say: "To whom belong the earth and all beings therein? [say] if ye know!"
85. They will say, "To Allah!" say: "Yet will ye not receive admonition?"
86. Say: "Who is the Lord of the seven heavens, and the Lord of the Throne [of Glory] Supreme?"
87. They will say, "[They belong] to Allah." Say: "Will ye not then be filled with awe?"
88. Say: "Who is it in whose hands is the governance of all things,- who protects [all], but is not protected [of any]? [say] if ye know."
89. They will say, "[It belongs] to Allah." Say: "Then how are ye deluded?"
90. We have sent them the Truth: but they indeed practise falsehood!
91. No son did Allah beget, nor is there any god along with Him: [if there were many gods], behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah! [He is free] from the [sort of] things they attribute to Him!
92. He knows what is hidden and what is open: too high is He for the partners they attribute to Him!
93. Say: "O my Lord! if Thou wilt show me [in my lifetime] that which they are warned against,-
94. "Then, O my Lord! put me not amongst the people who do wrong!"
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95. And We are certainly able to show thee [in fulfilment] that against which they are warned.
96. Repel evil with that which is best: We are well acquainted with the things they say.
97. And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones.
98. "And I seek refuge with Thee O my Lord! lest they should come near me."
99. [In Falsehood will they be] Until, when death comes to one of them, he says: "O my Lord! send me back [to life],-
100. "In order that I may work righteousness in the things I neglected." - "By no means! It is but a word he says."- Before them is a Partition till the Day they are raised up.
101. Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another!
102. Then those whose balance [of good deeds] is heavy,- they will attain salvation:
103. But those whose balance is light, will be those who have lost their souls, in Hell will they abide.

104. The Fire will burn their faces, and they will therein grin, with their lips
displaced.
105. "Were not My Signs rehearsed to you, and ye did but treat them as falsehood?"
106. They will say: "our Lord! Our misfortune overwhelmed us, and we became a people astray!
107. "Our Lord! bring us out of this: if ever we return [to Evil], then shall we
be wrong-doers indeed!"
108. He will say: "Be ye driven into it [with ignominy]! And speak ye not to Me!
109. "A part of My servants there was, who used to pray 'our Lord! we believe;
then do Thou forgive us, and have mercy upon us: For Thou art the Best of those
who show mercy!"
110. "But ye treated them with ridicule, so much so that [ridicule of] them made
you forget My Message while ye were laughing at them!
111. "I have rewarded them this Day for their patience and constancy: they are
indeed the ones that have achieved Bliss..."
112. He will say: "What number of years did ye stay on earth?"
113. They will say: "We stayed a day or part of a day: but ask those who keep account."
114. He will say: "Ye stayed not but a little,- if ye had only known!
115. "Did ye then think that We had created you in jest, and that ye would not
be brought back to Us [for account]?"
116. Therefore exalted be Allah, the King, the Reality: there is no god but He,
the Lord of the Throne of Honour!
117. If anyone invokes, besides Allah, Any other god, he has no authority
therefor; and his reckoning will be only with his Lord! and verily the
Unbelievers will fail to win through!
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118. So say: "O my Lord! grant Thou forgiveness and mercy for Thou art the Best
of those who show mercy!"

SURA 24. Nur, or Light

1. A Sura which We have sent down and which We have ordained in it have We sent
down Clear Signs, in order that ye may receive admonition.
2. The woman and the man guilty of adultery or fornication,- flog each of them
with a hundred stripes: Let not compassion move you in their case, in a matter
prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of
the Believers witness their punishment.
3. Let no man guilty of adultery or fornication marry and but a woman similarly
guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such
a woman: to the Believers such a thing is forbidden.

4. And those who launch a charge against chaste women, and produce not four witnesses [to support their allegations],- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;-
5. Unless they repent thereafter and mend [their conduct]; for Allah is Oft-Forgiving, Most Merciful.
6. And for those who launch a charge against their spouses, and have [in support] no evidence but their own,- their solitary evidence [can be received]
if they bear witness four times [with an oath] by Allah that they are solemnly
telling the truth;
7. And the fifth [oath] [should be] that they solemnly invoke the curse of Allah
on themselves if they tell a lie.
8. But it would avert the punishment from the wife, if she bears witness four times [with an oath] By Allah, that [her husband] is telling a lie;
9. And the fifth [oath] should be that she solemnly invokes the wrath of Allah
on herself if [her accuser] is telling the truth.
10. If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, full of Wisdom,- [Ye would be ruined indeed].
11. Those who brought forward the lie are a body among yourselves: think it not
to be an evil to you; On the contrary it is good for you: to every man among them [will come the punishment] of the sin that he earned, and to him who took
on himself the lead among them, will be a penalty grievous.
12. Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their own minds and say, "This [charge] is an
obvious lie"?
13. Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, [stand forth] themselves
as liars!
14. Were it not for the grace and mercy of Allah on you, in this world and the
Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair.
15. Behold, ye received it on your tongues, and said out of your mouths things
of which ye had no knowledge; and ye thought it to be a light matter, while it
was most serious in the sight of Allah.
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16. And why did ye not, when ye heard it, say? - "It is not right of us to speak
of this: Glory to Allah! this is a most serious slander!"
17. Allah doth admonish you, that ye may never repeat such [conduct], if ye are
[true] Believers.
18. And Allah makes the Signs plain to you: for Allah is full of knowledge and
wisdom.
19. Those who love [to see] scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and

ye know not.
20. Were it not for the grace and mercy of Allah on you, and that Allah is full
of kindness and mercy, [ye would be ruined indeed].
21. O ye who believe! follow not Satan's footsteps: if any will follow the
footsteps of Satan, he will [but] command what is shameful and wrong: and were
it not for the grace and mercy of Allah on you, not one of you would ever have
been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and
knows [all things].
22. Let not those among you who are endued with grace and amplitude of means
resolve by oath against helping their kinsmen, those in want, and those who have
left their homes in Allah's cause: let them forgive and overlook, do you not
wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.
23. Those who slander chaste women, indiscreet but believing, are cursed in this
life and in the Hereafter: for them is a grievous Penalty,-
24. On the Day when their tongues, their hands, and their feet will bear witness
against them as to their actions.
25. On that Day Allah will pay them back [all] their just dues, and they will
realise that Allah is the [very] Truth, that makes all things manifest.
26. Women impure are for men impure, and men impure for women impure and women
of purity are for men of purity, and men of purity are for women of purity:
these are not affected by what people say: for them there is forgiveness, and a
provision honourable.
27. O ye who believe! enter not houses other than your own, until ye have asked
permission and saluted those in them: that is best for you, in order that ye may
heed [what is seemly].
28. If ye find no one in the house, enter not until permission is given to you:
if ye are asked to go back, go back: that makes for greater purity for
yourselves: and Allah knows well all that ye do.
29. It is no fault on your part to enter houses not used for living in, which
serve some [other] use for you: And Allah has knowledge of what ye reveal and
what ye conceal.
30. Say to the believing men that they should lower their gaze and guard their
modesty: that will make for greater purity for them: And Allah is well
acquainted with all that they do.
31. And say to the believing women that they should lower their gaze and guard
their modesty; that they should not display their beauty and ornaments except
what [must ordinarily] appear thereof; that they should draw their veils over
their bosoms and not display their beauty except to their husbands, their
fathers, their husband's fathers, their sons, their husbands' sons, their
brothers or their brothers' sons, or their sisters' sons, or their women, or
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slaves whom their right hands possess, or male servants free of physical needs,
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or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And
O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.
32. Marry those among you who are single, or the virtuous ones among yourselves,
male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things.
33. Let those who find not the wherewithal for marriage keep themselves chaste,
until Allah gives them means out of His grace. And if any of your slaves ask for
a deed in writing [to enable them to earn their freedom for a certain sum], give
them such a deed if ye know any good in them: yea, give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah, Oft-Forgiving, Most Merciful [to them],
34. We have already sent down to you verses making things clear, an illustration
from [the story of] people who passed away before you, and an admonition for those who fear [Allah].
35. Allah is the Light of the heavens and the earth. The Parable of His Light is
as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the
glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of
the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah
doth set forth Parables for men: and Allah doth know all things.
36. [Lit is such a Light] in houses, which Allah hath permitted to be raised to
honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, [again and again],-
37. By men whom neither traffic nor merchandise can divert from the Remembrance
of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their [only] fear is for the Day when hearts and eyes will be transformed [in a
world wholly new],-
38. That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah doth provide for those whom He will, without measure.
39. But the Unbelievers,- their deeds are like a mirage in sandy deserts, which
the man parched with thirst mistakes for water; until when he comes up to it, he
finds it to be nothing: But he finds Allah [ever] with him, and Allah will pay
him his account: and Allah is swift in taking account.
40. Or [the Unbelievers' state] is like the depths of darkness in a vast deep

ocean, overwhelmed with billow topped by billow, topped by [dark] clouds: depths
of darkness, one above another: if a man stretches out his hands, he can hardly
see it! for any to whom Allah giveth not light, there is no light!
41. Seest thou not that it is Allah Whose praises all beings in the heavens and
on earth do celebrate, and the birds [of the air] with wings outspread? Each one
knows its own [mode of] prayer and praise. And Allah knows well all that they do.
42. Yea, to Allah belongs the dominion of the heavens and the earth; and to
Allah is the final goal [of all].
43. Seest thou not that Allah makes the clouds move gently, then joins them
together, then makes them into a heap? - then wilt thou see rain issue forth
from their midst. And He sends down from the sky mountain masses [of clouds]
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wherein is hail: He strikes therewith whom He pleases and He turns it away from
whom He pleases, the vivid flash of His lightning well-nigh blinds the sight.
44. It is Allah Who alternates the Night and the Day: verily in these things is
an instructive example for those who have vision!
45. And Allah has created every animal from water: of them there are some that
creep on their bellies; some that walk on two legs; and some that walk on four.
Allah creates what He wills for verily Allah has power over all things.
46. We have indeed sent down signs that make things manifest: and Allah guides
whom He wills to a way that is straight.
47. They say, "We believe in Allah and in the messenger, and we obey": but even
after that, some of them turn away: they are not [really] Believers.
48. When they are summoned to Allah and His messenger, in order that He may
judge between them, behold some of them decline [to come].
49. But if the right is on their side, they come to him with all submission.
50. Is it that there is a disease in their hearts? or do they doubt, or are they
in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is
they themselves who do wrong.
51. The answer of the Believers, when summoned to Allah and His Messenger, in
order that He may judge between them, is no other than this: they say, "We hear
and we obey": it is such as these that will attain felicity.
52. It is such as obey Allah and His Messenger, and fear Allah and do right,
that will win [in the end],
53. They swear their strongest oaths by Allah that, if only thou wouldst command
them, they would leave [their homes]. Say: "Swear ye not; Obedience is [more]
reasonable; verily, Allah is well acquainted with all that ye do."
54. Say: "Obey Allah, and obey the Messenger: but if ye turn away, he is only
responsible for the duty placed on him and ye for that placed on you. If ye obey
him, ye shall be on right guidance. The Messenger's duty is only to preach the

clear [Message].
55. Allah has promised, to those among you who believe and work righteous deeds,
that He will, of a surety, grant them in the land, inheritance [of power], as He
granted it to those before them; that He will establish in authority their
religion - the one which He has chosen for them; and that He will change [their
state], after the fear in which they [lived], to one of security and peace:
'They will worship Me [alone] and not associate aught with Me. 'If any do reject
Faith after this, they are rebellious and wicked.
56. So establish regular Prayer and give regular Charity; and obey the
Messenger; that ye may receive mercy.
57. Never think thou that the Unbelievers are going to frustrate [Allah's Plan]
on earth: their abode is the Fire,- and it is indeed an evil refuge!
58. O ye who believe! let those whom your right hands possess, and the
[children] among you who have not come of age ask your permission [before they
come to your presence], on three occasions: before morning prayer; the while ye
doff your clothes for the noonday heat; and after the late-night prayer: these
are your three times of undress: outside those times it is not wrong for you or
for them to move about attending to each other: Thus does Allah make clear the
Signs to you: for Allah is full of knowledge and wisdom.
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59. But when the children among you come of age, let them [also] ask for
permission, as do those senior to them [in age]: Thus does Allah make clear His
Signs to you: for Allah is full of knowledge and wisdom.
60. Such elderly women as are past the prospect of marriage,- there is no blame
on them if they lay aside their [outer] garments, provided they make not a
wanton display of their beauty: but it is best for them to be modest: and Allah
is One Who sees and knows all things.
61. It is no fault in the blind nor in one born lame, nor in one afflicted with
illness, nor in yourselves, that ye should eat in your own houses, or those of
your fathers, or your mothers, or your brothers, or your sisters, or your
father's brothers or your father's sisters, or your mother's brothers, or your
mother's sisters, or in houses of which the keys are in your possession, or in
the house of a sincere friend of yours: there is no blame on you, whether ye eat
in company or separately. But if ye enter houses, salute each other - a greeting
of blessing and purity as from Allah. Thus does Allah make clear the signs to
you: that ye may understand.
62. Only those are believers, who believe in Allah and His Messenger: when they

are with him on a matter requiring collective action, they do not depart until
they have asked for his leave; those who ask for thy leave are those who believe
in Allah and His Messenger; so when they ask for thy leave, for some business of
theirs, give leave to those of them whom thou wilt, and ask Allah for their
forgiveness: for Allah is Oft- Forgiving, Most Merciful.
63. Deem not the summons of the Messenger among yourselves like the summons of
one of you to another: Allah doth know those of you who slip away under shelter
of some excuse: then let those beware who withstand the Messenger's order, lest
some trial befall them, or a grievous penalty be inflicted on them.
64. Be quite sure that to Allah doth belong whatever is in the heavens and on
earth. Well doth He know what ye are intent upon: and one day they will be
brought back to Him, and He will tell them the truth of what they did: for Allah
doth know all things.

SURA 25. Furqan, or The Criterion

1. Blessed is He who sent down the criterion to His servant, that it may be an
admonition to all creatures;-
2. He to whom belongs the dominion of the heavens and the earth: no son has He
begotten, nor has He a partner in His dominion: it is He who created all things,
and ordered them in due proportions.
3. Yet have they taken, besides him, gods that can create nothing but are
themselves created; that have no control of hurt or good to themselves; nor can
they control death nor life nor resurrection.
4. But the misbelievers say: "Naught is this but a lie which he has forged, and
others have helped him at it." In truth it is they who have put forward an
iniquity and a falsehood.
5. And they say: "Tales of the ancients, which he has caused to be written: and
they are dictated before him morning and evening."
6. Say: "The [Qur'an] was sent down by Him who knows the mystery [that is] in
the heavens and the earth: verily He is Oft-Forgiving, Most Merciful."

7. And they say: "What sort of a messenger is this, who eats food, and walks
through the streets? Why has not an angel been sent down to him to give
admonition with him?
8. "Or [Why] has not a treasure been bestowed on him, or why has he [not] a
garden for enjoyment?" The wicked say: "Ye follow none other than a man
bewitched."
9. See what kinds of comparisons they make for thee! But they have gone astray,
and never a way will they be able to find!
10. Blessed is He who, if that were His will, could give thee better [things]
than those,- Gardens beneath which rivers flow; and He could give thee palaces
[secure to dwell in].

11. Nay they deny the hour [of the judgment to come]: but We have prepared a blazing fire for such as deny the hour:
12. When it sees them from a place far off, they will hear its fury and its ranging sigh.
13. And when they are cast, bound together into a constricted place therein, they will plead for destruction there and then!
14. "This day plead not for a single destruction: plead for destruction oftrepeated!"
15. Say: "Is that best, or the eternal garden, promised to the righteous? for them, that is a reward as well as a goal [of attainment].
16. "For them there will be therein all that they wish for: they will dwell [there] for aye: A promise to be prayed for from thy Lord."
17. The day He will gather them together as well as those whom they worship besides Allah, He will ask: "Was it ye who let these My servants astray, or did
they stray from the Path themselves?"
18. They will say: "Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: But Thou didst bestow, on them and their fathers, good things [in life], until they forgot the Message: for they were a
people [worthless and] lost."
19. [Allah will say]: "Now have they proved you liars in what ye say: so ye cannot avert [your penalty] nor [get] help." And whoever among you does wrong,
him shall We cause to taste of a grievous Penalty.
20. And the messengers whom We sent before thee were all [men] who ate food and
walked through the streets: We have made some of you as a trial for others: will
ye have patience? for Allah is One Who sees [all things].
21. Such as fear not the meeting with Us [for Judgment] say: "Why are not the angels sent down to us, or [why] do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!
22. The Day they see the angels,- no joy will there be to the sinners that Day:
The [angels] will say: "There is a barrier forbidden [to you] altogether!"
23. And We shall turn to whatever deeds they did [in this life], and We shall make such deeds as floating dust scattered about.
24. The Companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose.
25. The Day the heaven shall be rent asunder with clouds, and angels shall be sent down, descending [in ranks],-
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26. That Day, the dominion as of right and truth, shall be [wholly] for [Allah]
Most Merciful: it will be a Day of dire difficulty for the Misbelievers.
27. The Day that the wrong-doer will bite at his hands, he will say, "Oh! would
that I had taken a [straight] path with the Messenger!
28. "Ah! woe is me! Would that I had never taken such a one for a friend!
29. "He did lead me astray from the Message [of Allah] after it had come to me!
Ah! the Evil One is but a traitor to man!"
30. Then the Messenger will say: "O my Lord! Truly my people took this Qur'an for just foolish nonsense."
31. Thus have We made for every prophet an enemy among the sinners: but enough

is thy Lord to guide and to help.
32. Those who reject Faith say: "Why is not the Qur'an revealed to him all at once? Thus [is it revealed], that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually.
33. And no question do they bring to thee but We reveal to thee the truth and the best explanation [thereof].
34. Those who will be gathered to Hell [prone] on their faces,- they will be in an evil plight, and, as to Path, most astray.
35. [Before this,] We sent Moses The Book, and appointed his brother Aaron with him as minister;
36. And We command: "Go ye both, to the people who have rejected our Signs:" And those [people] We destroyed with utter destruction.
37. And the people of Noah,- when they rejected the messengers, We drowned them, and We made them as a Sign for mankind; and We have prepared for [all] wrongdoers a grievous Penalty;-
38. As also 'Ad and Thamud, and the Companions of the Rass, and many a generation between them.
39. To each one We set forth Parables and examples; and each one We broke to utter annihilation [for their sins].
40. And the [Unbelievers] must indeed have passed by the town on which was rained a shower of evil: did they not then see it [with their own eyes]? But they fear not the Resurrection.
41. When they see thee, they treat thee no otherwise than in mockery: "Is this the one whom Allah has sent as a messenger?"
42. "He indeed would well-nigh have misled us from our gods, had it not been that we were constant to them!" - Soon will they know, when they see the Penalty, who it is that is most misled in Path!
43. Seest thou such a one as taketh for his god his own passion [or impulse]? Couldst thou be a disposer of affairs for him?
44. Or thinkest thou that most of them listen or understand? They are only like cattle;- nay, they are worse astray in Path.
45. Hast thou not turned thy vision to thy Lord?- How He doth prolong the shadow! If He willed, He could make it stationary! then do We make the sun its guide;
46. Then We draw it in towards Ourselves,- a contraction by easy stages.
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47. And He it is Who makes the Night as a Robe for you, and Sleep as Repose, and makes the Day [as it were] a Resurrection.
48. And He it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky,-
49. That with it We may give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers.
50. And We have distributed the [water] amongst them, in order that they may celebrate [our] praises, but most men are averse [to aught] but [rank] ingratitude.
51. Had it been Our Will, We could have sent a warner to every centre of population.

52. Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the [Qur'an].
53. It is He Who has let free the two bodies of flowing water: One palatable and
sweet, and the other salt and bitter; yet has He made a barrier between them, a
partition that is forbidden to be passed.
54. It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power [over all things].
55. Yet do they worship, besides Allah, things that can neither profit them nor
harm them: and the Misbeliever is a helper [of Evil], against his own Lord!
56. But thee We only sent to give glad tidings and admonition.
57. Say: "No reward do I ask of you for it but this: that each one who will may
take a [straight] Path to his Lord."
58. And put thy trust in Him Who lives and dies not; and celebrate his praise;
and enough is He to be acquainted with the faults of His servants;-
59. He Who created the heavens and the earth and all that is between, in six days, and is firmly established on the Throne [of Authority]: Allah Most Gracious: ask thou, then, about Him of any acquainted [with such things].
60. When it is said to them, "Prostrate to [Allah] Most Gracious!", they say, "And what is [Allah] Most Gracious? Shall we prostrate to that which thou commandest us?" And it increases their flight [from the Truth].
61. Blessed is He Who made constellations in the skies, and placed therein a Lamp and a Moon giving light;
62. And it is He Who made the Night and the Day to follow each other: for such
as have the will to celebrate His praises or to show their gratitude.
63. And the servants of [Allah] Most Gracious are those who walk on the earth in
humility, and when the ignorant address them, they say, "Peace!";
64. Those who spend the night in adoration of their Lord prostrate and standing;
65. Those who say, "Our Lord! avert from us the Wrath of Hell, for its Wrath is
indeed an affliction grievous,-
66. "Evil indeed is it as an abode, and as a place to rest in";
67. Those who, when they spend, are not extravagant and not niggardly, but hold
a just [balance] between those [extremes];
68. Those who invoke not, with Allah, any other god, nor slay such life as Allah
has made sacred except for just cause, nor commit fornication; - and any that does this [not only] meets punishment.
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69. [But] the Penalty on the Day of Judgment will be doubled to him, and he will
dwell therein in ignominy,-
70. Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful,
71. And whoever repents and does good has truly turned to Allah with an [acceptable] conversion;-

72. Those who witness no falsehood, and, if they pass by futility, they pass by
it with honourable [avoidance];
73. Those who, when they are admonished with the Signs of their Lord, droop not
down at them as if they were deaf or blind;
74. And those who pray, "Our Lord! Grant unto us wives and offspring who will be
the comfort of our eyes, and give us [the grace] to lead the righteous."
75. Those are the ones who will be rewarded with the highest place in heaven,
because of their patient constancy: therein shall they be met with salutations
and peace,
76. Dwelling therein;- how beautiful an abode and place of rest!
77. Say [to the Rejecters]: "My Lord is not uneasy because of you if ye call not
on Him: But ye have indeed rejected [Him], and soon will come the inevitable
[punishment]!"

SURA 26. Shuaraa, or The Poets

1. Ta. Sin. Mim.
2. These are verses of the Book that makes [things] clear.
3. It may be thou frettest thy soul with grief, that they do not become Believers.
4. If [such] were Our Will, We could send down to them from the sky a Sign, to
which they would bend their necks in humility.
5. But there comes not to them a newly-revealed Message from [Allah] Most Gracious, but they turn away therefrom.
6. They have indeed rejected [the Message]: so they will know soon [enough] the
truth of what they mocked at!
7. Do they not look at the earth,- how many noble things of all kinds We have produced therein?
8. Verily, in this is a Sign: but most of them do not believe.
9. And verily, thy Lord is He, the Exalted in Might, Most Merciful.
10. Behold, thy Lord called Moses: "Go to the people of iniquity,-
11. "The people of the Pharaoh: will they not fear Allah?"
12. He said: "O my Lord! I do fear that they will charge me with falsehood:
13. "My breast will be straitened. And my speech may not go [smoothly]: so send
unto Aaron.
14. "And [further], they have a charge of crime against me; and I fear they may
slay me."

15. Allah said: "By no means! proceed then, both of you, with Our Signs; We are
with you, and will listen [to your call].
16. "So go forth, both of you, to Pharaoh, and say: 'We have been sent by the Lord and Cherisher of the worlds;
17. "'Send thou with us the Children of Israel.'"
18. [Pharaoh] said: "Did we not cherish thee as a child among us, and didst thou
not stay in our midst many years of thy life?
19. "And thou didst a deed of thine which [thou knowest] thou didst, and thou art an ungrateful [wretch]!"

20. Moses said: "I did it then, when I was in error.
21. "So I fled from you [all] when I feared you; but my Lord has [since] invested me with judgment [and wisdom] and appointed me as one of the messengers.
22. "And this is the favour with which thou dost reproach me,- that thou hast enslaved the Children of Israel!"
23. Pharaoh said: "And what is the 'Lord and Cherisher of the worlds'?"
24. [Moses] said: "The Lord and Cherisher of the heavens and the earth, and all
between,- if ye want to be quite sure."
25. [Pharaoh] said to those around: "Did ye not listen [to what he says]?"
26. [Moses] said: "Your Lord and the Lord of your fathers from the beginning!"
27. [Pharaoh] said: "Truly your messenger who has been sent to you is a veritable madman!"
28. [Moses] said: "Lord of the East and the West, and all between! if ye only had sense!"
29. [Pharaoh] said: "If thou dost put forward any god other than me, I will certainly put thee in prison!"
30. [Moses] said: "Even if I showed you something clear [and] convincing?"
31. [Pharaoh] said: "Show it then, if thou tellest the truth!"
32. So [Moses] threw his rod, and behold, it was a serpent, plain [for all to see]!
33. And he drew out his hand, and behold, it was white to all beholders!
34. [Pharaoh] said to the Chiefs around him: "This is indeed a sorcerer wellversed:
35. "His plan is to get you out of your land by his sorcery; then what is it ye
counsel?"
36. They said: "Keep him and his brother in suspense [for a while], and dispatch
to the Cities heralds to collect-
37. "And bring up to thee all [our] sorcerers well-versed."
38. So the sorcerers were got together for the appointment of a day well-known,
39. And the people were told: "Are ye [now] assembled?-
40. "That we may follow the sorcerers [in religion] if they win?"
41. So when the sorcerers arrived, they said to Pharaoh: "Of course - shall we
have a [suitable] reward if we win?
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42. He said: "Yea, [and more],- for ye shall in that case be [raised to posts]
nearest [to my person]."
43. Moses said to them: "Throw ye - that which ye are about to throw!"
44. So they threw their ropes and their rods, and said: "By the might of Pharaoh, it is we who will certainly win!"
45. Then Moses threw his rod, when, behold, it straightway swallows up all the
falsehoods which they fake!
46. Then did the sorcerers fall down, prostrate in adoration,
47. Saying: "We believe in the Lord of the Worlds,
48. "The Lord of Moses and Aaron."
49. Said [Pharaoh]: "Believe ye in Him before I give you permission? surely he
is your leader, who has taught you sorcery! but soon shall ye know! Be sure I will cut off your hands and your feet on opposite sides, and I will cause you

all to die on the cross!"
50. They said: "No matter! for us, we shall but return to our Lord!
51. "Only, our desire is that our Lord will forgive us our faults, that we may
become foremost among the believers!"
52. By inspiration we told Moses: "Travel by night with my servants; for surely
ye shall be pursued."
53. Then Pharaoh sent heralds to [all] the Cities,
54. [Saying]: "These [Israelites] are but a small band,
55. "And they are raging furiously against us;
56. "But we are a multitude amply fore-warned."
57. So We expelled them from gardens, springs,
58. Treasures, and every kind of honourable position;
59. Thus it was, but We made the Children of Israel inheritors of such things.
60. So they pursued them at sunrise.
61. And when the two bodies saw each other, the people of Moses said: "We are sure to be overtaken."
62. [Moses] said: "By no means! my Lord is with me! Soon will He guide me!"
63. Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain.
64. And We made the other party approach thither.
65. We delivered Moses and all who were with him;
66. But We drowned the others.
67. Verily in this is a Sign: but most of them do not believe.
68. And verily thy Lord is He, the Exalted in Might, Most Merciful.
69. And rehearse to them [something of] Abraham's story.
70. Behold, he said to his father and his people: "What worship ye?"
71. They said: "We worship idols, and we remain constantly in attendance on them."

72. He said: "Do they listen to you when ye call [on them]?"
73. "Or do you good or harm?"
74. They said: "Nay, but we found our fathers doing thus [what we do]."
75. He said: "Do ye then see whom ye have been worshipping,-
76. "Ye and your fathers before you?-
77. "For they are enemies to me; not so the Lord and Cherisher of the Worlds;
78. "Who created me, and it is He Who guides me;
79. "Who gives me food and drink,
80. "And when I am ill, it is He Who cures me;
81. "Who will cause me to die, and then to life [again];
82. "And who, I hope, will forgive me my faults on the day of Judgment.
83. "O my Lord! bestow wisdom on me, and join me with the righteous;
84. "Grant me honourable mention on the tongue of truth among the latest [generations];
85. "Make me one of the inheritors of the Garden of Bliss;
86. "Forgive my father, for that he is among those astray;
87. "And let me not be in disgrace on the Day when [men] will be raised up;-
88. "The Day whereon neither wealth nor sons will avail,
89. "But only he [will prosper] that brings to Allah a sound heart;
90. "To the righteous, the Garden will be brought near,
91. "And to those straying in Evil, the Fire will be placed in full view;
92. "And it shall be said to them: 'Where are the [gods] ye worshipped-
93. "'Besides Allah? Can they help you or help themselves?'

94. "Then they will be thrown headlong into the [Fire],- they and those straying
in Evil,
95. "And the whole hosts of Iblis together.
96. "They will say there in their mutual bickerings:
97. "'By Allah, we were truly in an error manifest,
98. "'When we held you as equals with the Lord of the Worlds;
99. "'And our seducers were only those who were steeped in guilt.
100. "'Now, then, we have none to intercede [for us],
101. "'Nor a single friend to feel [for us].
102. "'Now if we only had a chance of return we shall truly be of those who believe!'"
103. Verily in this is a Sign but most of them do not believe.
104. And verily thy Lord is He, the Exalted in Might, Most Merciful.
105. The people of Noah rejected the messengers.
106. Behold, their brother Noah said to them: "Will ye not fear [Allah]?
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107. "I am to you a messenger worthy of all trust:
108. "So fear Allah, and obey me.
109. "No reward do I ask of you for it: my reward is only from the Lord of the
Worlds:
110. "So fear Allah, and obey me."
111. They said: "Shall we believe in thee when it is the meanest that follow thee?"
112. He said: "And what do I know as to what they do?
113. "Their account is only with my Lord, if ye could [but] understand.
114. "I am not one to drive away those who believe.
115. "I am sent only to warn plainly in public."
116. They said: "If thou desist not, O Noah! thou shalt be stoned [to death]."
117. He said: "O my Lord! truly my people have rejected me.
118. "Judge Thou, then, between me and them openly, and deliver me and those of
the Believers who are with me."
119. So We delivered him and those with him, in the Ark filled [with all creatures].
120. Thereafter We drowned those who remained behind.
121. Verily in this is a Sign: but most of them do not believe.
122. And verily thy Lord is He, the Exalted in Might, Most Merciful.
123. The 'Ad [people] rejected the messengers.
124. Behold, their brother Hud said to them: "Will ye not fear [Allah]?
125. "I am to you a messenger worthy of all trust:
126. "So fear Allah and obey me.
127. "No reward do I ask of you for it: my reward is only from the Lord of the
Worlds.
128. "Do ye build a landmark on every high place to amuse yourselves?
129. "And do ye get for yourselves fine buildings in the hope of living therein
[for ever]?
130. "And when ye exert your strong hand, do ye do it like men of absolute power?
131. "Now fear Allah, and obey me.
132. "Yea, fear Him Who has bestowed on you freely all that ye know.
133. "Freely has He bestowed on you cattle and sons,-
134. "And Gardens and Springs.

135. "Truly I fear for you the Penalty of a Great Day."
136. They said: "It is the same to us whether thou admonish us or be not among
[our] admonishers!
137. "This is no other than a customary device of the ancients,
138. "And we are not the ones to receive Pains and Penalties!"
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139. So they rejected him, and We destroyed them. Verily in this is a Sign: but
most of them do not believe.
140. And verily thy Lord is He, the Exalted in Might, Most Merciful.
141. The Thamud [people] rejected the messengers.
142. Behold, their brother Salih said to them: "Will you not fear [Allah]?
143. "I am to you a messenger worthy of all trust.
144. "So fear Allah, and obey me.
145. "No reward do I ask of you for it: my reward is only from the Lord of the
Worlds.
146. "Will ye be left secure, in [the enjoyment of] all that ye have here?-
147. "Gardens and Springs,
148. "And corn-fields and date-palms with spathes near breaking [with the weight
of fruit]?
149. "And ye carve houses out of [rocky] mountains with great skill.
150. "But fear Allah and obey me;
151. "And follow not the bidding of those who are extravagant,-
152. "Who make mischief in the land, and mend not [their ways]."
153. They said: "Thou art only one of those bewitched!
154. "Thou art no more than a mortal like us: then bring us a Sign, if thou
tellest the truth!"
155. He said: "Here is a she-camel: she has a right of watering, and ye have a
right of watering, [severally] on a day appointed.
156. "Touch her not with harm, lest the Penalty of a Great Day seize you."
157. But they ham-strung her: then did they become full of regrets.
158. But the Penalty seized them. Verily in this is a Sign: but most of them do
not believe.
159. And verily thy Lord is He, the Exalted in Might, Most Merciful.
160. The people of Lut rejected the messengers.
161. Behold, their brother Lut said to them: "Will ye not fear [Allah]?
162. "I am to you a messenger worthy of all trust.
163. "So fear Allah and obey me.
164. "No reward do I ask of you for it: my reward is only from the lord of the
Worlds.
165. "Of all the creatures in the world, will ye approach males,
166. "And leave those whom Allah has created for you to be your mates? Nay, ye
are a people transgressing [all limits]!"
167. They said: "If thou desist not, O Lut! thou wilt assuredly be cast out!"
168. He said: "I do detest your doings."
169. "O my Lord! deliver me and my family from such things as they do!"
170. So We delivered him and his family,- all
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171. Except an old woman who lingered behind.
172. But the rest We destroyed utterly.

**173. We rained down on them a shower [of brimstone]: and evil was the shower on
those who were admonished [but heeded not]!
174. Verily in this is a Sign: but most of them do not believe.
175. And verily thy Lord is He, the Exalted in Might Most Merciful.
176. The Companions of the Wood rejected the messengers.
177. Behold, Shu'aib said to them: "Will ye not fear [Allah]?
178. "I am to you a messenger worthy of all trust.
179. "So fear Allah and obey me.
180. "No reward do I ask of you for it: my reward is only from the Lord of the
Worlds.
181. "Give just measure, and cause no loss [to others by fraud].
182. "And weigh with scales true and upright.
183. "And withhold not things justly due to men, nor do evil in the land,
working mischief.
184. "And fear Him Who created you and [who created] the generations before
[you]"
185. They said: "Thou art only one of those bewitched!
186. "Thou art no more than a mortal like us, and indeed we think thou art a
liar!
187. "Now cause a piece of the sky to fall on us, if thou art truthful!"
188. He said: "My Lord knows best what ye do."
189. But they rejected him. Then the punishment of a day of overshadowing
gloom
seized them, and that was the Penalty of a Great Day.
190. Verily in that is a Sign: but most of them do not believe.
191. And verily thy Lord is He, the Exalted in Might, Most Merciful.
192. Verily this is a Revelation from the Lord of the Worlds:
193. With it came down the spirit of Faith and Truth-
194. To thy heart and mind, that thou mayest admonish.
195. In the perspicuous Arabic tongue.
196. Without doubt it is [announced] in the mystic Books of former peoples.
197. Is it not a Sign to them that the Learned of the Children of Israel knew
it
[as true]?
198. Had We revealed it to any of the non-Arabs,
199. And had he recited it to them, they would not have believed in it.
200. Thus have We caused it to enter the hearts of the sinners.
201. They will not believe in it until they see the grievous Penalty;
202. But the [Penalty] will come to them of a sudden, while they perceive it
not;
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203. Then they will say: "Shall we be respited?"
204. Do they then ask for Our Penalty to be hastened on?
205. Seest thou? If We do let them enjoy [this life] for a few years,
206. Yet there comes to them at length the [Punishment] which they were
promised!
207. It will profit them not that they enjoyed [this life]!
208. Never did We destroy a population, but had its warners -
209. By way of reminder; and We never are unjust.
210. No evil ones have brought down this [Revelation]:
211. It would neither suit them nor would they be able [to produce it].
212. Indeed they have been removed far from even [a chance of] hearing it.
213. So call not on any other god with Allah, or thou wilt be among those
under
the Penalty.**

214. And admonish thy nearest kinsmen,
215. And lower thy wing to the Believers who follow thee.
216. Then if they disobey thee, say: "I am free [of responsibility] for what ye
do!"
217. And put thy trust on the Exalted in Might, the Merciful,-
218. Who seeth thee standing forth [in prayer],
219. And thy movements among those who prostrate themselves,
220. For it is He Who heareth and knoweth all things.
221. Shall I inform you, [O people!], on whom it is that the evil ones descend?
222. They descend on every lying, wicked person,
223. [Into whose ears] they pour hearsay vanities, and most of them are liars.
224. And the Poets,- It is those straying in Evil, who follow them:
225. Seest thou not that they wander distracted in every valley?-
226. And that they say what they practise not?-
227. Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!

SURA 27. Naml, or the Ants

1. These are verses of the Qur'an,-a book that makes [things] clear;
2. A guide: and glad tidings for the believers,-
3. Those who establish regular prayers and give in regular charity, and also have [full] assurance of the hereafter.
4. As to those who believe not in the Hereafter, We have made their deeds pleasing in their eyes; and so they wander about in distraction.
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5. Such are they for whom a grievous Penalty is [waiting]; and in the Hereafter
theirs will be the greatest loss.
6. As to thee, the Qur'an is bestowed upon thee from the presence of one who is
wise and all-knowing.
7. Behold! Moses said to his family: "I perceive a fire; soon will I bring you
from there some information, or I will bring you a burning brand to light our fuel, that ye may warn yourselves.
8. But when he came to the [fire], a voice was heard: "Blessed are those in the
fire and those around: and glory to Allah, the Lord of the worlds.
9. "O Moses! verily, I am Allah, the exalted in might, the wise!...
10. "Now do thou throw thy rod!" But when he saw it moving [of its own accord]as
if it had been a snake, he turned back in retreat, and retraced not his steps:
"O Moses!" [it was said], "Fear not: truly, in My presence, those called as messengers have no fear,-
11. "But if any have done wrong and have thereafter substituted good to take the
place of evil, truly, I am Oft-Forgiving, Most Merciful.
12. "Now put thy hand into thy bosom, and it will come forth white without stain
[or harm]: [these are] among the nine Signs [thou wilt take] to Pharaoh and his

people: for they are a people rebellious in transgression."
13. But when Our Signs came to them, that should have opened their eyes, they said: "This is sorcery manifest!"
14. And they rejected those Signs in iniquity and arrogance, though their souls
were convinced thereof: so see what was the end of those who acted corruptly!
15. We gave [in the past] knowledge to David and Solomon: And they both said: "Praise be to Allah, Who has favoured us above many of his servants who believe!"
16. And Solomon was David's heir. He said: "O ye people! We have been taught the
speech of birds, and on us has been bestowed [a little] of all things: this is
indeed Grace manifest [from Allah.]"
17. And before Solomon were marshalled his hosts,- of Jinns and men and birds,
and they were all kept in order and ranks.
18. At length, when they came to a [lowly] valley of ants, one of the ants said:
"O ye ants, get into your habitations, lest Solomon and his hosts crush you [under foot] without knowing it."
19. So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours, which thou hast bestowed on me and on my
parents, and that I may work the righteousness that will please Thee: And admit
me, by Thy Grace, to the ranks of Thy righteous Servants."
20. And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees?
21. "I will certainly punish him with a severe penalty, or execute him, unless
he bring me a clear reason [for absence]."
22. But the Hoopoe tarried not far: he [came up and] said: "I have compassed [territory] which thou hast not compassed, and I have come to thee from Saba with tidings true.
23. "I found [there] a woman ruling over them and provided with every requisite;
and she has a magnificent throne.

24. "I found her and her people worshipping the sun besides Allah: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path,- so they receive no guidance,-
25. "[Kept them away from the Path], that they should not worship Allah, Who brings to light what is hidden in the heavens and the earth, and knows what ye
hide and what ye reveal.
26. "Allah!- there is no god but He!- Lord of the Throne Supreme!"
27. [Solomon] said: "Soon shall we see whether thou hast told the truth or lied!
28. "Go thou, with this letter of mine, and deliver it to them: then draw back
from them, and [wait to] see what answer they return"...
29. [The queen] said: "Ye chiefs! here is delivered to me - a letter worthy of
respect.
30. "It is from Solomon, and is [as follows]: 'In the name of Allah, Most Gracious, Most Merciful:

31. "'Be ye not arrogant against me, but come to me in submission [to the true
Religion].'"
32. She said: "Ye chiefs! advise me in [this] my affair: no affair have I decided except in your presence."
33. They said: "We are endued with strength, and given to vehement war: but the
command is with thee; so consider what thou wilt command."
34. She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave.
35. "But I am going to send him a present, and [wait] to see with what [answer]
return [my] ambassadors."
36. Now when [the embassy] came to Solomon, he said: "Will ye give me abundance
in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift!
37. "Go back to them, and be sure we shall come to them with such hosts as they
will never be able to meet: We shall expel them from there in disgrace, and they
will feel humbled [indeed]."
38. He said [to his own men]: "Ye chiefs! which of you can bring me her throne
before they come to me in submission?"
39. Said an 'Ifrit, of the Jinns: "I will bring it to thee before thou rise from
thy council: indeed I have full strength for the purpose, and may be trusted."
40. Said one who had knowledge of the Book: "I will bring it to thee within the
twinkling of an eye!" Then when [Solomon] saw it placed firmly before him, he said: "This is by the Grace of my Lord!- to test me whether I am grateful or ungrateful! and if any is grateful, truly his gratitude is [a gain] for his own
soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in
Honour!"
41. He said: "Transform her throne out of all recognition by her: let us see whether she is guided [to the truth] or is one of those who receive no guidance."
42. So when she arrived, she was asked, "Is this thy throne?" She said, "It was
just like this; and knowledge was bestowed on us in advance of this, and we have
submitted to Allah [in Islam]."

43. And he diverted her from the worship of others besides Allah: for she was [sprung] of a people that had no faith.
44. She was asked to enter the lofty Palace: but when she saw it, she thought it
was a lake of water, and she [tucked up her skirts], uncovering her legs. He said: "This is but a palace paved smooth with slabs of glass." She said: "O my
Lord! I have indeed wronged my soul: I do [now] submit [in Islam], with Solomon,
to the Lord of the Worlds."

45. We sent [aforetime], to the Thamud, their brother Salih, saying, "Serve Allah": But behold, they became two factions quarrelling with each other.
46. He said: "O my people! why ask ye to hasten on the evil in preference to the good? If only ye ask Allah for forgiveness, ye may hope to receive mercy.
47. They said: "Ill omen do we augur from thee and those that are with thee". He said: "Your ill omen is with Allah; yea, ye are a people under trial."
48. There were in the city nine men of a family, who made mischief in the land, and would not reform.
49. They said: "Swear a mutual oath by Allah that we shall make a secret night attack on him and his people, and that we shall then say to his heir [when he seeks vengeance]: 'We were not present at the slaughter of his people, and we are positively telling the truth.'"
50. They plotted and planned, but We too planned, even while they perceived it not.
51. Then see what was the end of their plot!- this, that We destroyed them and their people, all [of them].
52. Now such were their houses, - in utter ruin, - because they practised wrongdoing. Verily in this is a Sign for people of knowledge.
53. And We saved those who believed and practised righteousness.
54. [We also sent] Lut [as a messenger]: behold, He said to his people, "Do ye do what is shameful though ye see [its iniquity]?
55. Would ye really approach men in your lusts rather than women? Nay, ye are a people [grossly] ignorant!
56. But his people gave no other answer but this: they said, "Drive out the followers of Lut from your city: these are indeed men who want to be clean and pure!"
57. But We saved him and his family, except his wife; her We destined to be of those who lagged behind.
58. And We rained down on them a shower [of brimstone]: and evil was the shower on those who were admonished [but heeded not]!
59. Say: Praise be to Allah, and Peace on his servants whom He has chosen [for his Message]. [Who] is better?- Allah or the false gods they associate [with Him]?
60. Or, Who has created the heavens and the earth, and Who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty of delight: it is not in your power to cause the growth of the trees in them. [Can there be another] god besides Allah? Nay, they are a people who swerve from justice.
61. Or, Who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of

flowing water? [can there be another] god besides Allah? Nay, most of them know
not.
62. Or, Who listens to the [soul] distressed when it calls on Him, and Who relieves its suffering, and makes you [mankind] inheritors of the earth? [Can there be another] god besides Allah? Little it is that ye heed!
63. Or, Who guides you through the depths of darkness on land and sea, and Who
sends the winds as heralds of glad tidings, going before His Mercy? [Can there
be another] god besides Allah?- High is Allah above what they associate with Him!
64. Or, Who originates creation, then repeats it, and who gives you sustenance
from heaven and earth? [Can there be another] god besides Allah? Say, "Bring forth your argument, if ye are telling the truth!"
65. Say: None in the heavens or on earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up [for Judgment].
66. Still less can their knowledge comprehend the Hereafter: Nay, they are in doubt and uncertainty thereanent; nay, they are blind thereunto!
67. The Unbelievers say: "What! when we become dust,- we and our fathers,- shall
we really be raised [from the dead]?
68. "It is true we were promised this,- we and our fathers before [us]: these are nothing but tales of the ancients."
69. Say: "Go ye through the earth and see what has been the end of those guilty
[of sin]."
70. But grieve not over them, nor distress thyself because of their plots.
71. They also say: "When will this promise [come to pass]? [Say] if ye are truthful."
72. Say: "It may be that some of the events which ye wish to hasten on may be [close] in your pursuit!"
73. But verily thy Lord is full of grace to mankind: Yet most of them are ungrateful.
74. And verily thy Lord knoweth all that their hearts do hide. As well as all that they reveal.
75. Nor is there aught of the unseen, in heaven or earth, but is [recorded] in a
clear record.
76. Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree.
77. And it certainly is a Guide and a Mercy to those who believe.
78. Verily thy Lord will decide between them by His Decree: and He is Exalted in
Might, All-Knowing.
79. So put thy trust in Allah: for thou art on [the path of] manifest Truth.
80. Truly thou canst not cause the dead to listen, nor canst thou cause the deaf
to hear the call, [especially] when they turn back in retreat.
81. Nor canst thou be a guide to the blind, [to prevent them] from straying: only those wilt thou get to listen who believe in Our Signs, and they will bow
in Islam.

82. And when the Word is fulfilled against them [the unjust], we shall produce
from the earth a beast to [face] them: He will speak to them, for that mankind
did not believe with assurance in Our Signs.
83. One day We shall gather together from every people a troop of those who reject our Signs, and they shall be kept in ranks,-
84. Until, when they come [before the Judgment-seat], [Allah] will say: "Did ye
reject My Signs, though ye comprehended them not in knowledge, or what was it ye
did?"
85. And the Word will be fulfilled against them, because of their wrong-doing,
and they will be unable to speak [in plea].
86. See they not that We have made the Night for them to rest in and the Day to
give them light? Verily in this are Signs for any people that believe!
87. And the Day that the Trumpet will be sounded - then will be smitten with terror those who are in the heavens, and those who are on earth, except such as
Allah will please [to exempt]: and all shall come to His [Presence] as beings conscious of their lowliness.
88. Thou seest the mountains and thinkest them firmly fixed: but they shall pass
away as the clouds pass away: [such is] the artistry of Allah, who disposes of
all things in perfect order: for he is well acquainted with all that ye do.
89. If any do good, good will [accrue] to them therefrom; and they will be secure from terror that Day.
90. And if any do evil, their faces will be thrown headlong into the Fire: "Do
ye receive a reward other than that which ye have earned by your deeds?"
91. For me, I have been commanded to serve the Lord of this city, Him Who has sanctified it and to Whom [belong] all things: and I am commanded to be of those
who bow in Islam to Allah's Will,-
92. And to rehearse the Qur'an: and if any accept guidance, they do it for the
good of their own souls, and if any stray, say: "I am only a Warner".
93. And say: "Praise be to Allah, Who will soon show you His Signs, so that ye
shall know them"; and thy Lord is not unmindful of all that ye do.

SURA 28. Qasas, or Narration

1. Ta. Sin. Mim.
2. These are Verses of the Book that makes [things] clear.
3. We rehearse to thee some of the story of Moses and Pharaoh in Truth, for people who believe.
4. Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept
alive their females: for he was indeed a maker of mischief.
5. And We wished to be Gracious to those who were being depressed in the land,
to make them leaders [in Faith] and make them heirs,

**6. To establish a firm place for them in the land, and to show Pharaoh, Haman,
and their hosts, at their hands, the very things against which they were taking
precautions.
7. So We sent this inspiration to the mother of Moses: "Suckle [thy child], but
when thou hast fears about him, cast him into the river, but fear not nor 191
grieve: for We shall restore him to thee, and We shall make him one of Our
messengers."
8. Then the people of Pharaoh picked him up [from the river]: [It was intended]
that [Moses] should be to them an adversary and a cause of sorrow: for Pharaoh
and Haman and [all] their hosts were men of sin.
9. The wife of Pharaoh said: "[Here is] joy of the eye, for me and for thee:
slay him not. It may be that he will be use to us, or we may adopt him as a
son." And they perceived not [what they were doing]!
10. But there came to be a void in the heart of the mother of Moses: She was
going almost to disclose his [case], had We not strengthened her heart [with
faith], so that she might remain a [firm] believer.
11. And she said to the sister of [Moses], "Follow him" so she [the sister]
watched him in the character of a stranger. And they knew not.
12. And we ordained that he refused suck at first, until [His sister came up
and] said: "Shall I point out to you the people of a house that will nourish and
bring him up for you and be sincerely attached to him?"...
13. Thus did We restore him to his mother, that her eye might be comforted, that
she might not grieve, and that she might know that the promise of Allah is true:
but most of them do not understand.
14. When he reached full age, and was firmly established [in life], We bestowed
on him wisdom and knowledge: for thus do We reward those who do good.
15. And he entered the city at a time when its people were not watching: and he
found there two men fighting,- one of his own religion, and the other, of his
foes. Now the man of his own religion appealed to him against his foe, and Moses
struck him with his fist and made an end of him. He said: "This is a work of
Evil [Satan]: for he is an enemy that manifestly misleads!"
16. He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive
me!" So [Allah] forgave him: for He is the Oft-Forgiving, Most Merciful.
17. He said: "O my Lord! For that Thou hast bestowed Thy Grace on me, never
shall I be a help to those who sin!"
18. So he saw the morning in the city, looking about, in a state of fear, when
behold, the man who had, the day before, sought his help called aloud for his
help [again]. Moses said to him: "Thou art truly, it is clear, a quarrelsome
fellow!"
19. Then, when he decided to lay hold of the man who was an enemy to both of
them, that man said: "O Moses! Is it thy intention to slay me as thou slewest a**

man yesterday? Thy intention is none other than to become a powerful violent man
in the land, and not to be one who sets things right!"
20. And there came a man, running, from the furthest end of the City. He said:
"O Moses! the Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice."
21. He therefore got away therefrom, looking about, in a state of fear. He prayed "O my Lord! save me from people given to wrong-doing."
22. Then, when he turned his face towards [the land of] Madyan, he said: "I do
hope that my Lord will show me the smooth and straight Path."
23. And when he arrived at the watering [place] in Madyan, he found there a group of men watering [their flocks], and besides them he found two women who were keeping back [their flocks]. He said: "What is the matter with you?" They
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said: "We cannot water [our flocks] until the shepherds take back [their flocks]: And our father is a very old man."
24. So he watered [their flocks] for them; then he turned back to the shade, and
said: "O my Lord! truly am I in [desperate] need of any good that Thou dost send
me!"
25. Afterwards one of the [damsels] came [back] to him, walking bashfully. She
said: "My father invites thee that he may reward thee for having watered [our flocks] for us." So when he came to him and narrated the story, he said: "Fear
thou not: [well] hast thou escaped from unjust people."
26. Said one of the [damsels]: "O my [dear] father! engage him on wages: truly
the best of men for thee to employ is the [man] who is strong and trusty"....
27. He said: "I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be
[grace] from thee. But I intend not to place thee under a difficulty: thou wilt
find me, indeed, if Allah wills, one of the righteous."
28. He said: "Be that [the agreement] between me and thee: whichever of the two
terms I fulfil, let there be no ill-will to me. Be Allah a witness to what we say."
29. Now when Moses had fulfilled the term, and was travelling with his family,
he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry
ye; I perceive a fire; I hope to bring you from there some information, or a burning firebrand, that ye may warm yourselves."
30. But when he came to the [fire], a voice was heard from the right bank of the
valley, from a tree in hallowed ground: "O Moses! Verily I am Allah, the Lord of
the Worlds....
31. "Now do thou throw thy rod!" but when he saw it moving [of its own accord]
as if it had been a snake, he turned back in retreat, and retraced not his

steps: O Moses!" [It was said], "Draw near, and fear not: for thou art of those
who are secure.
32. "Move thy hand into thy bosom, and it will come forth white without stain [or harm], and draw thy hand close to thy side [to guard] against fear. Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they
are a people rebellious and wicked."
33. He said: "O my Lord! I have slain a man among them, and I fear lest they slay me.
34. "And my brother Aaron - He is more eloquent in speech than I: so send him with me as a helper, to confirm [and strengthen] me: for I fear that they may accuse me of falsehood."
35. He said: "We will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to touch you: with Our
Sign shall ye triumph,- you two as well as those who follow you."
36. When Moses came to them with Our clear signs, they said: "This is nothing but sorcery faked up: never did we head the like among our fathers of old!"
37. Moses said: "My Lord knows best who it is that comes with guidance from Him
and whose end will be best in the Hereafter: certain it is that the wrong-doers
will not prosper."
38. Pharaoh said: "O Chiefs! no god do I know for you but myself: therefore, O
Haman! light me a [kiln to bake bricks] out of clay, and build me a lofty 193
palace, that I may mount up to the god of Moses: but as far as I am concerned, I
think [Moses] is a liar!"
39. And he was arrogant and insolent in the land, beyond reason,- He and his hosts: they thought that they would not have to return to Us!
40. So We seized him and his hosts, and We flung them into the sea: Now behold
what was the end of those who did wrong!
41. And we made them [but] leaders inviting to the Fire; and on the Day of Judgment no help shall they find.
42. in this world We made a curse to follow them and on the Day of Judgment they
will be among the loathed [and despised].
43. We did reveal to Moses the Book after We had destroyed the earlier generations, [to give] Insight to men, and guidance and Mercy, that they might
receive admonition.
44. Thou wast not on the Western side when We decreed the Commission to Moses,
nor wast thou a witness [of those events].
45. But We raised up [new] generations, and long were the ages that passed over
them; but thou wast not a dweller among the people of Madyan, rehearsing Our Signs to them; but it is We Who send messengers [with inspiration].
46. Nor wast thou at the side of [the Mountain of] Tur when we called [to Moses]. Yet [art thou sent] as Mercy from thy Lord, to give warning to a people
to whom no warner had come before thee: in order that they may receive admonition.

47. If [We had] not [sent thee to the Quraish],- in case a calamity should seize
them for [the deeds] that their hands have sent forth, they might say: "Our
Lord! why didst Thou not sent us a messenger? We should then have followed Thy
Signs and been amongst those who believe!"
48. But [now], when the Truth has come to them from Ourselves, they say, "Why
are not [Signs] sent to him, like those which were sent to Moses?" Do they not
then reject [the Signs] which were formerly sent to Moses? They say: "Two kinds
of sorcery, each assisting the other!" And they say: "For us, we reject all
[such things]!"
49. Say: "Then bring ye a Book from Allah, which is a better guide than either
of them, that I may follow it! [do], if ye are truthful!"
50. But if they hearken not to thee, know that they only follow their own lusts:
and who is more astray than one who follow his own lusts, devoid of guidance
from Allah? for Allah guides not people given to wrong-doing.
51. Now have We caused the Word to reach them themselves, in order that they may
receive admonition.
52. Those to whom We sent the Book before this,- they do believe in this
[revelation]:
53. And when it is recited to them, they say: "We believe therein, for it is the
Truth from our Lord: indeed we have been Muslims [bowing to Allah's Will] from
before this.
54. Twice will they be given their reward, for that they have persevered, that
they avert Evil with Good, and that they spend [in charity] out of what We have
given them.
55. And when they hear vain talk, they turn away therefrom and say: "To us our
deeds, and to you yours; peace be to you: we seek not the ignorant."

56. It is true thou wilt not be able to guide every one, whom thou lovest; but
Allah guides those whom He will and He knows best those who receive guidance.
57. They say: "If we were to follow the guidance with thee, we should be
snatched away from our land." Have We not established for them a secure
sanctuary, to which are brought as tribute fruits of all kinds,- a provision
from Ourselves? but most of them understand not.
58. And how many populations We destroyed, which exulted in their life [of ease
and plenty]! now those habitations of theirs, after them, are deserted,- All but
a [miserable] few! and We are their heirs!
59. Nor was thy Lord the one to destroy a population until He had sent to its
centre a messenger, rehearsing to them Our Signs; nor are We going to destroy a
population except when its members practise iniquity.
60. The [material] things which ye are given are but the conveniences of this
life and the glitter thereof; but that which is with Allah is better and more

enduring: will ye not then be wise?
61. Are [these two] alike?- one to whom We have made a goodly promise, and who
is going to reach its [fulfilment], and one to whom We have given the good
things of this life, but who, on the Day of Judgment, is to be among those
brought up [for punishment]?
62. That Day [Allah] will call to them, and say "Where are my 'partners'?- whom
ye imagined [to be such]?"
63. Those against whom the charge will be proved, will say: "Our Lord! These are
the ones whom we led astray: we led them astray, as we were astray ourselves: we
free ourselves [from them] in Thy presence: it was not us they worshipped."
64. It will be said [to them]: "Call upon your 'partners' [for help]" :they will
call upon them, but they will not listen to them; and they will see the Penalty
[before them]; [how they will wish] 'if only they had been open to guidance!'
65. That Day [Allah] will call to them, and say: "What was the answer ye gave to
the messengers?"
66. Then the [whole] story that Day will seem obscure to them [like light to the
blind] and they will not be able [even] to question each other.
67. But any that [in this life] had repented, believed, and worked
righteousness, will have hopes to be among those who achieve salvation.
68. Thy Lord does create and choose as He pleases: no choice have they [in the
matter]: Glory to Allah! and far is He above the partners they ascribe [to Him]!
69. And thy Lord knows all that their hearts conceal and all that they reveal.
70. And He is Allah: There is no god but He. To Him be praise, at the first and
at the last: for Him is the Command, and to Him shall ye [all] be brought back.
71. Say: See ye? If Allah were to make the night perpetual over you to the Day
of Judgment, what god is there other than Allah, who can give you enlightenment?
Will ye not then hearken?
72. Say: See ye? If Allah were to make the day perpetual over you to the Day of
Judgment, what god is there other than Allah, who can give you a night in which
ye can rest? Will ye not then see?
73. It is out of His Mercy that He has made for you Night and Day,- that ye may
rest therein, and that ye may seek of his Grace;- and in order that ye may be
grateful.
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74. The Day that He will call on them, He will say: "Where are my 'partners'?
whom ye imagined [to be such]?"
75. And from each people shall We draw a witness, and We shall say: "Produce
your Proof": then shall they know that the Truth is in Allah [alone], and the
[lies] which they invented will leave them in lurch.

**76. Qarun was doubtless, of the people of Moses; but he acted insolently towards
them: such were the treasures We had bestowed on him that their very keys would
have been a burden to a body of strong men, behold, his people said to him:
"Exult not, for Allah loveth not those who exult [in riches].
77. "But seek, with the [wealth] which Allah has bestowed on thee, the Home of
the Hereafter, nor forget thy portion in this world: but do thou good, as Allah
has been good to thee, and seek not [occasions for] mischief in the land: for
Allah loves not those who do mischief."
78. He said: "This has been given to me because of a certain knowledge which I
have." Did he not know that Allah had destroyed, before him, [whole]
generations,- which were superior to him in strength and greater in the amount
[of riches] they had collected? but the wicked are not called[immediately] to
account for their sins.
79. So he went forth among his people in the [pride of his worldly] glitter.
Said those whose aim is the Life of this World: "Oh! that we had the like of
what Qarun has got! for he is truly a lord of mighty good fortune!"
80. But those who had been granted [true] knowledge said: "Alas for you! The
reward of Allah [in the Hereafter] is best for those who believe and work
righteousness: but this none shall attain, save those who steadfastly persevere
[in good]."
81. Then We caused the earth to swallow up him and his house; and he had not
[the least little] party to help him against Allah, nor could he defend
himself.
82. And those who had envied his position the day before began to say on the
morrow: "Ah! it is indeed Allah Who enlarges the provision or restricts it, to
any of His servants He pleases! had it not been that Allah was gracious to us,
He could have caused the earth to swallow us up! Ah! those who reject Allah will
assuredly never prosper."
83. That Home of the Hereafter We shall give to those who intend not highhandedness
or mischief on earth: and the end is [best] for the righteous.
84. If any does good, the reward to him is better than his deed; but if any does
evil, the doers of evil are only punished [to the extent] of their deeds.
85. Verily He Who ordained the Qur'an for thee, will bring thee back to the
Place of Return. Say: "My Lord knows best who it is that brings true guidance,
and who is in manifest error."
86. And thou hadst not expected that the Book would be sent to thee except as a
Mercy from thy Lord: Therefore lend not thou support in any way to those who
reject [Allah's Message].
87. And let nothing keep thee back from the Signs of Allah after they have been
revealed to thee: and invite [men] to thy Lord, and be not of the company of
those who join gods with Allah.
88. And call not, besides Allah, on another god. There is no god but He.**

Everything [that exists] will perish except His own Face. To Him belongs the Command, and to Him will ye [all] be brought back.
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SURA 29. Ankabut, or the Spider

1. A. L. M.
2. Do men think that they will be left alone on saying, "We believe", and that
they will not be tested?
3. We did test those before them, and Allah will certainly know those who are true from those who are false.
4. Do those who practise evil think that they will get the better of Us? Evil is
their judgment!
5. For those whose hopes are in the meeting with Allah [in the Hereafter, let them strive]; for the term [appointed] by Allah is surely coming and He hears and knows [all things].
6. And if any strive [with might and main], they do so for their own souls: for
Allah is free of all needs from all creation.
7. Those who believe and work righteous deeds,- from them shall We blot out all
evil [that may be] in them, and We shall reward them according to the best of their deeds.
8. We have enjoined on man kindness to parents: but if they [either of them] strive [to force] thee to join with Me [in worship] anything of which thou hast
no knowledge, obey them not. Ye have [all] to return to me, and I will tell you
[the truth] of all that ye did.
9. And those who believe and work righteous deeds,- them shall We admit to the
company of the Righteous.
10. Then there are among men such as say, "We believe in Allah"; but when they
suffer affliction in [the cause of] Allah, they treat men's oppression as if it
were the Wrath of Allah! And if help comes [to thee] from thy Lord, they are sure to say, "We have [always] been with you!" Does not Allah know best all that
is in the hearts of all creation?
11. And Allah most certainly knows those who believe, and as certainly those who
are Hypocrites.
12. And the Unbelievers say to those who believe: "Follow our path, and we will
bear [the consequences] of your faults." Never in the least will they bear their
faults: in fact they are liars!
13. They will bear their own burdens, and [other] burdens along with their own,
and on the Day of Judgments they will be called to account for their falsehoods.
14. We [once] sent Noah to his people, and he tarried among them a thousand years less fifty: but the Deluge overwhelmed them while they [persisted in] sin.

15. But We saved him and the companions of the Ark, and We made the [Ark] a Sign
for all peoples!
16. And [We also saved] Abraham: behold, he said to his people, "Serve Allah and
fear Him: that will be best for you- If ye understand!
17. "For ye do worship idols besides Allah, and ye invent falsehood. The things
that ye worship besides Allah have no power to give you sustenance: then seek ye
sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.
18. "And if ye reject [the Message], so did generations before you: and the duty
of the messenger is only to preach publicly [and clearly]."
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19. See they not how Allah originates creation, then repeats it: truly that is
easy for Allah.
20. Say: "Travel through the earth and see how Allah did originate creation; so
will Allah produce a later creation: for Allah has power over all things.
21. "He punishes whom He pleases, and He grants Mercy to whom He pleases, and
towards Him are ye turned.
22. "Not on earth nor in heaven will ye be able [fleeing] to frustrate [his
Plan], nor have ye, besides Allah, any protector or helper."
23. Those who reject the Signs of Allah and the Meeting with Him [in the
Hereafter],- it is they who shall despair of My Mercy: it is they who will
[suffer] a most grievous Penalty.
24. So naught was the answer of [Abraham's] people except that they said: "Slay
him or burn him." But Allah did save him from the Fire. Verily in this are Signs
for people who believe.
25. And he said: "For you, ye have taken [for worship] idols besides Allah, out
of mutual love and regard between yourselves in this life; but on the Day of
Judgment ye shall disown each other and curse each other: and your abode will be
the Fire, and ye shall have none to help."
26. But Lut had faith in Him: He said: "I will leave home for the sake of my
Lord: for He is Exalted in Might, and Wise."
27. And We gave [Abraham] Isaac and Jacob, and ordained among his progeny
Prophethood and Revelation, and We granted him his reward in this life; and he
was in the Hereafter [of the company] of the Righteous.
28. And [remember] Lut: behold, he said to his people: "Ye do commit lewdness,
such as no people in Creation [ever] committed before you.
29. "Do ye indeed approach men, and cut off the highway?- and practise
wickedness [even] in your councils?" But his people gave no answer but this:
they said: "Bring us the Wrath of Allah if thou tellest the truth."
30. He said: "O my Lord! help Thou me against people who do mischief!"
31. When Our Messengers came to Abraham with the good news, they said: "We are
indeed going to destroy the people of this township: for truly they are
[addicted to] crime."

32. He said: "But there is Lut there." They said: "Well do we know who is there
: we will certainly save him and his following,- except his wife: she is of those who lag behind!"
33. And when Our Messengers came to Lut, he was grieved on their account, and felt himself powerless [to protect] them: but they said: "Fear thou not, nor grieve: we are [here] to save thee and thy following, except thy wife: she is of
those who lag behind.
34. "For we are going to bring down on the people of this township a Punishment
from heaven, because they have been wickedly rebellious."
35. And We have left thereof an evident Sign, for any people who [care to] understand.
36. To the Madyan [people] [We sent] their brother Shu'aib. Then he said: "O my
people! serve Allah, and fear the Last Day: nor commit evil on the earth, with
intent to do mischief."
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37. But they rejected him: Then the mighty Blast seized them, and they lay prostrate in their homes by the morning.
38. [Remember also] the 'Ad and the Thamud [people]: clearly will appear to you
from [the traces] of their buildings [their fate]: the Evil One made their deeds
alluring to them, and kept them back from the Path, though they were gifted with
intelligence and skill.
39. [Remember also] Qarun, Pharaoh, and Haman: there came to them Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not overreach [Us].
40. Each one of them We seized for his crime: of them, against some We sent a violent tornado [with showers of stones]; some were caught by a [mighty] Blast;
some We caused the earth to swallow up; and some We drowned [in the waters]: It
was not Allah Who injured [or oppressed] them:" They injured [and oppressed] their own souls.
41. The parable of those who take protectors other than Allah is that of the spider, who builds [to itself] a house; but truly the flimsiest of houses is the
spider's house;- if they but knew.
42. Verily Allah doth know of [every thing] whatever that they call upon besides
Him: and He is Exalted [in power], Wise.
43. And such are the Parables We set forth for mankind, but only those understand them who have knowledge.
44. Allah created the heavens and the earth in true [proportions]: verily in that is a Sign for those who believe.
45. Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest [thing in life] without doubt. And Allah knows the [deeds] that ye do.
46. And dispute ye not with the People of the Book, except with means better [than mere disputation], unless it be with those of them who inflict wrong [and

injury]: but say, "We believe in the revelation which has come down to us and in
that which came down to you; Our Allah and your Allah is one; and it is to Him
we bow [in Islam]."
47. And thus [it is] that We have sent down the Book to thee. So the People of
the Book believe therein, as also do some of these [pagan Arabs]: and none but
Unbelievers reject our signs.
48. And thou wast not [able] to recite a Book before this [Book came], nor art
thou [able] to transcribe it with thy right hand: In that case, indeed, would
the talkers of vanities have doubted.
49. Nay, here are Signs self-evident in the hearts of those endowed with
knowledge: and none but the unjust reject Our Signs.
50. Ye they say: "Why are not Signs sent down to him from his Lord?" Say: "The
signs are indeed with Allah: and I am indeed a clear Warner."
51. And is it not enough for them that we have sent down to thee the Book which
is rehearsed to them? Verily, in it is Mercy and a Reminder to those who
believe.
52. Say: "Enough is Allah for a witness between me and you: He knows what is in
the heavens and on earth. And it is those who believe in vanities and reject
Allah, that will perish [in the end].
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53. They ask thee to hasten on the Punishment [for them]: had it not been for a
term [of respite] appointed, the Punishment would certainly have come to them:
and it will certainly reach them,- of a sudden, while they perceive not!
54. They ask thee to hasten on the Punishment: but, of a surety, Hell will
encompass the Rejecters of Faith!-
55. On the Day that the Punishment shall cover them from above them and from
below them, and [a Voice] shall say: "Taste ye [the fruits] of your deeds!"
56. O My servants who believe! truly, spacious is My Earth: therefore serve ye
Me - [and Me alone]!
57. Every soul shall have a taste of death in the end to Us shall ye be brought
back.
58. But those who believe and work deeds of righteousness - to them shall We
give a Home in Heaven,- lofty mansions beneath which flow rivers,- to dwell
therein for aye;- an excellent reward for those who do [good]!-
59. Those who persevere in patience, and put their trust, in their Lord and
Cherisher.
60. How many are the creatures that carry not their own sustenance? It is Allah
who feeds [both] them and you: for He hears and knows [all things].
61. If indeed thou ask them who has created the heavens and the earth and
subjected the sun and the moon [to his Law], they will certainly reply,
"Allah".
How are they then deluded away [from the truth]?
62. Allah enlarges the sustenance [which He gives] to whichever of His servants

He pleases; and He [similarly] grants by [strict] measure, [as He pleases]: for
Allah has full knowledge of all things.
63. And if indeed thou ask them who it is that sends down rain from the sky, and
gives life therewith to the earth after its death, they will certainly reply,
"Allah!" Say, "Praise be to Allah!" But most of them understand not.
64. What is the life of this world but amusement and play? but verily the Home
in the Hereafter,- that is life indeed, if they but knew.
65. Now, if they embark on a boat, they call on Allah, making their devotion
sincerely [and exclusively] to Him; but when He has delivered them safely to
[dry] land, behold, they give a share [of their worship to others]!-
66. Disdaining ungratefully Our gifts, and giving themselves up to [worldly]
enjoyment! But soon will they know.
67. Do they not then see that We have made a sanctuary secure, and that men are
being snatched away from all around them? Then, do they believe in that which is
vain, and reject the Grace of Allah?
68. And who does more wrong than he who invents a lie against Allah or rejects
the Truth when it reaches him? Is there not a home in Hell for those who reject
Faith?
69. And those who strive in Our [cause],- We will certainly guide them to our
Paths: For verily Allah is with those who do right.

SURA 30. Rum, or The Roman Empire

1. Alif, Lam, Mim.
2. The Roman Empire has been defeated200
3. In a land close by; but they, [even] after [this] defeat of theirs, will soon
be victorious-
4. Within a few years. With Allah is the Decision, in the past and in the
Future: on that Day shall the Believers rejoice-
5. With the help of Allah. He helps whom He will, and He is exalted in might,
most merciful.
6. [It is] the promise of Allah. Never does Allah depart from His promise: but
most men understand not.
7. They know but the outer [things] in the life of this world: but of the End of
things they are heedless.
8. Do they not reflect in their own minds? Not but for just ends and for a term
appointed, did Allah create the heavens and the earth, and all between them: yet
are there truly many among men who deny the meeting with their Lord [at the
Resurrection]!
9. Do they not travel through the earth, and see what was the end of those
before them? They were superior to them in strength: they tilled the soil and
populated it in greater numbers than these have done: there came to them their
messengers with Clear [Signs]. [Which they rejected, to their own destruction]:
It was not Allah Who wronged them, but they wronged their own souls.

10. In the long run evil in the extreme will be the End of those who do evil;
for that they rejected the Signs of Allah, and held them up to ridicule.
11. It is Allah Who begins [the process of] creation; then repeats it; then
shall ye be brought back to Him.
12. On the Day that the Hour will be established, the guilty will be struck
dumb
with despair.
13. No intercessor will they have among their "Partners" and they will
[themselves] reject their "Partners".
14. On the Day that the Hour will be established,- that Day shall [all men]
be
sorted out.
15. Then those who have believed and worked righteous deeds, shall be made
happy
in a Mead of Delight.
16. And those who have rejected Faith and falsely denied our Signs and the
meeting of the Hereafter,- such shall be brought forth to Punishment.
17. So [give] glory to Allah, when ye reach eventide and when ye rise in the
morning;
18. Yea, to Him be praise, in the heavens and on earth; and in the late
afternoon and when the day begins to decline.
19. It is He Who brings out the living from the dead, and brings out the dead
from the living, and Who gives life to the earth after it is dead: and thus
shall ye be brought out [from the dead].
20. Among His Signs in this, that He created you from dust; and then,-
behold,
ye are men scattered [far and wide]!
21. And among His Signs is this, that He created for you mates from among
yourselves, that ye may dwell in tranquillity with them, and He has put love
and
mercy between your [hearts]: verily in that are Signs for those who reflect.
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22. And among His Signs is the creation of the heavens and the earth, and the
variations in your languages and your colours: verily in that are Signs for
those who know.
23. And among His Signs is the sleep that ye take by night and by day, and
the
quest that ye [make for livelihood] out of His Bounty: verily in that are
signs
for those who hearken.
24. And among His Signs, He shows you the lightning, by way both of fear and
of
hope, and He sends down rain from the sky and with it gives life to the earth
after it is dead: verily in that are Signs for those who are wise.
25. And among His Signs is this, that heaven and earth stand by His Command:
then when He calls you, by a single call, from the earth, behold, ye
[straightway] come forth.
26. To Him belongs every being that is in the heavens and on earth: all are
devoutly obedient to Him.
27. It is He Who begins [the process of] creation; then repeats it; and for
Him
it is most easy. To Him belongs the loftiest similitude [we can think of] in
the
heavens and the earth: for He is Exalted in Might, full of wisdom.
28. He does propound to you a similitude from your own [experience]: do ye
have
partners among those whom your right hands possess, to share as equals in the

wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do
we explain the Signs in detail to a people that understand.
29. Nay, the wrong-doers [merely] follow their own lusts, being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will
be no helpers.
30. So set thou thy face steadily and truly to the Faith: [establish] Allah's handiwork according to the pattern on which He has made mankind: no change [let
there be] in the work [wrought] by Allah: that is the standard Religion: but most among mankind understand not.
31. Turn ye back in repentance to Him, and fear Him: establish regular prayers,
and be not ye among those who join gods with Allah,-
32. Those who split up their Religion, and become [mere] Sects,- each party rejoicing in that which is with itself!
33. When trouble touches men, they cry to their Lord, turning back to Him in repentance: but when He gives them a taste of Mercy as from Himself, behold, some of them pay part-worship to other god's besides their Lord,-
34. [As if] to show their ingratitude for the [favours] We have bestowed on them! Then enjoy [your brief day]; but soon will ye know [your folly].
35. Or have We sent down authority to them, which points out to them the things
to which they pay part-worship?
36. When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their [own] hands have sent forth, behold, they are in despair!
37. See they not that Allah enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are Signs for those who believe.
38. So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance, of Allah, and it is they who will prosper.
39. That which ye lay out for increase through the property of [other] people,
will have no increase with Allah: but that which ye lay out for charity, seeking

the Countenance of Allah, [will increase]: it is these who will get a recompense
multiplied.
40. It is Allah Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are
there any of your [false] "Partners" who can do any single one of these things?
Glory to Him! and high is He above the partners they attribute [to him]!
41. Mischief has appeared on land and sea because of [the meed] that the hands
of men have earned, that [Allah] may give them a taste of some of their deeds:
in order that they may turn back [from Evil].
42. Say: "Travel through the earth and see what was the end of those before [you]: Most of them worshipped others besides Allah."
43. But set thou thy face to the right Religion before there come from Allah the

Day which there is no chance of averting: on that Day shall men be divided [in
two].
44. Those who reject Faith will suffer from that rejection: and those who work
righteousness will spread their couch [of repose] for themselves [in heaven]:
45. That He may reward those who believe and work righteous deeds, out of his
Bounty. For He loves not those who reject Faith.
46. Among His Signs is this, that He sends the Winds, as heralds of Glad
Tidings, giving you a taste of His [Grace and] Mercy,- that the ships may sail
[majestically] by His Command and that ye may seek of His Bounty: in order that
ye may be grateful.
47. We did indeed send, before thee, messengers to their [respective] peoples,
and they came to them with Clear Signs: then, to those who transgressed, We
meted out Retribution: and it was due from Us to aid those who believed.
48. It is Allah Who sends the Winds, and they raise the Clouds: then does He
spread them in the sky as He wills, and break them into fragments, until thou
seest rain-drops issue from the midst thereof: then when He has made them reach
such of his servants as He wills behold, they do rejoice!-
49. Even though, before they received [the rain] - just before this - they were
dumb with despair!
50. Then contemplate [O man!] the memorials of Allah's Mercy!- how He gives life
to the earth after its death: verily the same will give life to the men who are
dead: for He has power over all things.
51. And if We [but] send a Wind from which they see [their tilth] turn yellow,-
behold, they become, thereafter, Ungrateful [Unbelievers]!
52. So verily thou canst not make the dead to hear, nor canst thou make the deaf
to hear the call, when they show their backs and turn away.
53. Nor canst thou lead back the blind from their straying: only those wilt thou
make to hear, who believe in Our signs and submit [their wills in Islam].
54. It is Allah Who created you in a state of [helpless] weakness, then gave
[you] strength after weakness, then, after strength, gave [you weakness and a
hoary head: He creates as He wills, and it is He Who has all knowledge and
power.
55. On the Day that the Hour [of Reckoning] will be established, the
transgressors will swear that they tarried not but an hour: thus were they used
to being deluded!
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56. But those endued with knowledge and faith will say: "Indeed ye did tarry,
within Allah's Decree, to the Day of Resurrection, and this is the Day of
Resurrection: but ye - ye were not aware!"
57. So on that Day no excuse of theirs will avail the transgressors, nor will
they be invited [then] to seek grace [by repentance].
58. verily We have propounded for men, in this Qur'an every kind of Parable:
But

if thou bring to them any Sign, the Unbelievers are sure to say, "Ye do nothing
but talk vanities."
59. Thus does Allah seal up the hearts of those who understand not.
60. So patiently persevere: for verily the promise of Allah is true: nor let those shake thy firmness, who have [themselves] no certainty of faith.

SURA 31. Luqman (the Wise)

1. Alif, Lam, Mim.
2. These are Verses of the Wise Book,-
3. A Guide and a Mercy to the Doers of Good,-
4. Those who establish regular Prayer, and give regular Charity, and have [in their hearts] the assurance of the Hereafter.
5. These are on [true] guidance from their Lord: and these are the ones who will
prosper.
6. But there are, among men, those who purchase idle tales, without knowledge [or meaning], to mislead [men] from the Path of Allah and throw ridicule [on the
Path]: for such there will be a Humiliating Penalty.
7. When Our Signs are rehearsed to such a one, he turns away in arrogance, as if
he heard them not, as if there were deafness in both his ears: announce to him a
grievous Penalty.
8. For those who believe and work righteous deeds, there will be Gardens of Bliss,-
9. To dwell therein. The promise of Allah is true: and He is Exalted in Power,
Wise.
10. He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered
through it beasts of all kinds. We send down rain from the sky, and produce on
the earth every kind of noble creature, in pairs.
11. Such is the Creation of Allah: now show Me what is there that others besides
Him have created: nay, but the Transgressors are in manifest error.
12. we bestowed [in the past] Wisdom on Luqman: "Show [thy] gratitude to Allah."
Any who is [so] grateful does so to the profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, Worthy of all praise.
13. Behold, Luqman said to his son by way of instruction: "O my son! join not in
worship [others] with Allah: for false worship is indeed the highest wrongdoing."
14. And We have enjoined on man [to be good] to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: [hear the
command], "Show gratitude to Me and to thy parents: to Me is [thy final] Goal.

15. "But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with
justice [and consideration], and follow the way of those who turn to me [in

love]: in the end the return of you all is to Me, and I will tell you the truth
[and meaning] of all that ye did."
16. "O my son!" [said Luqman], "If there be [but] the weight of a mustard-seed
and it were [hidden] in a rock, or [anywhere] in the heavens or on earth, Allah
will bring it forth: for Allah understands the finest mysteries, [and] is wellacquainted
[with them].
17. "O my son! establish regular prayer, enjoin what is just, and forbid what is
wrong: and bear with patient constancy whatever betide thee; for this is firmness [of purpose] in [the conduct of] affairs.
18. "And swell not thy cheek [for pride] at men, nor walk in insolence through
the earth; for Allah loveth not any arrogant boaster.
19. "And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."
20. Do ye not see that Allah has subjected to your [use] all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, [both] seen and unseen? Yet there are among men those who dispute about
Allah, without knowledge and without guidance, and without a Book to enlighten
them!
21. When they are told to follow the [Revelation] that Allah has sent down, they
say: "Nay, we shall follow the ways that we found our fathers [following]. "What! even if it is Satan beckoning them to the Penalty of the [Blazing] Fire?
22. Whoever submits his whole self to Allah, and is a doer of good, has grasped
indeed the most trustworthy hand-hold: and with Allah rests the End and Decision
of [all] affairs.
23. But if any reject Faith, let not his rejection grieve thee: to Us is their
return, and We shall tell them the truth of their deeds: for Allah knows well all that is in [men's] hearts.
24. We grant them their pleasure for a little while: in the end shall We drive
them to a chastisement unrelenting.
25. If thou ask them, who it is that created the heavens and the earth. They will certainly say, "Allah". Say: "Praise be to Allah!" But most of them understand not.
26. To Allah belong all things in heaven and earth: verily Allah is He [that is]
free of all wants, worthy of all praise.
27. And if all the trees on earth were pens and the ocean [were ink], with seven
oceans behind it to add to its [supply], yet would not the words of Allah be exhausted [in the writing]: for Allah is Exalted in Power, full of Wisdom.
28. And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees [all things].
29. Seest thou not that Allah merges Night into Day and he merges Day into Night; that He has subjected the sun, and the moon [to his Law], each running

its course for a term appointed; and that Allah is well-acquainted with all that
ye do?
30. That is because Allah is the [only] Reality, and because whatever else they
invoke besides Him is Falsehood; and because Allah,- He is the Most High, Most
Great.
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31. Seest thou not that the ships sail through the ocean by the Grace of Allah?-
that He may show you of His Signs? Verily in this are Signs for all who
constantly persevere and give thanks.
32. When a wave covers them like the canopy [of clouds], they call to Allah,
offering Him sincere devotion. But when He has delivered them safely to land,
there are among them those that halt between [right and wrong]. But none reject
Our Signs except only a perfidious ungrateful [wretch]!
33. O mankind! do your duty to your Lord, and fear [the coming of] a Day when no
father can avail aught for his son, nor a son avail aught for his father.
Verily, the promise of Allah is true: let not then this present life deceive
you, nor let the chief Deceiver deceive you about Allah.
34. Verily the knowledge of the Hour is with Allah [alone]. It is He Who sends
down rain, and He Who knows what is in the wombs. Nor does any one know what it
is that he will earn on the morrow: Nor does any one know in what land he is to
die. Verily with Allah is full knowledge and He is acquainted [with all things].

SURA 32. Sajda, or Adoration

1. Alif, Lam, Mim.
2. [This is] the Revelation of the Book in which there is no doubt,- from the
Lord of the Worlds.
3. Or do they say, "He has forged it"? Nay, it is the Truth from thy Lord, that
thou mayest admonish a people to whom no warner has come before thee: in order
that they may receive guidance.
4. It is Allah Who has created the heavens and the earth, and all between them,
in six Days, and is firmly established on the Throne [of Authority]: ye have
none, besides Him, to protect or intercede [for you]: will ye not then receive
admonition?
5. He rules [all] affairs from the heavens to the earth: in the end will [all
affairs] go up to Him, on a Day, the space whereof will be [as] a thousand years
of your reckoning.
6. Such is He, the Knower of all things, hidden and open, the Exalted [in
power], the Merciful;-
7. He Who has made everything which He has created most good: He began the
creation of man with [nothing more than] clay,
8. And made his progeny from a quintessence of the nature of a fluid despised:

9. But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you [the faculties of] hearing and sight and feeling [and understanding]: little thanks do ye give!
10. And they say: "What! when we lie, hidden and lost, in the earth, shall we indeed be in a Creation renewed? Nay, they deny the Meeting with their Lord.
11. Say: "The Angel of Death, put in charge of you, will [duly] take your souls:
then shall ye be brought back to your Lord."
12. If only thou couldst see when the guilty ones will bend low their heads before their Lord, [saying:] "Our Lord! We have seen and we have heard: Now then
send us back [to the world]: we will work righteousness: for we do indeed [now]
believe."
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13. If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true, "I will fill Hell with Jinns and
men all together."
14. "Taste ye then - for ye forgot the Meeting of this Day of yours, and We too
will forget you - taste ye the Penalty of Eternity for your [evil] deeds!"
15. Only those believe in Our Signs, who, when they are recited to them, fall down in prostration, and celebrate the praises of their Lord, nor are they [ever] puffed up with pride.
16. Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend [in charity] out of the sustenance which
We have bestowed on them.
17. Now no person knows what delights of the eye are kept hidden [in reserve] for them - as a reward for their [good] deeds.
18. Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they.
19. For those who believe and do righteous deeds are Gardens as hospitable homes, for their [good] deeds.
20. As to those who are rebellious and wicked, their abode will be the Fire: every time they wish to get away therefrom, they will be forced There into, and
it will be said to them: "Taste ye the Penalty of the Fire, the which ye were wont to reject as false."
21. And indeed We will make them taste of the Penalty of this [life] prior to the supreme Penalty, in order that they may [repent and] return.
22. And who does more wrong than one to whom are recited the Signs of his Lord,
and who then turns away therefrom? Verily from those who transgress We shall exact [due] Retribution.
23. We did indeed aforetime give the Book to Moses: be not then in doubt of its
reaching [thee]: and We made it a guide to the Children of Israel.
24. And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in
Our Signs.
25. Verily thy Lord will judge between them on the Day of Judgment, in the matters wherein they differ [among themselves]
26. Does it not teach them a lesson, how many generations We destroyed before

them, in whose dwellings they [now] go to and fro? Verily in that are Signs: Do
they not then listen?
27. And do they not see that We do drive rain to parched soil [bare of herbage],
and produce therewith crops, providing food for their cattle and themselves? Have they not the vision?
28. They say: "When will this decision be, if ye are telling the truth?"
29. Say: "On the Day of Decision, no profit will it be to Unbelievers if they [then] believe! nor will they be granted a respite."
30. So turn away from them, and wait: they too are waiting.

SURA 33. Ahzab, or The Confederates

1. O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites:
verily Allah is full of Knowledge and Wisdom.
2. But follow that which comes to thee by inspiration from thy Lord: for Allah
is well acquainted with [all] that ye do.
3. And put thy trust in Allah, and enough is Allah as a disposer of affairs.
4. Allah has not made for any man two hearts in his [one] body: nor has He made
your wives whom ye divorce by Zihar your mothers: nor has He made your adopted
sons your sons. Such is [only] your [manner of] speech by your mouths. But Allah
tells [you] the Truth, and He shows the [right] Way.
5. Call them by [the names of] their fathers: that is juster in the sight of Allah. But if ye know not their father's [names, call them] your Brothers in faith, or your friends. But there is no blame on you if ye make a mistake therein: [what counts is] the intention of your hearts: and Allah is Oft-Returning, Most Merciful.
6. The Prophet is closer to the Believers than their own selves, and his wives
are their mothers. Blood-relations among each other have closer personal ties,
in the Decree of Allah. Than [the Brotherhood of] Believers and Muhajirs:
nevertheless do ye what is just to your closest friends: such is the writing in
the Decree [of Allah].
7. And remember We took from the prophets their covenant: As [We did] from thee:
from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn
covenant:
8. That [Allah] may question the [custodians] of Truth concerning the Truth they
[were charged with]: And He has prepared for the Unbelievers a grievous Penalty.
9. O ye who believe! Remember the Grace of Allah, [bestowed] on you, when there
came down on you hosts [to overwhelm you]: But We sent against them a hurricane
and forces that ye saw not: but Allah sees [clearly] all that ye do.
10. Behold! they came on you from above you and from below you, and behold, the

eyes became dim and the hearts gaped up to the throats, and ye imagined various
[vain] thoughts about Allah!
11. In that situation were the Believers tried: they were shaken as by a tremendous shaking.
12. And behold! The Hypocrites and those in whose hearts is a disease [even] say: "Allah and His Messenger promised us nothing but delusion!"
13. Behold! A party among them said: "Ye men of Yathrib! ye cannot stand [the attack]! therefore go back!" And a band of them ask for leave of the Prophet, saying, "Truly our houses are bare and exposed," though they were not exposed they intended nothing but to run away.
14. And if an entry had been effected to them from the sides of the [city], and
they had been incited to sedition, they would certainly have brought it to pass,
with none but a brief delay!
15. And yet they had already covenanted with Allah not to turn their backs, and
a covenant with Allah must [surely] be answered for.
16. Say: "Running away will not profit you if ye are running away from death or
slaughter; and even if [ye do escape], no more than a brief [respite] will ye be
allowed to enjoy!"
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17. Say: "Who is it that can screen you from Allah if it be His wish to give you
punishment or to give you Mercy?" Nor will they find for themselves, besides Allah, any protector or helper.
18. Verily Allah knows those among you who keep back [men] and those who say to
their brethren, "Come along to us", but come not to the fight except for just a
little while.
19. Covetous over you. Then when fear comes, thou wilt see them looking to thee,
their eyes revolving, like [those of] one over whom hovers death: but when the
fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allah has made their deeds of none effect: and that is
easy for Allah.
20. They think that the Confederates have not withdrawn; and if the Confederates
should come [again], they would wish they were in the deserts [wandering] among
the Bedouins, and seeking news about you [from a safe distance]; and if they were in your midst, they would fight but little.
21. Ye have indeed in the Messenger of Allah a beautiful pattern [of conduct] for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.
22. When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience.
23. Among the Believers are men who have been true to their covenant with Allah:

of them some have completed their vow [to the extreme], and some [still] wait:
but they have never changed [their determination] in the least:
24. That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.
25. And Allah turned back the Unbelievers for [all] their fury: no advantage did
they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.
26. And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. [So that] some ye
slew, and some ye made prisoners.
27. And He made you heirs of their lands, their houses, and their goods, and of
a land which ye had not frequented [before]. And Allah has power over all things.
28. O Prophet! Say to thy Consorts: "If it be that ye desire the life of this World, and its glitter,- then come! I will provide for your enjoyment and set you free in a handsome manner.
29. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.
30. O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah.
31. But any of you that is devout in the service of Allah and His Messenger, and
works righteousness,- to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.
32. O Consorts of the Prophet! Ye are not like any of the [other] women: if ye
do fear [Allah], be not too complacent of speech, lest one in whose heart is a
disease should be moved with desire: but speak ye a speech [that is] just.
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33. And stay quietly in your houses, and make not a dazzling display, like that
of the former Times of Ignorance; and establish regular Prayer, and give regular
Charity; and obey Allah and His Messenger. And Allah only wishes to remove all
abomination from you, ye members of the Family, and to make you pure and spotless.
34. And recite what is rehearsed to you in your homes, of the Signs of Allah and
His Wisdom: for Allah understands the finest mysteries and is well-acquainted [with them].
35. For Muslim men and women,- for believing men and women, for devout men and
women, for true men and women, for men and women who are patient and constant,
for men and women who humble themselves, for men and women who give in Charity,
for men and women who fast [and deny themselves], for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward.
36. It is not fitting for a Believer, man or woman, when a matter has been

decided by Allah and His Messenger to have any option about their decision: if
any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.
37. Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou [in wedlock] thy wife, and fear Allah." But thou didst hide
in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had
dissolved [his marriage] with her, with the necessary [formality], We joined her
in marriage to thee: in order that [in future] there may be no difficulty to the
Believers in [the matter of] marriage with the wives of their adopted sons, when
the latter have dissolved with the necessary [formality] [their marriage] with
them. And Allah's command must be fulfilled.
38. There can be no difficulty to the Prophet in what Allah has indicated to him
as a duty. It was the practice [approved] of Allah amongst those of old that have passed away. And the command of Allah is a decree determined.
39. [It is the practice of those] who preach the Messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call [men] to account.
40. Muhammad is not the father of any of your men, but [he is] the Messenger of
Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.
41. O ye who believe! Celebrate the praises of Allah, and do this often;
42. And glorify Him morning and evening.
43. He it is Who sends blessings on you, as do His angels, that He may bring you
out from the depths of Darkness into Light: and He is Full of Mercy to the Believers.
44. Their salutation on the Day they meet Him will be "Peace!"; and He has prepared for them a generous Reward.
45. O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings,
and Warner,-
46. And as one who invites to Allah's [grace] by His leave, and as a lamp spreading light.
47. Then give the Glad Tidings to the Believers, that they shall have from Allah
a very great Bounty.
48. And obey not [the behests] of the Unbelievers and the Hypocrites, and heed
not their annoyances, but put thy Trust in Allah. For enough is Allah as a Disposer of affairs.
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49. O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddat have ye to count in respect of
them: so give them a present. And set them free in a handsome manner.
50. O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and

aunts, and daughters of thy maternal uncles and aunts, who migrated [from Makka]
with thee; and any believing woman who dedicates her soul to the Prophet if the
Prophet wishes to wed her;- this only for thee, and not for the Believers [at
large]; We know what We have appointed for them as to their wives and the
captives whom their right hands possess;- in order that there should be no
difficulty for thee. And Allah is Oft- Forgiving, Most Merciful.
51. Thou mayest defer [the turn of] any of them that thou pleasest, and thou
mayest receive any thou pleasest: and there is no blame on thee if thou invite
one whose [turn] thou hadst set aside. This were nigher to the cooling of their
eyes, the prevention of their grief, and their satisfaction - that of all of
them - with that which thou hast to give them: and Allah knows [all] that is in
your hearts: and Allah is All-Knowing, Most Forbearing.
52. It is not lawful for thee [to marry more] women after this, nor to change
them for [other] wives, even though their beauty attract thee, except any thy
right hand should possess [as handmaidens]: and Allah doth watch over all
things.
53. O ye who believe! Enter not the Prophet's houses,- until leave is given
you,- for a meal, [and then] not [so early as] to wait for its preparation: but
when ye are invited, enter; and when ye have taken your meal, disperse, without
seeking familiar talk. Such [behaviour] annoys the Prophet: he is ashamed to
dismiss you, but Allah is not ashamed [to tell you] the truth. And when ye ask
[his ladies] for anything ye want, ask them from before a screen: that makes for
greater purity for your hearts and for theirs. Nor is it right for you that ye
should annoy Allah's Messenger, or that ye should marry his widows after him at
any time. Truly such a thing is in Allah's sight an enormity.
54. Whether ye reveal anything or conceal it, verily Allah has full knowledge of
all things.
55. There is no blame [on these ladies if they appear] before their fathers or
their sons, their brothers, or their brother's sons, or their sisters' sons, or
their women, or the [slaves] whom their right hands possess. And, [ladies], fear
Allah; for Allah is Witness to all things.
56. Allah and His angels send blessings on the Prophet: O ye that believe! Send
ye blessings on him, and salute him with all respect.
57. Those who annoy Allah and His Messenger - Allah has cursed them in this
World and in the Hereafter, and has prepared for them a humiliating Punishment.
58. And those who annoy believing men and women undeservedly, bear [on
themselves] a calumny and a glaring sin.
59. O Prophet! Tell thy wives and daughters, and the believing women, that they

should cast their outer garments over their persons [when abroad]: that is most
convenient, that they should be known [as such] and not molested. And Allah is
Oft-Forgiving, Most Merciful.
60. Truly, if the Hypocrites, and those in whose hearts is a disease, and those
who stir up sedition in the City, desist not, We shall certainly stir thee up
against them: Then will they not be able to stay in it as thy neighbours for any
length of time:
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61. They shall have a curse on them: whenever they are found, they shall be
seized and slain [without mercy].
62. [Such was] the practice [approved] of Allah among those who lived aforetime:
No change wilt thou find in the practice [approved] of Allah.
63. Men ask thee concerning the Hour: Say, "The knowledge thereof is with Allah
[alone]": and what will make thee understand?- perchance the Hour is nigh!
64. Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire,-
65. To dwell therein for ever: no protector will they find, nor helper.
66. The Day that their faces will be turned upside down in the Fire, they will
say: "Woe to us! Would that we had obeyed Allah and obeyed the Messenger!"
67. And they would say: "Our Lord! We obeyed our chiefs and our great ones, and
they misled us as to the [right] Path.
68. "Our Lord! Give them double Penalty and curse them with a very great Curse!"
69. O ye who believe! Be ye not like those who vexed and insulted Moses, but
Allah cleared him of the [calumnies] they had uttered: and he was honourable in
Allah's sight.
70. O ye who believe! Fear Allah, and [always] say a word directed to the Right:
71. That He may make your conduct whole and sound and forgive you your sins: He
that obeys Allah and His Messenger, has already attained the highest achievement.
72. We did indeed offer the Trust to the Heavens and the Earth and the
Mountains; but they refused to undertake it, being afraid thereof: but man
undertook it;- He was indeed unjust and foolish;-
73. [With the result] that Allah has to punish the Hypocrites, men and women,
and the Unbelievers, men and women, and Allah turns in Mercy to the Believers,
men and women: for Allah is Oft-Forgiving, Most Merciful.

SURA 34. Saba, or the City of Saba

1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to
Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all
things.
2. He knows all that goes into the earth, and all that comes out thereof; all
that comes down from the sky and all that ascends thereto and He is the Most
Merciful, the Oft-Forgiving.

3. The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from
Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:
4. That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous."
5. But those who strive against Our Signs, to frustrate them,- for such will be
a Penalty,- a Punishment most humiliating.
6. And those to whom knowledge has come see that the [Revelation] sent down to
thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted [in might], Worthy of all praise.
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7. The Unbelievers say [in ridicule]: "Shall we point out to you a man that will
tell you, when ye are all scattered to pieces in disintegration, that ye shall
[then be raised] in a New Creation?
8. "Has he invented a falsehood against Allah, or has a spirit [seized] him?"-
Nay, it is those who believe not in the Hereafter, that are in [real] Penalty,
and in farthest error.
9. See they not what is before them and behind them, of the sky and the earth?
If We wished, We could cause the earth to swallow them up, or cause a piece of
the sky to fall upon them. Verily in this is a Sign for every devotee that turns
to Allah [in repentance].
10. We bestowed Grace aforetime on David from ourselves: "O ye Mountains! Sing
ye back the Praises of Allah with him! and ye birds [also]! And We made the iron
soft for him;-
11. [Commanding], "Make thou coast of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see [clearly] all that ye do."
12. And to Solomon [We made] the Wind [obedient]: Its early morning [stride] was
a month's [journey], and its evening [stride] was a month's [journey]; and We made a Font of molten brass to flow for him; and there were Jinns that worked in
front of him, by the leave of his Lord, and if any of them turned aside from our
command, We made him taste of the Penalty of the Blazing Fire.
13. They worked for him as he desired, [making] arches, images, basins as large
as reservoirs, and [cooking] cauldrons fixed [in their places]: "Work ye, sons
of David, with thanks! but few of My servants are grateful!"
14. Then, when We decreed [Solomon's] death, nothing showed them his death except a little worm of the earth, which kept [slowly] gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the

unseen, they would not have tarried in the humiliating Penalty [of their Task].
15. There was, for Saba, aforetime, a Sign in their home-land - two Gardens to
the right and to the left. "Eat of the Sustenance [provided] by your Lord, and
be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!
16. But they turned away [from Allah], and We sent against them the Flood
[released] from the dams, and We converted their two garden [rows] into
"gardens" producing bitter fruit, and tamarisks, and some few [stunted]
Lotetrees.
17. That was the Requital We gave them because they ungratefully rejected
Faith:
and never do We give [such] requital except to such as are ungrateful
rejecters.
18. Between them and the Cities on which We had poured our blessings, We had
placed Cities in prominent positions, and between them We had appointed
stages
of journey in due proportion: "Travel therein, secure, by night and by day."
19. But they said: "Our Lord! Place longer distances between our
journeystages":
but they wronged themselves [therein]. At length We made them as a tale
[that is told], and We dispersed them all in scattered fragments. Verily in
this
are Signs for every [soul that is] patiently constant and grateful.
20. And on them did Satan prove true his idea, and they followed him, all but
a
party that believed.
21. But he had no authority over them,- except that We might test the man who
believes in the Hereafter from him who is in doubt concerning it: and thy
Lord
doth watch over all things.
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22. Say: "Call upon other [gods] whom ye fancy, besides Allah: They have no
power,- not the weight of an atom,- in the heavens or on earth: No [sort of]
share have they therein, nor is any of them a helper to Allah.
23. "No intercession can avail in His Presence, except for those for whom He
has
granted permission. So far [is this the case] that, when terror is removed
from
their hearts [at the Day of Judgment, then] will they say, 'what is it that
your
Lord commanded?' they will say, 'That which is true and just; and He is the
Most
High Most Great'."
24. Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It
is
Allah; and certain it is that either we or ye are on right guidance or in
manifest error!"
25. Say: "Ye shall not be questioned as to our sins, nor shall we be
questioned
as to what ye do."
26. Say: "Our Lord will gather us together and will in the end decide the
matter
between us [and you] in truth and justice: and He is the one to decide, the
One
Who knows all."

27. Say: "Show me those whom ye have joined with Him as partners: by no means [can ye]. Nay, He is Allah, the Exalted in Power, the Wise."
28. We have not sent thee but as a universal [Messenger] to men, giving them glad tidings, and warning them [against sin], but most men understand not.
29. They say: "When will this promise [come to pass] if ye are telling the truth?"
30. Say: "The appointment to you is for a Day, which ye cannot put back for an hour nor put forward."
31. The Unbelievers say: "We shall neither believe in this scripture nor in [any] that [came] before it." Couldst thou but see when the wrong-doers will be made to stand before their Lord, throwing back the word [of blame] on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"
32. The arrogant ones will say to those who had been despised: "Was it we who kept you back from Guidance after it reached you? Nay, rather, it was ye who transgressed.
33. Those who had been despised will say to the arrogant ones: "Nay! it was a plot [of yours] by day and by night: Behold! Ye [constantly] ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare [their] repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: It would only be a requital for their [ill] Deeds.
34. Never did We send a warner to a population, but the wealthy ones among them said: "We believe not in the [Message] with which ye have been sent."
35. They said: "We have more in wealth and in sons, and we cannot be punished."
36. Say: "Verily my Lord enlarges and restricts the Provision to whom He pleases, but most men understand not."
37. It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness - these are the ones for whom there is a multiplied Reward for their deeds, while secure they [reside] in the dwellings on high!
38. Those who strive against Our Signs, to frustrate them, will be given over into Punishment.
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39. Say: "Verily my Lord enlarges and restricts the Sustenance to such of his servants as He pleases: and nothing do ye spend in the least [in His cause] but He replaces it: for He is the Best of those who grant Sustenance.
40. One Day He will gather them all together, and say to the angels, "Was it you that these men used to worship?"
341. They will say, "Glory to Thee! our [tie] is with Thee - as Protector - not with them. Nay, but they worshipped the Jinns: most of them believed in them."
42. So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong-doers, "Taste ye the Penalty of the Fire,- the which ye were wont to deny!"
43. When Our Clear Signs are rehearsed to them, they say, "This is only a man

who wishes to hinder you from the [worship] which your fathers practised." And
they say, "This is only a falsehood invented!" and the Unbelievers say of the
Truth when it comes to them, "This is nothing but evident magic!"
44. But We had not given them Books which they could study, nor sent messengers
to them before thee as Warners.
45. And their predecessors rejected [the Truth]; these have not received a tenth
of what We had granted to those: yet when they rejected My messengers, how
[terrible] was My rejection [of them]!
46. Say: "I do admonish you on one point: that ye do stand up before Allah,- [It
may be] in pairs, or [it may be] singly,- and reflect [within yourselves]: your
Companion is not possessed: he is no less than a warner to you, in face of a
terrible Penalty."
47. Say: "No reward do I ask of you: it is [all] in your interest: my reward is
only due from Allah: And He is witness to all things."
48. Say: "Verily my Lord doth cast the [mantle of] Truth [over His servants],-
He that has full knowledge of [all] that is hidden."
49. Say: "The Truth has arrived, and Falsehood neither creates anything new, nor
restores anything."
50. Say: "If I am astray, I only stray to the loss of my own soul: but if I
receive guidance, it is because of the inspiration of my Lord to me: it is He
Who hears all things, and is [ever] near."
51. If thou couldst but see when they will quake with terror; but then there
will be no escape [for them], and they will be seized from a position [quite]
near.
52. And they will say, "We do believe [now] in the [Truth]"; but how could they
receive [Faith] from a position [so far off,-
53. Seeing that they did reject Faith [entirely] before, and that they
[continually] cast [slanders] on the unseen from a position far off?
54. And between them and their desires, is placed a barrier, as was done in the
past with their partisans: for they were indeed in suspicious [disquieting]
doubt.
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SURA 35. Fatir, or The Originator of Creation; or
Malaika, or The Angels

1. Praise be to Allah, Who created [out of nothing] the heavens and the earth,
Who made the angels, messengers with wings,- two, or three, or four [pairs]: He
adds to Creation as He pleases: for Allah has power over all things.
2. What Allah out of his Mercy doth bestow on mankind there is none can
withhold: what He doth withhold, there is none can grant, apart from Him: and He
is the Exalted in Power, full of Wisdom.
3. O men! Call to mind the grace of Allah unto you! is there a creator, other

**than Allah, to give you sustenance from heaven or earth? There is no god but He:
how then are ye deluded away from the Truth?
4. And if they reject thee, so were messengers rejected before thee: to Allah back for decision all affairs.
5. O men! Certainly the promise of Allah is true. Let not then this present life
deceive you, nor let the Chief Deceiver deceive you about Allah.
6. Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire.
7. For those who reject Allah, is a terrible Penalty: but for those who believe
and work righteous deeds, is Forgiveness, and a magnificent Reward.
8. Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, [equal to one who is rightly guided]? For Allah leaves to
stray whom He wills, and guides whom He wills. So let not thy soul go out in [vainly] sighing after them: for Allah knows well all that they do!
9. It is Allah Who sends forth the Winds, so that they raise up the Clouds, and
We drive them to a land that is dead, and revive the earth therewith after its
death: even so [will be] the Resurrection!
10. If any do seek for glory and power,- to Allah belong all glory and power. To
Him mount up [all] Words of Purity: It is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil,- for them is a Penalty terrible; and the plotting of such will be void [of result].
11. And Allah did create you from dust; then from a sperm-drop; then He made you
in pairs. And no female conceives, or lays down [her load], but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off
from his life, but is in a Decree [ordained]. All this is easy to Allah.
12. Nor are the two bodies of flowing water alike,- the one palatable, sweet, and pleasant to drink, and the other, salt and bitter. Yet from each [kind of water] do ye eat flesh fresh and tender, and ye extract ornaments to wear; and
thou seest the ships therein that plough the waves, that ye may seek [thus] of
the Bounty of Allah that ye may be grateful.
13. He merges Night into Day, and he merges Day into Night, and he has subjected
the sun and the moon [to his Law]: each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom
ye invoke besides Him have not the least power.
14. If ye invoke them, they will not listen to your call, and if they were to listen, they cannot answer your [prayer]. On the Day of Judgment they will
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reject your "Partnership". and none, [O man!] can tell thee [the Truth] like the
One Who is acquainted with all things.
15. O ye men! It is ye that have need of Allah: but Allah is the One Free of all
wants, worthy of all praise.
16. If He so pleased, He could blot you out and bring in a New Creation.**

17. Nor is that [at all] difficult for Allah.
18. Nor can a bearer of burdens bear another's burdens if one heavily laden should call another to [bear] his load. Not the least portion of it can be carried [by the other]. Even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer. And whoever purifies himself does so for the benefit of his own soul; and the destination [of all] is to Allah.
19. The blind and the seeing are not alike;
20. Nor are the depths of Darkness and the Light;
21. Nor are the [chilly] shade and the [genial] heat of the sun:
22. Nor are alike those that are living and those that are dead. Allah can make
any that He wills to hear; but thou canst not make those to hear who are [buried] in graves.
23. Thou art no other than a warner.
24. Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them
[in the past].
25. And if they reject thee, so did their predecessors, to whom came their messengers with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.
26. In the end did I punish those who rejected Faith: and how [terrible] was My
rejection [of them]!
27. Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and
red, of various shades of colour, and black intense in hue.
28. And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving.
29. Those who rehearse the Book of Allah, establish regular Prayer, and spend [in Charity] out of what We have provided for them, secretly and openly, hope for a commerce that will never fail:
30. For He will pay them their meed, nay, He will give them [even] more out of
His Bounty: for He is Oft-Forgiving, Most Ready to appreciate [service].
31. That which We have revealed to thee of the Book is the Truth,- confirming what was [revealed] before it: for Allah is assuredly- with respect to His Servants - well acquainted and Fully Observant.
32. Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who
follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.
33. Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk.
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34. And they will say: "Praise be to Allah, Who has removed from us [all] sorrow: for our Lord is indeed Oft-Forgiving Ready to appreciate [service]:
35. "Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein."
36. But those who reject [Allah] - for them will be the Fire of Hell: No term shall be determined for them, so they should die, nor shall its Penalty be lightened for them. Thus do We reward every ungrateful one!
37. Therein will they cry aloud [for assistance]: "Our Lord! Bring us out: we

shall work righteousness, not the [deeds] we used to do!" - "Did We not give you
long enough life so that he that would should receive admonition? and [moreover]
the warner came to you. So taste ye [the fruits of your deeds]: for the wrongdoers
there is no helper."
38. Verily Allah knows [all] the hidden things of the heavens and the earth:
verily He has full knowledge of all that is in [men's] hearts.
39. He it is That has made you inheritors in the earth: if, then, any do reject
[Allah], their rejection [works] against themselves: their rejection but adds to
the odium for the Unbelievers in the sight of their Lord: their rejection but
adds to [their own] undoing.
40. Say: "Have ye seen [these] 'Partners' of yours whom ye call upon besides
Allah? Show Me what it is they have created in the [wide] earth. Or have they a
share in the heavens? Or have We given them a Book from which they [can derive]
clear [evidence]?- Nay, the wrong-doers promise each other nothing but
delusions.
41. It is Allah Who sustains the heavens and the earth, lest they cease [to
function]: and if they should fail, there is none - not one - can sustain them
thereafter: Verily He is Most Forbearing, Oft-Forgiving.
42. They swore their strongest oaths by Allah that if a warner came to them,
they would follow his guidance better than any [other] of the Peoples: But when
a warner came to them, it has only increased their flight [from righteousness],-
43. On account of their arrogance in the land and their plotting of Evil, but
the plotting of Evil will hem in only the authors thereof. Now are they but
looking for the way the ancients were dealt with? But no change wilt thou find
in Allah's way [of dealing]: no turning off wilt thou find in Allah's way [of
dealing].
44. Do they not travel through the earth, and see what was the End of those
before them,- though they were superior to them in strength? Nor is Allah to be
frustrated by anything whatever in the heavens or on earth: for He is All-
Knowing. All-Powerful.
45. If Allah were to punish men according to what they deserve. He would not
leave on the back of the [earth] a single living creature: but He gives them
respite for a stated Term: when their Term expires, verily Allah has in His
sight all His Servants.

SURA 36. Ya-Sin

1. Ya Sin.
2. By the Qur'an, full of Wisdom,-
3. Thou art indeed one of the messengers,
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4. On a Straight Way.
5. It is a Revelation sent down by [Him], the Exalted in Might, Most Merciful.
6. In order that thou mayest admonish a people, whose fathers had received no
admonition, and who therefore remain heedless [of the Signs of Allah].

7. The Word is proved true against the greater part of them: for they do not believe.
8. We have put yokes round their necks right up to their chins, so that their heads are forced up [and they cannot see].
9. And We have put a bar in front of them and a bar behind them, and further, We
have covered them up; so that they cannot see.
10. The same is it to them whether thou admonish them or thou do not admonish them: they will not believe.
11. Thou canst but admonish such a one as follows the Message and fears the [Lord] Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous.
12. Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account
in a clear Book [of evidence].
13. Set forth to them, by way of a parable, the [story of] the Companions of the
City. Behold!, there came messengers to it.
14. When We [first] sent to them two messengers, they rejected them: But We strengthened them with a third: they said, "Truly, we have been sent on a mission to you."
15. The [people] said: "Ye are only men like ourselves; and [Allah] Most Gracious sends no sort of revelation: ye do nothing but lie."
16. They said: "Our Lord doth know that we have been sent on a mission to you:
17. "And our duty is only to proclaim the clear Message."
18. The [people] said: "for us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us."
19. They said: "Your evil omens are with yourselves: [deem ye this an evil omen]. If ye are admonished? Nay, but ye are a people transgressing all bounds!"
20. Then there came running, from the farthest part of the City, a man, saying,
"O my people! Obey the messengers:
21. "Obey those who ask no reward of you [for themselves], and who have themselves received Guidance.
22. "It would not be reasonable in me if I did not serve Him Who created me, and
to Whom ye shall [all] be brought back.
23. "Shall I take [other] gods besides Him? If [Allah] Most Gracious should intend some adversity for me, of no use whatever will be their intercession for
me, nor can they deliver me.
24. "I would indeed, if I were to do so, be in manifest Error.
25. "For me, I have faith in the Lord of you [all]: listen, then, to me!"
26. It was said: "Enter thou the Garden." He said: "Ah me! Would that my People
knew [what I know]!-

27. "For that my Lord has granted me Forgiveness and has enrolled me among those
held in honour!"
28. And We sent not down against his People, after him, any hosts from heaven,
nor was it needful for Us so to do.

29. It was no more than a single mighty Blast, and behold! they were [like ashes] quenched and silent.
30. Ah! Alas for [My] Servants! There comes not a messenger to them but they mock him!
31. See they not how many generations before them we destroyed? Not to them will
they return:
32. But each one of them all - will be brought before Us [for judgment].
33. A Sign for them is the earth that is dead: We do give it life, and produce
grain therefrom, of which ye do eat.
34. And We produce therein orchard with date-palms and vines, and We cause springs to gush forth therein:
35. That they may enjoy the fruits of this [artistry]: It was not their hands that made this: will they not then give thanks?
36. Glory to Allah, Who created in pairs all things that the earth produces, as
well as their own [human] kind and [other] things of which they have no knowledge.
37. And a Sign for them is the Night: We withdraw therefrom the Day, and behold
they are plunged in darkness;
38. And the sun runs his course for a period determined for him: that is the decree of [Him], the Exalted in Might, the All-Knowing.
39. And the Moon,- We have measured for her mansions [to traverse] till she returns like the old [and withered] lower part of a date-stalk.
40. It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each [just] swims along in [its own] orbit [according to Law].
341. And a Sign for them is that We bore their race [through the Flood] in the
loaded Ark;
42. And We have created for them similar [vessels] on which they ride.
43. If it were Our Will, We could drown them: then would there be no helper [to
hear their cry], nor could they be delivered,
44. Except by way of Mercy from Us, and by way of [world] convenience [to serve
them] for a time.
45. When they are told, "Fear ye that which is before you and that which will be
after you, in order that ye may receive Mercy," [they turn back].
46. Not a Sign comes to them from among the Signs of their Lord, but they turn
away therefrom.
47. And when they are told, "Spend ye of [the bounties] with which Allah has provided you," the Unbelievers say to those who believe: "Shall we then feed those whom, if Allah had so willed, He would have fed, [Himself]?- Ye are in nothing but manifest error."
48. Further, they say, "When will this promise [come to pass], if what ye say is
true?"
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49. They will not [have to] wait for aught but a single Blast: it will seize them while they are yet disputing among themselves!
50. No [chance] will they then have, by will, to dispose [of their affairs], nor

to return to their own people!
51. The trumpet shall be sounded, when behold! from the sepulchres [men] will rush forth to their Lord!
52. They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose?"... [A voice will say:] "This is what [Allah] Most Gracious had promised. And true was the word of the messengers!"
53. It will be no more than a single Blast, when lo! they will all be brought up
before Us!
54. Then, on that Day, not a soul will be wronged in the least, and ye shall but
be repaid the meeds of your past Deeds.
55. Verily the Companions of the Garden shall that Day have joy in all that they
do;
56. They and their associates will be in groves of [cool] shade, reclining on Thrones [of dignity];
57. [Every] fruit [enjoyment] will be there for them; they shall have whatever
they call for;
58. "Peace!" - a word [of salutation] from a Lord Most Merciful!
59. "And O ye in sin! Get ye apart this Day!
60. "Did I not enjoin on you, O ye Children of Adam, that ye should not worship
Satan; for that he was to you an enemy avowed?-
61. "And that ye should worship Me, [for that] this was the Straight Way?
62. "But he did lead astray a great multitude of you. Did ye not, then, understand?
63. "This is the Hell of which ye were [repeatedly] warned!
64. "Embrace ye the [fire] this Day, for that ye [persistently] rejected [Truth]."
65. That Day shall We set a seal on their mouths. But their hands will speak to
us, and their feet bear witness, to all that they did.
66. If it had been our Will, We could surely have blotted out their eyes; then
should they have run about groping for the Path, but how could they have seen?
67. And if it had been Our Will, We could have transformed them [to remain] in
their places; then should they have been unable to move about, nor could they have returned [after error].
68. If We grant long life to any, We cause him to be reversed in nature: Will they not then understand?
69. We have not instructed the [Prophet] in Poetry, nor is it meet for him: this
is no less than a Message and a Qur'an making things clear:
70. That it may give admonition to any [who are] alive, and that the charge may
be proved against those who reject [Truth].
71. See they not that it is We Who have created for them - among the things which Our hands have fashioned - cattle, which are under their dominion?-
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72. And that We have subjected them to their [use]? of them some do carry them
and some they eat:
73. And they have [other] profits from them [besides], and they get [milk] to

drink. Will they not then be grateful?
74. Yet they take [for worship] gods other than Allah, [hoping] that they might
be helped!
75. They have not the power to help them: but they will be brought up [before Our Judgment-seat] as a troop [to be condemned].
76. Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.
77. Doth not man see that it is We Who created him from sperm? yet behold! he [stands forth] as an open adversary!
78. And he makes comparisons for Us, and forgets his own [origin and] Creation:
He says, "Who can give life to [dry] bones and decomposed ones [at that]?"
79. Say, "He will give them life Who created them for the first time! for He is
Well-versed in every kind of creation!-
80. "The same Who produces for you fire out of the green tree, when behold! ye
kindle therewith [your own fires]!
81. "Is not He Who created the heavens and the earth able to create the like thereof?" - Yea, indeed! for He is the Creator Supreme, of skill and knowledge
[infinite]!
82. Verily, when He intends a thing, His Command is, "be", and it is!
83. So glory to Him in Whose hands is the dominion of all things: and to Him will ye be all brought back.

SURA 37. Saffat, or Those Ranged in Ranks

1. By those who range themselves in ranks,
2. And so are strong in repelling [evil],
3. And thus proclaim the Message [of Allah]!
4. Verily, verily, your Allah is one!-
5. Lord of the heavens and of the earth and all between them, and Lord of every
point at the rising of the sun!
6. We have indeed decked the lower heaven with beauty [in] the stars,-
7. [For beauty] and for guard against all obstinate rebellious evil spirits,
8. [So] they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side,
9. Repulsed, for they are under a perpetual penalty,
10. Except such as snatch away something by stealth, and they are pursued by a
flaming fire, of piercing brightness.
11. Just ask their opinion: are they the more difficult to create, or the [other] beings We have created? Them have We created out of a sticky clay!
12. Truly dost thou marvel, while they ridicule,
13. And, when they are admonished, pay no heed,-

14. And, when they see a Sign, turn it to mockery,
15. And say, "This is nothing but evident sorcery!
16. "What! when we die, and become dust and bones, shall we [then] be raised up
[again]
17. "And also our fathers of old?"
18. Say thou: "Yea, and ye shall then be humiliated [on account of your evil]."
19. Then it will be a single [compelling] cry; and behold, they will begin to

see!
20. They will say, "Ah! Woe to us! This is the Day of Judgment!"
21. [A voice will say,] "This is the Day of Sorting Out, whose truth ye [once]
denied!"
22. "Bring ye up", it shall be said, "The wrong-doers and their wives, and the
things they worshipped-
23. "Besides Allah, and lead them to the Way to the [Fierce] Fire!
24. "But stop them, for they must be asked:
25. "'What is the matter with you that ye help not each other?'"
26. Nay, but that day they shall submit [to Judgment];
27. And they will turn to one another, and question one another.
28. They will say: "It was ye who used to come to us from the right hand [of
power and authority]!"
29. They will reply: "Nay, ye yourselves had no Faith!
30. "Nor had we any authority over you. Nay, it was ye who were a people in
obstinate rebellion!
31. "So now has been proved true, against us, the word of our Lord that we shall
indeed [have to] taste [the punishment of our sins].
32. "We led you astray: for truly we were ourselves astray."
33. Truly, that Day, they will [all] share in the Penalty.
34. Verily that is how We shall deal with Sinners.
35. For they, when they were told that there is no god except Allah, would puff
themselves up with Pride,
36. And say: "What! shall we give up our gods for the sake of a Poet possessed?"
37. Nay! he has come with the [very] Truth, and he confirms [the Message of] the
messengers [before him].
38. Ye shall indeed taste of the Grievous Penalty;-
39. But it will be no more than the retribution of [the Evil] that ye have wrought;-
40. But the sincere [and devoted] Servants of Allah,-
41. For them is a Sustenance determined,
42. Fruits [Delights]; and they [shall enjoy] honour and dignity,
43. In Gardens of Felicity,
44. Facing each other on Thrones [of Dignity]:

45. Round will be passed to them a Cup from a clear-flowing fountain,
46. Crystal-white, of a taste delicious to those who drink [thereof],
47. Free from headiness; nor will they suffer intoxication therefrom.
48. And besides them will be chaste women, restraining their glances, with big
eyes [of wonder and beauty].
49. As if they were [delicate] eggs closely guarded.
50. Then they will turn to one another and question one another.
51. One of them will start the talk and say: "I had an intimate companion [on
the earth],
52. "Who used to say, 'what! art thou amongst those who bear witness to the
Truth [of the Message]?
53. "'When we die and become dust and bones, shall we indeed receive rewards and
punishments?'"
54. [A voice] said: "Would ye like to look down?"

55. He looked down and saw him in the midst of the Fire.
56. He said: "By Allah! thou wast little short of bringing me to perdition!
57. "Had it not been for the Grace of my Lord, I should certainly have been among those brought [there]!
58. "Is it [the case] that we shall not die,
59. "Except our first death, and that we shall not be punished?"
60. Verily this is the supreme achievement!
61. For the like of this let all strive, who wish to strive.
62. Is that the better entertainment or the Tree of Zaqqum?
63. For We have truly made it [as] a trial for the wrong-doers.
64. For it is a tree that springs out of the bottom of Hell-Fire:
65. The shoots of its fruit-stalks are like the heads of devils:
66. Truly they will eat thereof and fill their bellies therewith.
67. Then on top of that they will be given a mixture made of boiling water.
68. Then shall their return be to the [Blazing] Fire.
69. Truly they found their fathers on the wrong Path;
70. So they [too] were rushed down on their footsteps!
71. And truly before them, many of the ancients went astray;-
72. But We sent aforetime, among them, [messengers] to admonish them;-
73. Then see what was the end of those who were admonished [but heeded not],-
74. Except the sincere [and devoted] Servants of Allah.
75. [In the days of old], Noah cried to Us, and We are the best to hear prayer.
76. And We delivered him and his people from the Great Calamity,
77. And made his progeny to endure [on this earth];
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78. And We left [this blessing] for him among generations to come in later times:
79. "Peace and salutation to Noah among the nations!"
80. Thus indeed do we reward those who do right.
81. For he was one of our believing Servants.
82. Then the rest we overwhelmed in the Flood.
83. Verily among those who followed his Way was Abraham.
84. Behold! he approached his Lord with a sound heart.
85. Behold! he said to his father and to his people, "What is that which ye worship?
86. "Is it a falsehood- gods other than Allah- that ye desire?
87. "Then what is your idea about the Lord of the worlds?"
88. Then did he cast a glance at the Stars.
89. And he said, "I am indeed sick [at heart]!"
90. So they turned away from him, and departed.
91. Then did he turn to their gods and said, "will ye not eat [of the offerings
before you]?...
92. "What is the matter with you that ye speak not [intelligently]?"
93. Then did he turn upon them, striking [them] with the right hand.
94. Then came [the worshippers] with hurried steps, and faced [him].
95. He said: "Worship ye that which ye have [yourselves] carved?
96. "But Allah has created you and your handwork!"
97. They said, "Build him a furnace, and throw him into the blazing fire!"
98. [This failing], they then sought a stratagem against him, but We made them
the ones most humiliated!
99. He said: "I will go to my Lord! He will surely guide me!
100. "O my Lord! Grant me a righteous [son]!"
101. So We gave him the good news of a boy ready to suffer and forbear.

102. Then, when [the son] reached [the age of] [serious] work with him, he said:
"O my son! I see in vision that I offer thee in sacrifice: Now see what is thy
view!" [The son] said: "O my father! Do as thou art commanded: thou will find me, if Allah so wills one practising Patience and Constancy!"
103. So when they had both submitted their wills [to Allah], and he had laid him
prostrate on his forehead [for sacrifice],
104. We called out to him "O Abraham!
105. "Thou hast already fulfilled the vision!" - thus indeed do We reward those
who do right.
106. For this was obviously a trial-
107. And We ransomed him with a momentous sacrifice:
108. And We left [this blessing] for him among generations [to come] in later times:
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109. "Peace and salutation to Abraham!"
110. Thus indeed do We reward those who do right.
111. For he was one of our believing Servants.
112. And We gave him the good news of Isaac - a prophet,- one of the Righteous.
113. We blessed him and Isaac: but of their progeny are [some] that do right, and [some] that obviously do wrong, to their own souls.
114. Again [of old] We bestowed Our favour on Moses and Aaron,
115. And We delivered them and their people from [their] Great Calamity;
116. And We helped them, so they overcame [their troubles];
117. And We gave them the Book which helps to make things clear;
118. And We guided them to the Straight Way.
119. And We left [this blessing] for them among generations [to come] in later
times:
120. "Peace and salutation to Moses and Aaron!"
121. Thus indeed do We reward those who do right.
122. For they were two of our believing Servants.
123. So also was Elias among those sent [by Us].
124. Behold, he said to his people, "Will ye not fear [Allah]?
125. "Will ye call upon Baal and forsake the Best of Creators,-
126. "Allah, your Lord and Cherisher and the Lord and Cherisher of your fathers
of old?"
127. But they rejected him, and they will certainly be called up [for punishment],-
128. Except the sincere and devoted Servants of Allah [among them].
129. And We left [this blessing] for him among generations [to come] in later times:
130. "Peace and salutation to such as Elias!"
131. Thus indeed do We reward those who do right.
132. For he was one of our believing Servants.
133. So also was Lut among those sent [by Us].
134. Behold, We delivered him and his adherents, all
135. Except an old woman who was among those who lagged behind:
136. Then We destroyed the rest.
137. Verily, ye pass by their [sites], by day-
138. And by night: will ye not understand?
139. So also was Jonah among those sent [by Us].

140. When he ran away [like a slave from captivity] to the ship [fully] laden,
3141. He [agreed to] cast lots, and he was condemned:
142. Then the big Fish did swallow him, and he had done acts worthy of blame.
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143. Had it not been that he [repented and] glorified Allah,
144. He would certainly have remained inside the Fish till the Day of Resurrection.
145. But We cast him forth on the naked shore in a state of sickness,
146. And We caused to grow, over him, a spreading plant of the gourd kind.
147. And We sent him [on a mission] to a hundred thousand [men] or more.
148. And they believed; so We permitted them to enjoy [their life] for a while.
149. Now ask them their opinion: Is it that thy Lord has [only] daughters, and
they have sons?-
150. Or that We created the angels female, and they are witnesses [thereto]?
151. Is it not that they say, from their own invention,
152. "Allah has begotten children"? but they are liars!
153. Did He [then] choose daughters rather than sons?
154. What is the matter with you? How judge ye?
155. Will ye not then receive admonition?
156. Or have ye an authority manifest?
157. Then bring ye your Book [of authority] if ye be truthful!
158. And they have invented a blood-relationship between Him and the Jinns: but
the Jinns know [quite well] that they have indeed to appear [before his Judgment-Seat]!
159. Glory to Allah! [He is free] from the things they ascribe [to Him]!
160. Not [so do] the Servants of Allah, sincere and devoted.
161. For, verily, neither ye nor those ye worship-
162. Can lead [any] into temptation concerning Allah,
163. Except such as are [themselves] going to the blazing Fire!
164. [Those ranged in ranks say]: "Not one of us but has a place appointed;
165. "And we are verily ranged in ranks [for service];
166. "And we are verily those who declare [Allah's] glory!"
167. And there were those who said,
168. "If only we had had before us a Message from those of old,
169. "We should certainly have been Servants of Allah, sincere [and devoted]!"
170. But [now that the Qur'an has come], they reject it: But soon will they know!
171. Already has Our Word been passed before [this] to our Servants sent [by Us],
172. That they would certainly be assisted,
173. And that Our forces,- they surely must conquer.
174. So turn thou away from them for a little while,
175. And watch them [how they fare], and they soon shall see [how thou farest]!
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176. Do they wish [indeed] to hurry on our Punishment?
177. But when it descends into the open space before them, evil will be the morning for those who were warned [and heeded not]!
178. So turn thou away from them for a little while,
179. And watch [how they fare] and they soon shall see [how thou farest]!
180. Glory to thy Lord, the Lord of Honour and Power! [He is free] from what they ascribe [to Him]!

181. And Peace on the messengers!
182. And Praise to Allah, the Lord and Cherisher of the Worlds.

SURA 38. Sad

1. Sad: By the Qur'an, Full of Admonition: [This is the Truth].
2. But the Unbelievers [are steeped] in self-glory and Separatism.
3. How many generations before them did We destroy? In the end they cried [for
mercy]- when there was no longer time for being saved!
4. So they wonder that a Warner has come to them from among themselves! and the
Unbelievers say, "This is a sorcerer telling lies!
5. "Has he made the gods [all] into one Allah? Truly this is a wonderful thing!"
6. And the leader among them go away [impatiently], [saying], "Walk ye away, and
remain constant to your gods! For this is truly a thing designed [against you]!
7. "We never heard [the like] of this among the people of these latter days: this is nothing but a made-up tale!"
8. "What! has the Message been sent to him - [Of all persons] among us?" ... but
they are in doubt concerning My [Own] Message! Nay, they have not yet tasted My
Punishment!
9. Or have they the treasures of the mercy of thy Lord,- the Exalted in Power,
the Grantor of Bounties without measure?
10. Or have they the dominion of the heavens and the earth and all between? If
so, let them mount up with the ropes and means [to reach that end]!
11. But there - will be put to flight even a host of confederates.
12. Before them [were many who] rejected messengers,- the people of Noah, and 'Ad, and Pharaoh, the Lord of Stakes,
13. And Thamud, and the people of Lut, and the Companions of the Wood; - such were the Confederates.
14. Not one [of them] but rejected the messengers, but My punishment came justly
and inevitably [on them].
15. These [today] only wait for a single mighty Blast, which [when it comes] will brook no delay.
16. They say: "Our Lord! hasten to us our sentence [even] before the Day of Account!"
17. Have patience at what they say, and remember our servant David, the man of
strength: for he ever turned [to Allah].
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18. It was We that made the hills declare, in unison with him, Our Praises, at
eventide and at break of day,
19. And the birds gathered [in assemblies]: all with him did turn [to Allah].
20. We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision.
21. Has the Story of the Disputants reached thee? Behold, they climbed over the
wall of the private chamber;

22. When they entered the presence of David, and he was terrified of them, they
said: "Fear not: we are two disputants, one of whom has wronged the other:
Decide now between us with truth, and treat us not with injustice, but guide us
to the even Path..
23. "This man is my brother: He has nine and ninety ewes, and I have [but] one:
Yet he says, 'commit her to my care,' and is [moreover] harsh to me in speech."
24. [David] said: "He has undoubtedly wronged thee in demanding thy [single] ewe
to be added to his [flock of] ewes: truly many are the partners [in business]
who wrong each other: Not so do those who believe and work deeds of
righteousness, and how few are they?" ... and David gathered that We had tried
him: he asked forgiveness of his Lord, fell down, bowing [in prostration], and
turned [to Allah in repentance].
25. So We forgave him this [lapse]: he enjoyed, indeed, a Near Approach to Us,
and a beautiful place of [Final] Return.
26. O David! We did indeed make thee a vicegerent on earth: so judge thou
between men in truth [and justice]: Nor follow thou the lusts [of thy heart],
for they will mislead thee from the Path of Allah: for those who wander astray
from the Path of Allah, is a Penalty Grievous, for that they forget the Day of
Account.
27. Not without purpose did We create heaven and earth and all between! that
were the thought of Unbelievers! but woe to the Unbelievers because of the Fire
[of Hell]!
28. Shall We treat those who believe and work deeds of righteousness, the same
as those who do mischief on earth? Shall We treat those who guard against evil,
the same as those who turn aside from the right?
29. [Here is] a Book which We have sent down unto thee, full of blessings, that
they may mediate on its Signs, and that men of understanding may receive
admonition.
30. To David We gave Solomon [for a son],- How excellent in Our service! Ever
did he turn [to Us]!
31. Behold, there were brought before him, at eventide coursers of the highest
breeding, and swift of foot;
32. And he said, "Truly do I love the love of good, with a view to the glory of
my Lord,"- until [the sun] was hidden in the veil [of night]:
33. "Bring them back to me." then began he to pass his hand over [their] legs
and their necks.
34. And We did try Solomon: We placed on his throne a body [without life]; but
he did turn [to Us in true devotion]:
35. He said, "O my Lord! Forgive me, and grant me a kingdom which, [it may
be],

suits not another after me: for Thou art the Grantor of Bounties [without measure].
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36. Then We subjected the wind to his power, to flow gently to his order, Whithersoever he willed,-
37. As also the evil ones, [including] every kind of builder and diver,-
38. As also others bound together in fetters.
39. "Such are Our Bounties: whether thou bestow them [on others] or withhold them, no account will be asked."
40. And he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of [Final] Return.
41. Commemorate Our Servant Job. Behold he cried to his Lord: "The Evil One has
afflicted me with distress and suffering!"
42. [The command was given:] "Strike with thy foot: here is [water] wherein to
wash, cool and refreshing, and [water] to drink."
43. And We gave him [back] his people, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who have Understanding.
44. "And take in thy hand a little grass, and strike therewith: and break not [thy oath]." Truly We found him full of patience and constancy. How excellent in
Our service! ever did he turn [to Us]!
45. And commemorate Our Servants Abraham, Isaac, and Jacob, possessors of Power
and Vision.
46. Verily We did choose them for a special [purpose]- proclaiming the Message
of the Hereafter.
47. They were, in Our sight, truly, of the company of the Elect and the Good.
48. And commemorate Isma'il, Elisha, and Zul-Kifl: Each of them was of the Company of the Good.
49. This is a Message [of admonition]: and verily, for the righteous, is a beautiful Place of [Final] Return,-
50. Gardens of Eternity, whose doors will [ever] be open to them;
51. Therein will they recline [at ease]: Therein can they call [at pleasure] for
fruit in abundance, and [delicious] drink;
52. And beside them will be chaste women restraining their glances, [companions]
of equal age.
53. Such is the Promise made, to you for the Day of Account!
54. Truly such will be Our Bounty [to you]; it will never fail;-
55. Yea, such! but - for the wrong-doers will be an evil place of [Final] Return!-
56. Hell!- they will burn therein, - an evil bed [indeed, to lie on]!-
57. Yea, such! - then shall they taste it,- a boiling fluid, and a fluid dark,
murky, intensely cold!-
58. And other Penalties of a similar kind, to match them!
59. Here is a troop rushing headlong with you! No welcome for them! truly, they
shall burn in the Fire!
60. [The followers shall cry to the misleaders:] "Nay, ye [too]! No welcome for
you! It is ye who have brought this upon us! Now evil is [this] place to stay

in!"
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61. They will say: "Our Lord! whoever brought this upon us,- Add to him a double
Penalty in the Fire!"
62. And they will say: "What has happened to us that we see not men whom we used
to number among the bad ones?
63. "Did we treat them [as such] in ridicule, or have [our] eyes failed to perceive them?"
64. Truly that is just and fitting,- the mutual recriminations of the People of
the Fire!
65. Say: "Truly am I a Warner: no god is there but the one Allah, Supreme and Irresistible,-
66. "The Lord of the heavens and the earth, and all between,- Exalted in Might,
able to enforce His Will, forgiving again and again."
67. Say: "That is a Message Supreme [above all],-
68. "From which ye do turn away!
69. "No knowledge have I of the Chiefs on high, when they discuss [matters] among themselves.
70. 'Only this has been revealed to me: that I am to give warning plainly and publicly."
71. Behold, thy Lord said to the angels: "I am about to create man from clay:
72. "When I have fashioned him [in due proportion] and breathed into him of My
spirit, fall ye down in obeisance unto him."
73. So the angels prostrated themselves, all of them together:
74. Not so Iblis: he was haughty, and became one of those who reject Faith.
75. [Allah] said: "O Iblis! What prevents thee from prostrating thyself to one
whom I have created with my hands? Art thou haughty? Or art thou one of the high
[and mighty] ones?"
76. [Iblis] said: "I am better than he: thou createdst me from fire, and him thou createdst from clay."
77. [Allah] said: "Then get thee out from here: for thou art rejected, accursed.
78. "And My curse shall be on thee till the Day of Judgment."
79. [Iblis] said: "O my Lord! Give me then respite till the Day the [dead] are
raised."
80. [Allah] said: "Respite then is granted thee-
81. "Till the Day of the Time Appointed."
82. [Iblis] said: "Then, by Thy power, I will put them all in the wrong,-
83. "Except Thy Servants amongst them, sincere and purified [by Thy Grace]."
84. [Allah] said: "Then it is just and fitting- and I say what is just and fitting-
85. "That I will certainly fill Hell with thee and those that follow thee,- every one."
86. Say: "No reward do I ask of you for this [Qur'an], nor am I a pretender.
87. "This is no less than a Message to [all] the Worlds.
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88. "And ye shall certainly know the truth of it [all] after a while."

SURA 39. Zumar, or the Crowds

1. The revelation of this Book is from Allah, the Exalted in Power, full of Wisdom.
2. Verily it is We Who have revealed the Book to thee in Truth: so serve Allah,
offering Him sincere devotion.
3. Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah [say]: "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein
they differ. But Allah guides not such as are false and ungrateful.
4. Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! [He is above such
things.] He is Allah, the One, the Irresistible.
5. He created the heavens and the earth in true [proportions]: He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun
and the moon [to His law]: Each one follows a course for a time appointed. Is not He the Exalted in Power - He Who forgives again and again?
6. He created you [all] from a single person: then created, of like nature, his
mate; and he sent down for you eight head of cattle in pairs: He makes you, in
the wombs of your mothers, in stages, one after another, in three veils of darkness. such is Allah, your Lord and Cherisher: to Him belongs [all] dominion.
There is no god but He: then how are ye turned away [from your true Centre]?
7. If ye reject [Allah], Truly Allah hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your Return, when He will tell you the truth of all that ye did [in this life].
for He knoweth well all that is in [men's] hearts.
8. When some trouble toucheth man, he crieth unto his Lord, turning to Him in repentance: but when He bestoweth a favour upon him as from Himself, [man] doth
forget what he cried and prayed for before, and he doth set up rivals unto Allah, thus misleading others from Allah's Path. Say, "Enjoy thy blasphemy for a
little while: verily thou art [one] of the Companions of the Fire!"
9. Is one who worships devoutly during the hour of the night prostrating himself
or standing [in adoration], who takes heed of the Hereafter, and who places his
hope in the Mercy of his Lord - [like one who does not]? Say: "Are those equal,
those who know and those who do not know? It is those who are endued with understanding that receive admonition.
10. Say: "O ye my servants who believe! Fear your Lord, good is [the reward] for
those who do good in this world. Spacious is Allah's earth! those who patiently
persevere will truly receive a reward without measure!"
11. Say: "Verily, I am commanded to serve Allah with sincere devotion;
12. "And I am commanded to be the first of those who bow to Allah in Islam."
13. Say: "I would, if I disobeyed my Lord, indeed have fear of the Penalty of a

Mighty Day."
14. Say: "It is Allah I serve, with my sincere [and exclusive] devotion:
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15. "Serve ye what ye will besides him." Say: "Truly, those in loss are those who lose their own souls and their People on the Day of Judgment: Ah! that is indeed the [real and] evident Loss!
16. They shall have Layers of Fire above them, and Layers [of Fire] below them:
with this doth Allah warn off his servants: "O My Servants! then fear ye Me!"
17. Those who eschew Evil,- and fall not into its worship,- and turn to Allah [in repentance],- for them is Good News: so announce the Good News to My Servants,-
18. Those who listen to the Word, and follow the best [meaning] in it: those are
the ones whom Allah has guided, and those are the ones endued with understanding.
19. Is, then, one against whom the decree of Punishment is justly due [equal to
one who eschews Evil]? Wouldst thou, then, deliver one [who is] in the Fire?
20. But it is for those who fear their Lord. That lofty mansions, one above another, have been built: beneath them flow rivers [of delight]: [such is] the
Promise of Allah: never doth Allah fail in [His] promise.
21. Seest thou not that Allah sends down rain from the sky, and leads it through
springs in the earth? Then He causes to grow, therewith, produce of various colours: then it withers; thou wilt see it grow yellow; then He makes it dry up
and crumble away. Truly, in this, is a Message of remembrance to men of understanding.
22. Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from Allah, [no better than one hard-hearted]? Woe to those whose
hearts are hardened against celebrating the praises of Allah! they are manifestly wandering [in error]!
23. Allah has revealed [from time to time] the most beautiful Message in the form of a Book, consistent with itself, [yet] repeating [its teaching in various
aspects]: the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is
the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.
24. Is, then, one who has to fear the brunt of the Penalty on the Day of Judgment [and receive it] on his face, [like one guarded therefrom]? It will be
said to the wrong-doers: "Taste ye [the fruits of] what ye earned!"
25. Those before them [also] rejected [revelation], and so the Punishment came
to them from directions they did not perceive.
26. So Allah gave them a taste of humiliation in the present life, but greater
is the punishment of the Hereafter, if they only knew!
27. We have put forth for men, in this Qur'an every kind of Parable, in order that they may receive admonition.
28. [It is] a Qur'an in Arabic, without any crookedness [therein]: in order that

they may guard against Evil.
29. Allah puts forth a Parable a man belonging to many partners at variance with
each other, and a man belonging entirely to one master: are those two equal in
comparison? Praise be to Allah! but most of them have no knowledge.
30. Truly thou wilt die [one day], and truly they [too] will die [one day].
31. In the end will ye [all], on the Day of Judgment, settle your disputes in
the presence of your Lord.
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32. Who, then, doth more wrong than one who utters a lie concerning Allah, and
rejects the Truth when it comes to him; is there not in Hell an abode for
blasphemers?
33. And he who brings the Truth and he who confirms [and supports] it - such are
the men who do right.
34. They shall have all that they wish for, in the presence of their Lord: such
is the reward of those who do good:
35. So that Allah will turn off from them [even] the worst in their deeds and
give them their reward according to the best of what they have done.
36. Is not Allah enough for his Servant? But they try to frighten thee with
other [gods] besides Him! for such as Allah leaves to stray, there can be no
guide.
37. And such as Allah doth guide there can be none to lead astray. Is not Allah
Exalted in Power, [Able to enforce His Will], Lord of Retribution?
38. If indeed thou ask them who it is that created the heavens and the earth,
they would be sure to say, "Allah". Say: "See ye then? the things that ye invoke
besides Allah,- can they, if Allah wills some Penalty for me, remove His
Penalty?- Or if He wills some Grace for me, can they keep back his Grace?" Say:
"Sufficient is Allah for me! In Him trust those who put their trust."
39. Say: "O my People! Do whatever ye can: I will do [my part]: but soon will ye
know-
40. "Who it is to whom comes a Penalty of ignominy, and on whom descends a
Penalty that abides."
41. Verily We have revealed the Book to thee in Truth, for [instructing]
mankind. He, then, that receives guidance benefits his own soul: but he that
strays injures his own soul. Nor art thou set over them to dispose of their
affairs.
42. It is Allah that takes the souls [of men] at death; and those that die not
[He takes] during their sleep: those on whom He has passed the decree of death,
He keeps back [from returning to life], but the rest He sends [to their bodies]
for a term appointed verily in this are Signs for those who reflect.
43. What! Do they take for intercessors others besides Allah? Say: "Even if they
have no power whatever and no intelligence?"
44. Say: "To Allah belongs exclusively [the right to grant] intercession: to Him

belongs the dominion of the heavens and the earth: In the End, it is to Him that
ye shall be brought back."
45. When Allah, the One and Only, is mentioned, the hearts of those who believe
not in the Hereafter are filled with disgust and horror; but when [gods] other
than He are mentioned, behold, they are filled with joy!
46. Say: "O Allah! Creator of the heavens and the earth! Knower of all that is
hidden and open! it is Thou that wilt judge between Thy Servants in those
matters about which they have differed."
47. Even if the wrong-doers had all that there is on earth, and as much more,
[in vain] would they offer it for ransom from the pain of the Penalty on the Day
of Judgment: but something will confront them from Allah, which they could never
have counted upon!
48. For the evils of their Deeds will confront them, and they will be
[completely] encircled by that which they used to mock at!

49. Now, when trouble touches man, he cries to Us: But when We bestow a favour
upon him as from Ourselves, he says, "This has been given to me because of a
certain knowledge [I have]!" Nay, but this is but a trial, but most of them
understand not!
50. Thus did the [generations] before them say! But all that they did was of no
profit to them.
51. Nay, the evil results of their Deeds overtook them. And the wrong-doers of
this [generation]- the evil results of their Deeds will soon overtake them
[too], and they will never be able to frustrate [Our Plan]!
52. Know they not that Allah enlarges the provision or restricts it, for any He
pleases? Verily, in this are Signs for those who believe!
53. Say: "O my Servants who have transgressed against their souls! Despair not
of the Mercy of Allah: for Allah forgives all sins: for He is Oft- Forgiving,
Most Merciful.
54. "Turn ye to our Lord [in repentance] and bow to His [Will], before the
Penalty comes on you: after that ye shall not be helped.
55. "And follow the best of [the courses] revealed to you from your Lord, before
the Penalty comes on you - of a sudden while ye perceive not!-
56. "Lest the soul should [then] say: 'Ah! Woe is me!- In that I neglected [my
duty] towards Allah, and was but among those who mocked!'-
57. "Or [lest] it should say: 'If only Allah had guided me, I should certainly
have been among the righteous!'-
58. "Or [lest] it should say when it [actually] sees the penalty: 'If only I had
another chance, I should certainly be among those who do good!'
59. "[The reply will be:] 'Nay, but there came to thee my Signs, and thou didst
reject them: thou wast Haughty, and became one of those who reject faith!'"

60. On the Day of Judgment wilt thou see those who told lies against Allah;-
their faces will be turned black; Is there not in Hell an abode for the
Haughty?
61. But Allah will deliver the righteous to their place of salvation: no evil
shall touch them, nor shall they grieve.
62. Allah is the Creator of all things, and He is the Guardian and Disposer
of
all affairs.
63. To Him belong the keys of the heavens and the earth: and those who reject
the Signs of Allah,- it is they who will be in loss.
64. Say: "Is it some one other than Allah that ye order me to worship, O ye
ignorant ones?"
65. But it has already been revealed to thee,- as it was to those before
thee,-
"If thou wert to join [gods with Allah], truly fruitless will be thy work [in
life], and thou wilt surely be in the ranks of those who lose [all spiritual
good]".
66. Nay, but worship Allah, and be of those who give thanks.
67. No just estimate have they made of Allah, such as is due to Him: On the
Day
of Judgment the whole of the earth will be but His handful, and the heavens
will
be rolled up in His right hand: Glory to Him! High is He above the Partners
they
attribute to Him!
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68. The Trumpet will [just] be sounded, when all that are in the heavens and
on
earth will swoon, except such as it will please Allah [to exempt]. Then will
a
second one be sounded, when, behold, they will be standing and looking on!
69. And the Earth will shine with the Glory of its Lord: the Record [of
Deeds]
will be placed [open]; the prophets and the witnesses will be brought forward
and a just decision pronounced between them; and they will not be wronged [in
the least].
70. And to every soul will be paid in full [the fruit] of its Deeds; and
[Allah]
knoweth best all that they do.
71. The Unbelievers will be led to Hell in crowd: until, when they arrive,
there, its gates will be opened. And its keepers will say, "Did not
messengers
come to you from among yourselves, rehearsing to you the Signs of your Lord,
and
warning you of the Meeting of This Day of yours?" The answer will be: "True:
but
the Decree of Punishment has been proved true against the Unbelievers!"
72. [To them] will be said: "Enter ye the gates of Hell, to dwell therein:
and
evil is [this] Abode of the Arrogant!"
73. And those who feared their Lord will be led to the Garden in crowds:
until
behold, they arrive there; its gates will be opened; and its keepers will
say:
"Peace be upon you! well have ye done! enter ye here, to dwell therein."
74. They will say: "Praise be to Allah, Who has truly fulfilled His Promise
to

us, and has given us [this] land in heritage: We can dwell in the Garden as we
will: how excellent a reward for those who work [righteousness]!"
75. And thou wilt see the angels surrounding the Throne [Divine] on all sides,
singing Glory and Praise to their Lord. The Decision between them [at Judgment]
will be in [perfect] justice, and the cry [on all sides] will be, "Praise be to
Allah, the Lord of the Worlds!"

SURA 40. Mumin, or The Believer

1. Ha Mim
2. The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge,-
3. Who forgiveth sin, accepteth repentance, is strict in punishment, and hath a
long reach [in all things]. there is no god but He: to Him is the final goal.
4. None can dispute about the Signs of Allah but the Unbelievers. Let not, then,
their strutting about through the land deceive thee!
5. But [there were people] before them, who denied [the Signs],- the People of
Noah, and the Confederates [of Evil] after them; and every People plotted
against their prophet, to seize him, and disputed by means of vanities,
therewith to condemn the Truth; but it was I that seized them! and how
[terrible] was My Requital!
6. Thus was the Decree of thy Lord proved true against the Unbelievers; that
truly they are Companions of the Fire!
7. Those who sustain the Throne [of Allah] and those around it Sing Glory and
Praise to their Lord; believe in Him; and implore Forgiveness for those who
believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge.
Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve
them from the Penalty of the Blazing Fire!

8. "And grant, our Lord! that they enter the Gardens of Eternity, which Thou
hast promised to them, and to the righteous among their fathers, their wives,
and their posterity! For Thou art [He], the Exalted in Might, Full of Wisdom.
9. "And preserve them from [all] ills; and any whom Thou dost preserve from ills
that Day,- on them wilt Thou have bestowed Mercy indeed: and that will be truly
[for them] the highest Achievement".
10. The Unbelievers will be addressed: "Greater was the aversion of Allah to you
than [is] your aversion to yourselves, seeing that ye were called to the Faith
and ye used to refuse."
11. They will say: "Our Lord! twice hast Thou made us without life, and twice
hast Thou given us Life! Now have we recognised our sins: Is there any way out
[of this]?"
12. [The answer will be:] "This is because, when Allah was invoked as the Only
[object of worship], ye did reject Faith, but when partners were joined to Him,

ye believed! the Command is with Allah, Most High, Most Great!"
13. He it is Who showeth you his Signs, and sendeth down sustenance for you from
the sky: but only those receive admonition who turn [to Allah].
14. Call ye, then, upon Allah with sincere devotion to Him, even though the Unbelievers may detest it.
15. Raised high above ranks [or degrees], [He is] the Lord of the Throne [of Authority]: by His Command doth He send the Spirit [of inspiration] to any of His servants he pleases, that it may warn [men] of the Day of Mutual Meeting,-
16. The Day whereon they will [all] come forth: not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day?" That of Allah,
the One the Irresistible!
17. That Day will every soul be requited for what it earned; no injustice will
there be that Day, for Allah is Swift in taking account.
18. Warn them of the Day that is [ever] drawing near, when the hearts will [come] right up to the throats to choke [them]; No intimate friend nor intercessor will the wrong-doers have, who could be listened to.
19. [Allah] knows of [the tricks] that deceive with the eyes, and all that the
hearts [of men] conceal.
20. And Allah will judge with [justice and] Truth: but those whom [men] invoke
besides Him, will not [be in a position] to judge at all. Verily it is Allah [alone] Who hears and sees [all things].
21. Do they not travel through the earth and see what was the End of those before them? They were even superior to them in strength, and in the traces [they have left] in the land: but Allah did call them to account for their sins,
and none had they to defend them against Allah.
22. That was because there came to them their messengers with Clear [Signs], but
they rejected them: So Allah called them to account: for He is Full of Strength,
Strict in Punishment.
23. Of old We sent Moses, with Our Signs and an authority manifest,
24. To Pharaoh, Haman, and Qarun; but they called [him]" a sorcerer telling lies!"...
25. Now, when he came to them in Truth, from Us, they said, "Slay the sons of those who believe with him, and keep alive their females," but the plots of Unbelievers [end] in nothing but errors [and delusions]!...

26. Said Pharaoh: "Leave me to slay Moses; and let him call on his Lord! What I
fear is lest he should change your religion, or lest he should cause mischief to
appear in the land!"
27. Moses said: "I have indeed called upon my Lord and your Lord [for protection] from every arrogant one who believes not in the Day of Account!"
28. A believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, 'My Lord is Allah'?- when he
has indeed come to you with Clear [Signs] from your Lord? and if he be a liar,

on him is [the sin of] his lie: but, if he is telling the Truth, then will fall
on you something of the [calamity] of which he warns you: Truly Allah guides not
one who transgresses and lies!
29. "O my People! Yours is the dominion this day: Ye have the upper hand in the
land: but who will help us from the Punishment of Allah, should it befall us?"
Pharaoh said: "I but point out to you that which I see [myself]; Nor do I guide
you but to the Path of Right!"
30. Then said the man who believed: "O my people! Truly I do fear for you
something like the Day [of disaster] of the Confederates [in sin]!-
31. "Something like the fate of the People of Noah, the 'Ad, and the Thamud, and
those who came after them: but Allah never wishes injustice to his Servants.
32. "And O my people! I fear for you a Day when there will be Mutual calling
[and wailing],-
33. "A Day when ye shall turn your backs and flee: No defender shall ye have
from Allah: Any whom Allah leaves to stray, there is none to guide....
34. "And to you there came Joseph in times gone by, with Clear Signs, but ye
ceased not to doubt of the [Mission] for which he had come: At length, when he
died, ye said: 'No messenger will Allah send after him.' thus doth Allah leave
to stray such as transgress and live in doubt,-
35. "[Such] as dispute about the Signs of Allah, without any authority that hath
reached them, grievous and odious [is such conduct] in the sight of Allah and of
the Believers. Thus doth Allah, seal up every heart - of arrogant and obstinate
Transgressors."
36. Pharaoh said: "O Haman! Build me a lofty palace, that I may attain the ways
and means-
37. "The ways and means of [reaching] the heavens, and that I may mount up to
the god of Moses: But as far as I am concerned, I think [Moses] is a liar!" Thus
was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered
from the Path; and the plot of Pharaoh led to nothing but perdition [for him].
38. The man who believed said further: "O my people! Follow me: I will lead you
to the Path of Right.
39. "O my people! This life of the present is nothing but [temporary]
convenience: It is the Hereafter that is the Home that will last.
40. "He that works evil will not be requited but by the like thereof: and he
that works a righteous deed - whether man or woman - and is a Believer- such
will enter the Garden [of Bliss]: Therein will they have abundance without
measure.
41. "And O my people! How [strange] it is for me to call you to Salvation while
ye call me to the Fire!

42. "Ye do call upon me to blaspheme against Allah, and to join with Him partners of whom I have no knowledge; and I call you to the Exalted in Power, Who forgives again and again!"
43. "Without doubt ye do call me to one who is not fit to be called to, whether in this world, or in the Hereafter; our return will be to Allah; and the Transgressors will be Companions of the Fire!
44. "Soon will ye remember what I say to you [now], My [own] affair I commit to Allah: for Allah [ever] watches over His Servants."
45. Then Allah saved him from [every] ill that they plotted [against him], but the burnt of the Penalty encompassed on all sides the People of Pharaoh.
46. In front of the Fire will they be brought, morning and evening: And [the sentence will be] on the Day that Judgment will be established: "Cast ye the People of Pharaoh into the severest Penalty!"
47. Behold, they will dispute with each other in the Fire! The weak ones [who followed] will say to those who had been arrogant, "We but followed you: Can ye then take [on yourselves] from us some share of the Fire?
48. Those who had been arrogant will say: "We are all in this [Fire]! Truly, Allah has judged between [his] Servants!"
49. Those in the Fire will say to the Keepers of Hell: "Pray to your Lord to lighten us the Penalty for a day [at least]!"
50. They will say: "Did there not come to you your messengers with Clear Signs?"
They will say, "Yes". They will reply, "Then pray [as ye like]! But the prayer of those without Faith is nothing but [futile wandering] in [mazes of] error!"
51. We will, without doubt, help our messengers and those who believe, [both] in this world's life and on the Day when the Witnesses will stand forth,-
52. The Day when no profit will it be to Wrong-doers to present their excuses, but they will [only] have the Curse and the Home of Misery.
53. We did aforetime give Moses the [Book of] Guidance, and We gave the book in inheritance to the Children of Israel,-
54. A Guide and a Message to men of Understanding.
55. Patiently, then, persevere: for the Promise of Allah is true: and ask forgiveness for thy fault, and celebrate the Praises of thy Lord in the evening and in the morning.
56. Those who dispute about the signs of Allah without any authority bestowed on them,- there is nothing in their breasts but [the quest of] greatness, which they shall never attain to: seek refuge, then, in Allah: It is He Who hears and sees [all things].
57. Assuredly the creation of the heavens and the earth is a greater [matter] than the creation of men: Yet most men understand not.
58. Not equal are the blind and those who [clearly] see: Nor are [equal] those who believe and work deeds of righteousness, and those who do evil. Little do ye learn by admonition!

59. The Hour will certainly come: Therein is no doubt: Yet most men believe not.
60. And your Lord says: "Call on Me; I will answer your [Prayer]: but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"
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61. It is Allah Who has made the Night for you, that ye may rest therein, and the days as that which helps [you] to see. Verily Allah is full of Grace and Bounty to men: yet most men give no thanks.
62. Such is Allah, your Lord, the Creator of all things, there is no god but He:
Then how ye are deluded away from the Truth!
63. Thus are deluded those who are wont to reject the Signs of Allah.
64. It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape- and made your shapes beautiful,- and has provided for you Sustenance, of things pure and good;- such is Allah your Lord.
So Glory to Allah, the Lord of the Worlds!
65. He is the Living [One]: There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds!
66. Say: "I have been forbidden to invoke those whom ye invoke besides Allah,- seeing that the Clear Signs have come to me from my Lord; and I have been commanded to bow [in Islam] to the Lord of the Worlds."
67. It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out [into the light] as a child: then lets you [grow and] reach your age of full strength; then lets you become old,- though of you there are some who die before;- and lets you reach a Term appointed; in order that ye may learn wisdom.
68. It is He Who gives Life and Death; and when He decides upon an affair, He says to it, "Be", and it is.
69. Seest thou not those that dispute concerning the Signs of Allah? How are they turned away [from Reality]?-
70. Those who reject the Book and the [revelations] with which We sent our messengers: but soon shall they know,-
71. When the yokes [shall be] round their necks, and the chains; they shall be dragged along-
72. In the boiling fetid fluid: then in the Fire shall they be burned;
73. Then shall it be said to them: "Where are the [deities] to which ye gave part-worship-
74. "In derogation of Allah?" They will reply: "They have left us in the lurch: Nay, we invoked not, of old, anything [that had real existence]." Thus does Allah leave the Unbelievers to stray.
75. "That was because ye were wont to rejoice on the earth in things other than the Truth, and that ye were wont to be insolent.
76. "Enter ye the gates of Hell, to dwell therein: and evil is [this] abode of the arrogant!"

77. So persevere in patience; for the Promise of Allah is true: and whether We
show thee [in this life] some part of what We promise them,- or We take thy soul
[to Our Mercy] [before that],-[in any case] it is to Us that they shall [all] return.
78. We did aforetime send messengers before thee: of them there are some whose
story We have related to thee, and some whose story We have not related to thee.
It was not [possible] for any messenger to bring a sign except by the leave of
Allah: but when the Command of Allah issued, the matter was decided in truth and
justice, and there perished, there and then those who stood on Falsehoods. 240
79. It is Allah Who made cattle for you, that ye may use some for riding and some for food;
80. And there are [other] advantages in them for you [besides]; that ye may
through them attain to any need [there may be] in your hearts; and on them and
on ships ye are carried.
81. And He shows you [always] His Signs: then which of the Signs of Allah will
ye deny?
82. Do they not travel through the earth and see what was the End of those
before them? They were more numerous than these and superior in strength and in
the traces [they have left] in the land: Yet all that they accomplished was of
no profit to them.
83. For when their messengers came to them with Clear Signs, they exulted in
such knowledge [and skill] as they had; but that very [Wrath] at which they were
wont to scoff hemmed them in.
84. But when they saw Our Punishment, they said: "We believe in Allah,- the one
Allah - and we reject the partners we used to join with Him."
85. But their professing the Faith when they [actually] saw Our Punishment was
not going to profit them. [Such has been] Allah's Way of dealing with His
Servants [from the most ancient times]. And even thus did the Rejecters of Allah
perish [utterly]!

SURA 41. Ha Mim

1. Ha Mim:
2. A Revelation from [Allah], Most Gracious, Most Merciful;-
3. A Book, whereof the verses are explained in detail;- a Qur'an in Arabic, for
people who understand;-
4. Giving good news and admonition: yet most of them turn away, and so they hear
not.
5. They say: "Our hearts are under veils, [concealed] from that to which thou
dost invite us, and in our ears in a deafness, and between us and thee is a
screen: so do thou [what thou wilt]; for us, we shall do [what we will!]"

**6. Say thou: "I am but a man like you: It is revealed to me by Inspiration, that
your Allah is one Allah: so stand true to Him, and ask for His Forgiveness." And
woe to those who join gods with Allah,-
7. Those who practise not regular Charity, and who even deny the Hereafter.
8. For those who believe and work deeds of righteousness is a reward that will
never fail.
9. Say: Is it that ye deny Him Who created the earth in two Days? And do ye join
equals with Him? He is the Lord of [all] the Worlds.
10. He set on the [earth], mountains standing firm, high above it, and bestowed
blessings on the earth, and measure therein all things to give them nourishment
in due proportion, in four Days, in accordance with [the needs of] those who
seek [Sustenance].
11. Moreover He comprehended in His design the sky, and it had been [as]
smoke:
He said to it and to the earth: "Come ye together, willingly or unwillingly."
They said: "We do come [together], in willing obedience."
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12. So He completed them as seven firmaments in two Days, and He assigned to
each heaven its duty and command. And We adorned the lower heaven with
lights,
and [provided it] with guard. Such is the Decree of [Him] the Exalted in
Might,
Full of Knowledge.
13. But if they turn away, say thou: "I have warned you of a stunning
Punishment
[as of thunder and lightning] like that which [overtook] the 'Ad and the
Thamud!"
14. Behold, the messengers came to them, from before them and behind them,
[preaching]: "Serve none but Allah." They said, "If our Lord had so pleased, He
would certainly have sent down angels [to preach]. Now we reject your mission
[altogether]."
15. Now the 'Ad behaved arrogantly through the land, against [all] truth and
reason, and said: "Who is superior to us in strength?" What! did they not see
that Allah, Who created them, was superior to them in strength? But they
continued to reject Our Signs!
16. So We sent against them a furious Wind through days of disaster, that We
might give them a taste of a Penalty of humiliation in this life; but the
Penalty of a Hereafter will be more humiliating still: and they will find no
help.
17. As to the Thamud, We gave them Guidance, but they preferred blindness [of
heart] to Guidance: so the stunning Punishment of humiliation seized them,
because of what they had earned.
18. But We delivered those who believed and practised righteousness.
19. On the Day that the enemies of Allah will be gathered together to the Fire,
they will be marched in ranks.
20. At length, when they reach the [Fire], their hearing, their sight, and their
skins will bear witness against them, as to [all] their deeds.
21. They will say to their skins: "Why bear ye witness against us?" They will**

say: "Allah hath given us speech,- [He] Who giveth speech to everything: He created you for the first time, and unto Him were ye to return.
22. "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!
23. "But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and [now] have ye become of those utterly lost!"
24. If, then, they have patience, the Fire will be a home for them! and if they beg to be received into favour, into favour will they not [then] be received.
25. And We have destined for them intimate companions [of like nature], who made alluring to them what was before them and behind them; and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost.
26. The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its [reading], that ye may gain the upper hand!"
27. But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for the worst of their deeds.
28. Such is the requital of the enemies of Allah,- the Fire: therein will be for them the Eternal Home: a [fit] requital, for that they were wont to reject Our Signs.
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29. And the Unbelievers will say: "Our Lord! Show us those, among Jinns and men, who misled us: We shall crush them beneath our feet, so that they become the vilest [before all]."
30. In the case of those who say, "Our Lord is Allah", and, further, stand straight and steadfast, the angels descend on them [from time to time]: "Fear ye not!" [they suggest], "Nor grieve! but receive the Glad Tidings of the Garden [of Bliss], the which ye were promised!
31. "We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!-
32. "A hospitable gift from one Oft-Forgiving, Most Merciful!"
33. Who is better in speech than one who calls [men] to Allah, works righteousness, and says, "I am of those who bow in Islam"?
34. Nor can goodness and Evil be equal. Repel [Evil] with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!
35. And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune.
36. And if [at any time] an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.
37. Among His Signs are the Night and the Day, and the Sun and the Moon. Do not

**prostrate to the sun and the moon, but prostrate to Allah, Who created them, if
it is Him ye wish to serve.
38. But is the [Unbelievers] are arrogant, [no matter]: for in the presence of
thy Lord are those who celebrate His praises by night and by day. And they never
flag [nor feel themselves above it].
39. And among His Signs in this: thou seest the earth barren and desolate; but
when We send down rain to it, it is stirred to life and yields increase. Truly,
He Who gives life to the [dead] earth can surely give life to [men] who are
dead. For He has power over all things.
40. Those who pervert the Truth in Our Signs are not hidden from Us. Which is
better?- he that is cast into the Fire, or he that comes safe through, on the
Day of Judgment? Do what ye will: verily He seeth [clearly] all that ye do.
41. Those who reject the Message when it comes to them [are not hidden from
Us].
And indeed it is a Book of exalted power.
42. No falsehood can approach it from before or behind it: It is sent down by
One Full of Wisdom, Worthy of all Praise.
43. Nothing is said to thee that was not said to the messengers before thee:
that thy lord has at his Command [all] forgiveness as well as a most Grievous
Penalty.
44. Had We sent this as a Qur'an [in the language] other than Arabic, they
would
have said: "Why are not its verses explained in detail? What! [a Book] not in
Arabic and [a Messenger an Arab?" Say: "It is a Guide and a Healing to those
who
believe; and for those who believe not, there is a deafness in their ears,
and
it is blindness in their [eyes]: They are [as it were] being called from a
place
far distant!"
45. We certainly gave Moses the Book aforetime: but disputes arose therein.
Had
it not been for a Word that went forth before from thy Lord, [their
differences]
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would have been settled between them: but they remained in suspicious
disquieting doubt thereon.
46. Whoever works righteousness benefits his own soul; whoever works evil, it
is
against his own soul: nor is thy Lord ever unjust [in the least] to His
Servants.
47. To Him is referred the Knowledge of the Hour [of Judgment: He knows all]:
No
date-fruit comes out of its sheath, nor does a female conceive [within her
womb]
nor bring forth the Day that [Allah] will propound to them the [question],
"Where are the partners [ye attributed to Me?" They will say, "We do assure
thee
not one of us can bear witness!"
48. The [deities] they used to invoke aforetime will leave them in the lurch,
and they will perceive that they have no way of escape.**

49. Man does not weary of asking for good [things], but if ill touches him, he
gives up all hope [and] is lost in despair.
50. When we give him a taste of some Mercy from Ourselves, after some adversity
has touched him, he is sure to say, "This is due to my [merit]: I think not that
the Hour [of Judgment] will [ever] be established; but if I am brought back to
my Lord, I have [much] good [stored] in His sight!" But We will show the
Unbelievers the truth of all that they did, and We shall give them the taste of
a severe Penalty.
51. When We bestow favours on man, he turns away, and gets himself remote on his
side [instead of coming to Us]; and when evil seizes him, [he comes] full of
prolonged prayer!
52. Say: "See ye if the [Revelation] is [really] from Allah, and yet do ye
reject it? Who is more astray than one who is in a schism far [from any
purpose]?"
53. Soon will We show them our Signs in the [furthest] regions [of the earth],
and in their own souls, until it becomes manifest to them that this is the
Truth. Is it not enough that thy Lord doth witness all things?
54. Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah
indeed! It is He that doth encompass all things!

SURA 42. Shura, or Consultation

1. Ha-Mim
2. 'Ain. Sin. Qaf.
3. Thus doth [He] send inspiration to thee as [He did] to those before thee,-
Allah, Exalted in Power, Full of Wisdom.
4. To Him belongs all that is in the heavens and on earth: and He is Most High,
Most Great.
5. The heavens are almost rent asunder from above them [by Him Glory]: and the
angels celebrate the Praises of their Lord, and pray for forgiveness for [all]
beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.
6. And those who take as protectors others besides Him,- Allah doth watch over
them; and thou art not the disposer of their affairs.
7. Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest
warn the Mother of Cities and all around her,- and warn [them] of the Day of

Assembly, of which there is no doubt: [when] some will be in the Garden, and
some in the Blazing Fire.
8. If Allah had so willed, He could have made them a single people; but He
admits whom He will to His Mercy; and the Wrong-doers will have no protector nor
helper.
9. What! Have they taken [for worship] protectors besides Him? But it is
Allah,-

He is the Protector, and it is He Who gives life to the dead: It is He Who has
power over all things,
10. Whatever it be wherein ye differ, the decision thereof is with Allah: such
is Allah my Lord: In Him I trust, and to Him I turn.
11. [He is] the Creator of the heavens and the earth: He has made for you pairs
from among yourselves, and pairs among cattle: by this means does He multiply
you: there is nothing whatever like unto Him, and He is the One that hears and
sees [all things].
12. To Him belong the keys of the heavens and the earth: He enlarges and
restricts. The Sustenance to whom He will: for He knows full well all things.
13. The same religion has He established for you as that which He enjoined on
Noah - the which We have sent by inspiration to thee - and that which We
enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast
in religion, and make no divisions therein: to those who worship other things
than Allah, hard is the [way] to which thou callest them. Allah chooses to
Himself those whom He pleases, and guides to Himself those who turn [to Him].
14. And they became divided only after Knowledge reached them,- through selfish
envy as between themselves. Had it not been for a Word that went forth before
from thy Lord, [tending] to a Term appointed, the matter would have been settled
between them: But truly those who have inherited the Book after them are in
suspicious [disquieting] doubt concerning it.
15. Now then, for that [reason], call [them to the Faith], and stand steadfast
as thou art commanded, nor follow thou their vain desires; but say: "I believe
in the Book which Allah has sent down; and I am commanded to judge justly
between you. Allah is our Lord and your Lord: for us [is the responsibility for]
our deeds, and for you for your deeds. There is no contention between us and
you. Allah will bring us together, and to Him is [our] Final Goal.
16. But those who dispute concerning Allah after He has been accepted,- futile
is their dispute in the Sight of their Lord: on them will be a Penalty terrible.
17. It is Allah Who has sent down the Book in Truth, and the Balance [by which
to weigh conduct]. And what will make thee realise that perhaps the Hour is
close at hand?
18. Only those wish to hasten it who believe not in it: those who believe hold
it in awe, and know that it is the Truth. Behold, verily those that dispute
concerning the Hour are far astray.
19. Gracious is Allah to His servants: He gives Sustenance to whom He pleases:
and He has power and can carry out His Will.
20. To any that desires the tilth of the Hereafter, We give increase in his
tilth, and to any that desires the tilth of this world, We grant somewhat
thereof, but he has no share or lot in the Hereafter.
21. What! have they partners [in godhead], who have established for them some
religion without the permission of Allah? Had it not been for the Decree of

Judgment, the matter would have been decided between them [at once]. But verily
the Wrong-doers will have a grievous Penalty.
22. Thou wilt see the Wrong-doers in fear on account of what they have earned,
and [the burden of] that must [necessarily] fall on them. But those who believe
and work righteous deeds will be in the luxuriant meads of the Gardens: they
shall have, before their Lord, all that they wish for. That will indeed be the
magnificent Bounty [of Allah].
23. That is [the Bounty] whereof Allah gives Glad Tidings to His Servants who
believe and do righteous deeds. Say: "No reward do I ask of you for this except
the love of those near of kin." And if any one earns any good, We shall give him
an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready
to appreciate [service].
24. What! Do they say, "He has forged a falsehood against Allah"? But if Allah
willed, He could seal up thy heart. And Allah blots out Vanity, and proves the
Truth by His Words. For He knows well the secrets of all hearts.
25. He is the One that accepts repentance from His Servants and forgives sins:
and He knows all that ye do.
26. And He listens to those who believe and do deeds of righteousness, and gives
them increase of His Bounty: but for the Unbelievers their is a terrible Penalty.
27. If Allah were to enlarge the provision for His Servants, they would indeed
transgress beyond all bounds through the earth; but he sends [it] down in due
measure as He pleases. For He is with His Servants Well-acquainted, Watchful.
28. He is the One that sends down rain [even] after [men] have given up all
hope, and scatters His Mercy [far and wide]. And He is the Protector, Worthy of
all Praise.
29. And among His Signs is the creation of the heavens and the earth, and the
living creatures that He has scattered through them: and He has power to gather
them together when He wills.
30. Whatever misfortune happens to you, is because on the things your hands have
wrought, and for many [of them] He grants forgiveness.
31. Nor can ye frustrate [aught], [fleeing] through the earth; nor have ye,
besides Allah, any one to protect or to help.
32. And among His Signs are the ships, smooth-running through the ocean, [tall]
as mountains.
33. If it be His Will He can still the Wind: then would they become motionless
on the back of the [ocean]. Verily in this are Signs for everyone who patiently
perseveres and is grateful.

34. Or He can cause them to perish because of the [evil] which [the men] have earned; but much doth He forgive.
35. But let those know, who dispute about Our Signs, that there is for them no
way of escape.
36. Whatever ye are given [here] is [but] a convenience of this life: but that
which is with Allah is better and more lasting: [it is] for those who believe and put their trust in their Lord:
37. Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive;
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38. Those who hearken to their Lord, and establish regular Prayer; who [conduct]
their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance;
39. And those who, when an oppressive wrong is inflicted on them, [are not cowed
but] help and defend themselves.
40. The recompense for an injury is an injury equal thereto [in degree]: but if
a person forgives and makes reconciliation, his reward is due from Allah: for [Allah] loveth not those who do wrong.
41. But indeed if any do help and defend themselves after a wrong [done] to them, against such there is no cause of blame.
42. The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice:
for such there will be a penalty grievous.
43. But indeed if any show patience and forgive, that would truly be an exercise
of courageous will and resolution in the conduct of affairs.
44. For any whom Allah leaves astray, there is no protector thereafter. And thou
wilt see the Wrong-doers, when in sight of the Penalty, Say: "Is there any way
[to effect] a return?"
45. And thou wilt see them brought forward to the [Penalty], in a humble frame
of mind because of [their] disgrace, [and] looking with a stealthy glance. And
the Believers will say: "Those are indeed in loss, who have given to perdition
their own selves and those belonging to them on the Day of Judgment. Behold! Truly the Wrong-doers are in a lasting Penalty!"
46. And no protectors have they to help them, other than Allah. And for any whom
Allah leaves to stray, there is no way [to the Goal].
47. Hearken ye to your Lord, before there come a Day which there will be no putting back, because of [the Ordainment of] Allah! that Day there will be for
you no place of refuge nor will there be for you any room for denial [of your sins]!
48. If then they run away, We have not sent thee as a guard over them. Thy duty
is but to convey [the Message]. And truly, when We give man a taste of a Mercy

from Ourselves, he doth exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!
49. To Allah belongs the dominion of the heavens and the earth. He creates what
He wills [and plans]. He bestows [children] male or female according to His Will
[and Plan],
50. Or He bestows both males and females, and He leaves barren whom He will: for
He is full of Knowledge and Power.
51. It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal,
with Allah's permission, what Allah wills: for He is Most High, Most Wise.
52. And thus have We, by Our Command, sent inspiration to thee: thou knewest not
[before] what was Revelation, and what was Faith; but We have made the [Qur'an]
a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide [men] to the Straight Way,-
53. The Way of Allah, to Whom belongs whatever is in the heavens and whatever is
on earth. Behold [how] all affairs tend towards Allah!

SURA 43. Zukhruf, or Gold Adornments

1. Ha-Mim
2. By the Book that makes things clear,-
3. We have made it a Qur'an in Arabic, that ye may be able to understand [and learn wisdom].
4. And verily, it is in the Mother of the Book, in Our Presence, high [in dignity], full of wisdom.
5. Shall We then take away the Message from you and repel [you], for that ye are
a people transgressing beyond bounds?
6. But how many were the prophets We sent amongst the peoples of old?
7. And never came there a prophet to them but they mocked him.
8. So We destroyed [them]- stronger in power than these;- and [thus] has passed
on the Parable of the peoples of old.
9. If thou wert to question them, 'Who created the heavens and the earth?' They
would be sure to reply, 'they were created by [Him], the Exalted in Power, Full
of Knowledge';-
10. [Yea, the same that] has made for you the earth [like a carpet] spread out,
and has made for you roads [and channels] therein, in order that ye may find guidance [on the way];
11. That sends down [from time to time] rain from the sky in due measure;- and
We raise to life therewith a land that is dead; even so will ye be raised [from
the dead];-
12. That has created pairs in all things, and has made for you ships and cattle

on which ye ride,
13. In order that ye may sit firm and square on their backs, and when so seated,
ye may celebrate the [kind] favour of your Lord, and say, "Glory to Him Who has
subjected these to our [use], for we could never have accomplished this [by ourselves],
14. "And to our Lord, surely, must we turn back!"
15. Yet they attribute to some of His servants a share with Him [in his godhead]! truly is man a blasphemous ingrate avowed!
16. What! has He taken daughters out of what He himself creates, and granted to
you sons for choice?
17. When news is brought to one of them of [the birth of] what he sets up as a
likeness to [Allah] Most Gracious, his face darkens, and he is filled with inward grief!
18. Is then one brought up among trinkets, and unable to give a clear account in
a dispute [to be associated with Allah]?
19. And they make into females angels who themselves serve Allah. Did they witness their creation? Their evidence will be recorded, and they will be called
to account!
20. ["Ah!"] they say, "If it had been the will of [Allah] Most Gracious, we should not have worshipped such [deities]!" Of that they have no knowledge! they
do nothing but lie!
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21. What! have We given them a Book before this, to which they are holding fast?
22. Nay! they say: "We found our fathers following a certain religion, and we do
guide ourselves by their footsteps."
23. Just in the same way, whenever We sent a Warner before thee to any people,
the wealthy ones among them said: "We found our fathers following a certain religion, and we will certainly follow in their footsteps."
24. He said: "What! Even if I brought you better guidance than that which ye found your fathers following?" They said: "For us, we deny that ye [prophets] are sent [on a mission at all]."
25. So We exacted retribution from them: now see what was the end of those who
rejected [Truth]!
26. Behold! Abraham said to his father and his people: "I do indeed clear myself
of what ye worship:
27. "[I worship] only Him Who made me, and He will certainly guide me."
28. And he left it as a Word to endure among those who came after him, that they
may turn back [to Allah].
29. Yea, I have given the good things of this life to these [men] and their fathers, until the Truth has come to them, and a messenger making things clear.
30. But when the Truth came to them, they said: "This is sorcery, and we do reject it."
31. Also, they say: "Why is not this Qur'an sent down to some leading man in

either of the two [chief] cities?"
32. Is it they who would portion out the Mercy of thy Lord? It is We Who portion
out between them their livelihood in the life of this world: and We raise some
of them above others in ranks, so that some may command work from others. But
the Mercy of thy Lord is better than the [wealth] which they amass.
33. And were it not that [all] men might become of one [evil] way of life, We
would provide, for everyone that blasphemes against [Allah] Most Gracious,
silver roofs for their houses and [silver] stair-ways on which to go up,
34. And [silver] doors to their houses, and thrones [of silver] on which they
could recline,
35. And also adornments of gold. But all this were nothing but conveniences of
the present life: The Hereafter, in the sight of thy Lord is for the Righteous.
36. If anyone withdraws himself from remembrance of [Allah] Most Gracious, We
appoint for him an evil one, to be an intimate companion to him.
37. Such [evil ones] really hinder them from the Path, but they think that they
are being guided aright!
38. At length, when [such a one] comes to Us, he says [to his evil companion]:
"Would that between me and thee were the distance of East and West!" Ah! evil is
the companion [indeed]!
39. When ye have done wrong, it will avail you nothing, that Day, that ye shall
be partners in Punishment!
40. Canst thou then make the deaf to hear, or give direction to the blind or to
such as [wander] in manifest error?
41. Even if We take thee away, We shall be sure to exact retribution from them,
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42. Or We shall show thee that [accomplished] which We have promised them: for
verily We shall prevail over them.
43. So hold thou fast to the Revelation sent down to thee; verily thou art on a
Straight Way.
44. The [Qur'an] is indeed the message, for thee and for thy people; and soon
shall ye [all] be brought to account.
45. And question thou our messengers whom We sent before thee; did We appoint
any deities other than [Allah] Most Gracious, to be worshipped?
46. We did send Moses aforetime, with Our Signs, to Pharaoh and his Chiefs: He
said, "I am a messenger of the Lord of the Worlds."
47. But when he came to them with Our Signs, behold they ridiculed them.
48. We showed them Sign after Sign, each greater than its fellow, and We seized
them with Punishment, in order that they might turn [to Us].
49. And they said, "O thou sorcerer! Invoke thy Lord for us according to His
covenant with thee; for we shall truly accept guidance."
50. But when We removed the Penalty from them, behold, they broke their word.
51. And Pharaoh proclaimed among his people, saying: "O my people! Does not the

dominion of Egypt belong to me, [witness] these streams flowing underneath my [palace]? What! see ye not then?
52. "Am I not better than this [Moses], who is a contemptible wretch and can scarcely express himself clearly?
53. "Then why are not gold bracelets bestowed on him, or [why] come [not] with
him angels accompanying him in procession?"
54. Thus did he make fools of his people, and they obeyed him: truly were they a
people rebellious [against Allah].
55. When at length they provoked Us, We exacted retribution from them, and We drowned them all.
56. And We made them [a people] of the Past and an Example to later ages.
57. When [Jesus] the son of Mary is held up as an example, behold, thy people raise a clamour thereat [in ridicule]!
58. And they say, "Are our gods best, or he?" This they set forth to thee, only
by way of disputation: yea, they are a contentious people.
59. He was no more than a servant: We granted Our favour to him, and We made him
an example to the Children of Israel.
60. And if it were Our Will, We could make angels from amongst you, succeeding
each other on the earth.
61. And [Jesus] shall be a Sign [for the coming of] the Hour [of Judgment]: therefore have no doubt about the [Hour], but follow ye Me: this is a Straight
Way.
62. Let not the Evil One hinder you: for he is to you an enemy avowed.
63. When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the [points] on which ye dispute: therefore fear Allah and obey me.
64. "For Allah, He is my Lord and your Lord: so worship ye Him: this is a Straight Way."

65. But sects from among themselves fell into disagreement: then woe to the wrong-doers, from the Penalty of a Grievous Day!
66. Do they only wait for the Hour - that it should come on them all of a sudden, while they perceive not?
67. Friends on that day will be foes, one to another,- except the Righteous.
68. My devotees! no fear shall be on you that Day, nor shall ye grieve,-
69. [Being] those who have believed in Our Signs and bowed [their wills to Ours]
in Islam.
70. Enter ye the Garden, ye and your wives, in [beauty and] rejoicing.
71. To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire, all that their ayes could delight in: and
ye shall abide therein [for eye].
72. Such will be the Garden of which ye are made heirs for your [good] deeds [in
life].
73. Ye shall have therein abundance of fruit, from which ye shall have satisfaction.
74. The sinners will be in the Punishment of Hell, to dwell therein [for aye]:

75. Nowise will the [Punishment] be lightened for them, and in despair will they
be there overwhelmed.
76. Nowise shall We be unjust to them: but it is they who have been unjust themselves.
77. They will cry: "O Malik! would that thy Lord put an end to us!" He will say,
"Nay, but ye shall abide!"
78. Verily We have brought the Truth to you: but most of you have a hatred for
Truth.
79. What! have they settled some plan [among themselves]? But it is We Who settle things.
80. Or do they think that We hear not their secrets and their private counsels?
Indeed [We do], and Our messengers are by them, to record.
81. Say: "If [Allah] Most Gracious had a son, I would be the first to worship."
82. Glory to the Lord of the heavens and the earth, the Lord of the Throne [of
Authority]! [He is free] from the things they attribute [to him]!
83. So leave them to babble and play [with vanities] until they meet that Day of
theirs, which they have been promised.
84. It is He Who is Allah in heaven and Allah on earth; and He is full of Wisdom
and Knowledge.
85. And blessed is He to Whom belongs the dominion of the heavens and the earth,
and all between them: with Him is the Knowledge of the Hour [of Judgment]: and
to Him shall ye be brought back.
86. And those whom they invoke besides Allah have no power of intercession;-
only he who bears witness to the Truth, and they know [him].
87. If thou ask them, who created them, they will certainly say, Allah: How then
are they deluded away [from the Truth]?
88. [Allah has knowledge] of the [Prophet's] cry, "O my Lord! Truly these are people who will not believe!"
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89. But turn away from them, and say "Peace!" But soon shall they know!

SURA 44. Dukhan, or Smoke (or Mist)

1. Ha-Mim.
2. By the Book that makes things clear;-
3. We sent it down during a Blessed Night: for We [ever] wish to warn [against
Evil].
4. In the [Night] is made distinct every affair of wisdom,
5. By command, from Our Presence. For We [ever] send [revelations],
6. As Mercy from thy Lord: for He hears and knows [all things];
7. The Lord of the heavens and the earth and all between them, if ye [but] have
an assured faith.
8. There is no god but He: It is He Who gives life and gives death,- The Lord and Cherisher to you and your earliest ancestors.
9. Yet they play about in doubt.

10. Then watch thou for the Day that the sky will bring forth a kind of smoke [or mist] plainly visible,
11. Enveloping the people: this will be a Penalty Grievous.
12. [They will say:] "Our Lord! remove the Penalty from us, for we do really believe!"
13. How shall the message be [effectual] for them, seeing that an Messenger explaining things clearly has [already] come to them,-
14. Yet they turn away from him and say: "Tutored [by others], a man possessed!"
15. We shall indeed remove the Penalty for a while, [but] truly ye will revert
[to your ways].
16. One day We shall seize you with a mighty onslaught: We will indeed [then] exact Retribution!
17. We did, before them, try the people of Pharaoh: there came to them a messenger most honourable,
18. Saying: "Restore to me the Servants of Allah: I am to you an messenger worthy of all trust;
19. "And be not arrogant as against Allah: for I come to you with authority manifest.
20. "For me, I have sought safety with my Lord and your Lord, against your injuring me.
21. "If ye believe me not, at least keep yourselves away from me."
22. [But they were aggressive:] then he cried to his Lord: "These are indeed a
people given to sin."
23. [The reply came:] "March forth with My Servants by night: for ye are sure to
be pursued.
24. "And leave the sea as a furrow [divided]: for they are a host [destined] to
be drowned."
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25. How many were the gardens and springs they left behind,
26. And corn-fields and noble buildings,
27. And wealth [and conveniences of life], wherein they had taken such delight!
28. Thus [was their end]! And We made other people inherit [those things]!
29. And neither heaven nor earth shed a tear over them: nor were they given a respite [again].
30. We did deliver aforetime the Children of Israel from humiliating Punishment,
31. Inflicted by Pharaoh, for he was arrogant [even] among inordinate transgressors.
32. And We chose them aforetime above the nations, knowingly,
33. And granted them Signs in which there was a manifest trial
34. As to these [Quraish], they say forsooth:
35. "There is nothing beyond our first death, and we shall not be raised again.
36. "Then bring [back] our forefathers, if what ye say is true!"
37. What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin.
38. We created not the heavens, the earth, and all between them, merely in [idle] sport:
39. We created them not except for just ends: but most of them do not understand.
40. Verily the Day of sorting out is the time appointed for all of them,-

41. The Day when no protector can avail his client in aught, and no help can they receive,
42. Except such as receive Allah's Mercy: for He is Exalted in Might, Most Merciful.
43. Verily the tree of Zaqqum
44. Will be the food of the Sinful,-
45. Like molten brass; it will boil in their insides.
46. Like the boiling of scalding water.
47. [A voice will cry: "Seize ye him and drag him into the midst of the Blazing
Fire!
48. "Then pour over his head the Penalty of Boiling Water,
49. "Taste thou [this]! Truly wast thou mighty, full of honour!
50. "Truly this is what ye used to doubt!"
51. As to the Righteous [they will be] in a position of Security,
52. Among Gardens and Springs;
53. Dressed in fine silk and in rich brocade, they will face each other;
54. So; and We shall join them to fair women with beautiful, big, and lustrous
eyes.
55. There can they call for every kind of fruit in peace and security;
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56. Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,-
57. As a Bounty from thy Lord! that will be the supreme achievement!
58. Verily, We have made this [Qur'an] easy, in thy tongue, in order that they
may give heed.
59. So wait thou and watch; for they [too] are waiting.

SURA 45. Jathiya, or Bowing the Knee

1. Ha-Mim.
2. The revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.
3. Verily in the heavens and the earth, are Signs for those who believe.
4. And in the creation of yourselves and the fact that animals are scattered [through the earth], are Signs for those of assured Faith.
5. And in the alternation of Night and Day, and the fact that Allah sends down
Sustenance from the sky, and revives therewith the earth after its death, and in
the change of the winds,- are Signs for those that are wise.
6. Such are the Signs of Allah, which We rehearse to thee in Truth; then in what
exposition will they believe after [rejecting] Allah and His Signs?
7. Woe to each sinful dealer in Falsehoods:
8. He hears the Signs of Allah rehearsed to him, yet is obstinate and lofty, as
if he had not heard them: then announce to him a Penalty Grievous!
9. And when he learns something of Our Signs, he takes them in jest: for such there will be a humiliating Penalty.
10. In front of them is Hell: and of no profit to them is anything they may have
earned, nor any protectors they may have taken to themselves besides Allah: for
them is a tremendous Penalty.

11. This is [true] Guidance and for those who reject the Signs of their Lord, is
a grievous Penalty of abomination.
12. It is Allah Who has subjected the sea to you, that ships may sail through it
by His command, that ye may seek of his Bounty, and that ye may be grateful.
13. And He has subjected to you, as from Him, all that is in the heavens and on
earth: Behold, in that are Signs indeed for those who reflect.
14. Tell those who believe, to forgive those who do not look forward to the Days
of Allah: It is for Him to recompense [for good or ill] each People according to
what they have earned.
15. If any one does a righteous deed, it ensures to the benefit of his own soul;
if he does evil, it works against [his own soul]. In the end will ye [all] be
brought back to your Lord.
16. We did aforetime grant to the Children of Israel the Book the Power of
Command, and Prophethood; We gave them, for Sustenance, things good and pure;
and We favoured them above the nations.
17. And We granted them Clear Signs in affairs [of Religion]: it was only after
knowledge had been granted to them that they fell into schisms, through insolent

envy among themselves. Verily thy Lord will judge between them on the Day of
Judgment as to those matters in which they set up differences.
18. Then We put thee on the [right] Way of Religion: so follow thou that [Way],
and follow not the desires of those who know not.
19. They will be of no use to thee in the sight of Allah: it is only Wrong-doers
[that stand as] protectors, one to another: but Allah is the Protector of the
Righteous.
20. These are clear evidences to men and a Guidance and Mercy to those of
assured Faith.
21. What! Do those who seek after evil ways think that We shall hold them equal
with those who believe and do righteous deeds,- that equal will be their life
and their death? Ill is the judgment that they make.
22. Allah created the heavens and the earth for just ends, and in order that
each soul may find the recompense of what it has earned, and none of them be
wronged.
23. Then seest thou such a one as takes as his god his own vain desire? Allah
has, knowing [him as such], left him astray, and sealed his hearing and his
heart [and understanding], and put a cover on his sight. Who, then, will guide
him after Allah [has withdrawn Guidance]? Will ye not then receive admonition?
24. And they say: "What is there but our life in this world? We shall die and we
live, and nothing but time can destroy us." But of that they have no knowledge:
they merely conjecture:
25. And when Our Clear Signs are rehearsed to them their argument is nothing but

this: They say, "Bring [back] our forefathers, if what ye say is true!"
26. Say: "It is Allah Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt": But most men do not understand.
27. To Allah belongs the dominion of the heavens and the earth, and the Day that the Hour of Judgment is established,- that Day will the dealers in Falsehood perish!
28. And thou wilt see every sect bowing the knee: Every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did!
29. "This Our Record speaks about you with truth: For We were wont to put on Record all that ye did."
30. Then, as to those who believed and did righteous deeds, their Lord will admit them to His Mercy that will be the achievement for all to see.
31. But as to those who rejected Allah, [to them will be said]: "Were not Our Signs rehearsed to you? But ye were arrogant, and were a people given to sin!
32. "And when it was said that the promise of Allah was true, and that the Hourthere was no doubt about its [coming], ye used to say, 'We know not what is the hour: we only think it is an idea, and we have no firm assurance.'"
33. Then will appear to them the evil [fruits] of what they did, and they will be completely encircled by that which they used to mock at!
34. It will also be said: "This Day We will forget you as ye forgot the meeting of this Day of yours! and your abode is the Fire, and no helpers have ye!
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35. "This, because ye used to take the Signs of Allah in jest, and the life of the world deceived you:" [From] that Day, therefore, they shall not be taken out thence, nor shall they be received into Grace.
36. Then Praise be to Allah, Lord of the heavens and Lord of the earth,- Lord and Cherisher of all the Worlds!
37. To Him be glory throughout the heavens and the earth: and He is Exalted in Power, Full of Wisdom!

SURA 46. Ahqaf, or Winding Sand tracts

1. Ha-Mim.
2. The Revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.
3. We created not the heavens and the earth and all between them but for just ends, and for a Term Appointed: But those who reject Faith turn away from that whereof they are warned.
4. Say: "Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth, or have they a share in the heavens bring me a book [revealed] before this, or any remnant of knowledge [ye may have], if ye are telling the truth!
5. And who is more astray than one who invokes besides Allah, such as will not answer him to the Day of Judgment, and who [in fact] are unconscious of their call [to them]?

6. And when mankind are gathered together [at the Resurrection], they will be hostile to them and reject their worship [altogether]!
7. When Our Clear Signs are rehearsed to them, the Unbelievers say, of the Truth
when it comes to them: "This is evident sorcery!"
8. Or do they say, "He has forged it"? Say: "Had I forged it, then can ye obtain
no single [blessing] for me from Allah. He knows best of that whereof ye talk [so glibly]! Enough is He for a witness between me and you! And he is Oft-Forgiving, Most Merciful."
9. Say: "I am no bringer of new-fangled doctrine among the messengers, nor do I
know what will be done with me or with you. I follow but that which is revealed
to me by inspiration; I am but a Warner open and clear."
10. Say: "See ye? If [this teaching] be from Allah, and ye reject it, and a witness from among the Children of Israel testifies to its similarity [with earlier scripture], and has believed while ye are arrogant, [how unjust ye are!]
truly, Allah guides not a people unjust."
11. The Unbelievers say of those who believe: "If [this Message] were a good thing, [such men] would not have gone to it first, before us!" And seeing that
they guide not themselves thereby, they will say, "this is an [old,] falsehood!"
12. And before this, was the Book of Moses as a guide and a mercy: And this Book
confirms [it] in the Arabic tongue; to admonish the unjust, and as Glad Tidings
to those who do right.
13. Verily those who say, "Our Lord is Allah," and remain firm [on that Path],-
on them shall be no fear, nor shall they grieve.
14. Such shall be Companions of the Gardens, dwelling therein [for aye]: a recompense for their [good] deeds.
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15. We have enjoined on man kindness to his parents: In pain did his mother bear
him, and in pain did she give him birth. The carrying of the [child] to his weaning is [a period of] thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I may
be grateful for Thy favour which Thou has bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be
gracious to me in my issue. Truly have I turned to Thee and truly do I bow [to
Thee] in Islam."
16. Such are they from whom We shall accept the best of their deeds and pass by
their ill deeds: [They shall be] among the Companions of the Garden: a promise!
of truth, which was made to them [in this life].
17. But [there is one] who says to his parents, "Fie on you! Do ye hold out the
promise to me that I shall be raised up, even though generations have passed before me [without rising again]?" And they two seek Allah's aid, [and rebuke

the son]: "Woe to thee! Have faith! for the promise of Allah is true." But he says, "This is nothing but tales of the ancients!"
18. Such are they against whom is proved the sentence among the previous generations of Jinns and men, that have passed away; for they will be [utterly] lost.
19. And to all are [assigned] degrees according to the deeds which they [have done], and in order that [Allah] may recompense their deeds, and no injustice be done to them.
20. And on the Day that the Unbelievers will be placed before the Fire, [It will be said to them]: "Ye received your good things in the life of the world, and ye took your pleasure out of them: but today shall ye be recompensed with a Penalty of humiliation: for that ye were arrogant on earth without just cause, and that ye [ever] transgressed."
21. Mention [Hud] one of 'Ad's [own] brethren: Behold, he warned his people about the winding Sand-tracts: but there have been warners before him and after him: "Worship ye none other than Allah: Truly I fear for you the Penalty of a Mighty Day."
22. They said: "Hast thou come in order to turn us aside from our gods? Then bring upon us the [calamity] with which thou dost threaten us, if thou art telling the truth?"
23. He said: "The Knowledge [of when it will come] is only with Allah: I proclaim to you the mission on which I have been sent: But I see that ye are a people in ignorance!"..
24. Then, when they saw the [Penalty in the shape of] a cloud traversing the sky, coming to meet their valleys, they said, "This cloud will give us rain!" "Nay, it is the [Calamity] ye were asking to be hastened!- A wind wherein is a Grievous Penalty!
25. "Everything will it destroy by the command of its Lord!" Then by the morning they - nothing was to be seen but [the ruins of] their houses! thus do We recompense those given to sin!
26. And We had firmly established them in a [prosperity and] power which We have not given to you [ye Quraish!] and We had endowed them with [faculties of] hearing, seeing, heart and intellect: but of no profit to them were their [faculties of] hearing, sight, and heart and intellect, when they went on rejecting the Signs of Allah; and they were [completely] encircled by that which they used to mock at!
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27. We destroyed aforetime populations round about you; and We have shown the Signs in various ways, that they may turn [to Us].
28. Why then was no help forthcoming to them from those whom they worshipped as gods, besides Allah, as a means of access [to Allah]? Nay, they left them in the lurch: but that was their falsehood and their invention.

29. Behold, We turned towards thee a company of Jinns [quietly] listening to the
Qur'an: when they stood in the presence thereof, they said, "Listen in silence!"
When the [reading] was finished, they returned to their people, to warn [them of
their sins].
30. They said, "O our people! We have heard a Book revealed after Moses,
confirming what came before it: it guides [men] to the Truth and to a Straight
Path.
31. "O our people, hearken to the one who invites [you] to Allah, and believe in
him: He will forgive you your faults, and deliver you from a Penalty Grievous.
32. "If any does not hearken to the one who invites [us] to Allah, he cannot
frustrate [Allah's Plan] on earth, and no protectors can he have besides Allah:
such men [wander] in manifest error."
33. See they not that Allah, Who created the heavens and the earth, and never
wearied with their creation, is able to give life to the dead? Yea, verily He
has power over all things.
34. And on the Day that the Unbelievers will be placed before the Fire, [they
will be asked,] "Is this not the Truth?" they will say, "Yea, by our Lord!"
[One
will say:] "Then taste ye the Penalty, for that ye were wont to deny
[Truth]!"
35. Therefore patiently persevere, as did [all] messengers of inflexible
purpose; and be in no haste about the [Unbelievers]. On the Day that they see
the [Punishment] promised them, [it will be] as if they had not tarried more
than an hour in a single day. [Thine but] to proclaim the Message: but shall any
be destroyed except those who transgress?

SURA 47. Muhammad (the Prophet)

1. Those who reject Allah and hinder [men] from the Path of Allah,- their deeds
will Allah render astray [from their mark].
2. But those who believe and work deeds of righteousness, and believe in the
[Revelation] sent down to Muhammad - for it is the Truth from their Lord,- He
will remove from them their ills and improve their condition.
3. This because those who reject Allah follow vanities, while those who believe
follow the Truth from their Lord: Thus does Allah set forth for men their
lessons by similitudes.
4. Therefore, when ye meet the Unbelievers [in fight], smite at their necks; At
length, when ye have thoroughly subdued them, bind a bond firmly [on them]:
thereafter [is the time for] either generosity or ransom: Until the war lays
down its burdens. Thus [are ye commanded]: but if it had been Allah's Will, He
could certainly have exacted retribution from them [Himself]; but [He lets you
fight] in order to test you, some with others. But those who are slain in the
Way of Allah,- He will never let their deeds be lost.
5. Soon will He guide them and improve their condition,
6. And admit them to the Garden which He has announced for them.

7. O ye who believe! If ye will aid [the cause of] Allah, He will aid you, and
plant your feet firmly.
8. But those who reject [Allah],- for them is destruction, and [Allah] will
render their deeds astray [from their mark].
9. That is because they hate the Revelation of Allah; so He has made their deeds
fruitless.
10. Do they not travel through the earth, and see what was the End of those
before them [who did evil]? Allah brought utter destruction on them, and similar
[fates await] those who reject Allah.
11. That is because Allah is the Protector of those who believe, but those who
reject Allah have no protector.
12. Verily Allah will admit those who believe and do righteous deeds, to Gardens
beneath which rivers flow; while those who reject Allah will enjoy [this world]
and eat as cattle eat; and the Fire will be their abode.
13. And how many cities, with more power than thy city which has driven thee
out, have We destroyed [for their sins]? and there was none to aid them.
14. Is then one who is on a clear [Path] from his Lord, no better than one to
whom the evil of his conduct seems pleasing, and such as follow their own lusts?
15. [Here is] a Parable of the Garden which the righteous are promised: in it
are rivers of water incorruptible; rivers of milk of which the taste never
changes; rivers of wine, a joy to those who drink; and rivers of honey pure and
clear. In it there are for them all kinds of fruits; and Grace from their Lord.
[Can those in such Bliss] be compared to such as shall dwell for ever in the
Fire, and be given, to drink, boiling water, so that it cuts up their bowels [to
pieces]?
16. And among them are men who listen to thee, but in the end, when they go out
from thee, they say to those who have received Knowledge, "What is it he said
just then?" Such are men whose hearts Allah has sealed, and who follow their own
lusts.
17. But to those who receive Guidance, He increases the [light of] Guidance, and
bestows on them their Piety and Restraint [from evil].
18. Do they then only wait for the Hour,- that it should come on them of a
sudden? But already have come some tokens thereof, and when it [actually] is on
them, how can they benefit then by their admonition?
19. Know, therefore, that there is no god but Allah, and ask forgiveness for thy
fault, and for the men and women who believe: for Allah knows how ye move about
and how ye dwell in your homes.
20. Those who believe say, "Why is not a Sura sent down [for us]?" But when a
Sura of basic or categorical meaning is revealed, and fighting is mentioned

therein, thou wilt see those in whose hearts is a disease looking at thee with a
look of one in swoon at the approach of death. But more fitting for them-
21. Were it to obey and say what is just, and when a matter is resolved on, it
were best for them if they were true to Allah.
22. Then, is it to be expected of you, if ye were put in authority, that ye will
do mischief in the land, and break your ties of kith and kin?
23. Such are the men whom Allah has cursed for He has made them deaf and blinded
their sight.
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24. Do they not then earnestly seek to understand the Qur'an, or are their
hearts locked up by them?
25. Those who turn back as apostates after Guidance was clearly shown to them,-
the Evil One has instigated them and busied them up with false hopes.
26. This, because they said to those who hate what Allah has revealed, "We will
obey you in part of [this] matter"; but Allah knows their [inner] secrets.
27. But how [will it be] when the angels take their souls at death, and smite
their faces and their backs?
28. This because they followed that which called forth the Wrath of Allah, and
they hated Allah's good pleasure; so He made their deeds of no effect.
29. Or do those in whose hearts is a disease, think that Allah will not bring to
light all their rancour?
30. Had We so wiled, We could have shown them up to thee, and thou shouldst have
known them by their marks: but surely thou wilt know them by the tone of their
speech! And Allah knows all that ye do.
31. And We shall try you until We test those among you who strive their utmost
and persevere in patience; and We shall try your reported [mettle].
32. Those who reject Allah, hinder [men] from the Path of Allah, and resist the
Messenger, after Guidance has been clearly shown to them, will not injure Allah
in the least, but He will make their deeds of no effect.
33. O ye who believe! Obey Allah, and obey the messenger, and make not vain your
deeds!
34. Those who reject Allah, and hinder [men] from the Path of Allah, then die
rejecting Allah,- Allah will not forgive them.
35. Be not weary and faint-hearted, crying for peace, when ye should be
uppermost: for Allah is with you, and will never put you in loss for your [good]
deeds.
36. The life of this world is but play and amusement: and if ye believe and
guard against Evil, He will grant you your recompense, and will not ask you [to
give up] your possessions.
37. If He were to ask you for all of them, and press you, ye would covetously
withhold, and He would bring out all your ill-feeling.

38. Behold, ye are those invited to spend [of your substance] in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back [from the Path], He will substitute in your stead another people; then they would not be like you!

SURA 48. Fath, or Victory

1. Verily We have granted thee a manifest Victory:
2. That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way;
3. And that Allah may help thee with powerful help.
4. It is He Who sent down tranquillity into the hearts of the Believers, that they may add faith to their faith;- for to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom;-
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5. That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them;- and that is, in the sight of Allah, the highest achievement [for man],-
6. And that He may punish the Hypocrites, men and women, and the Polytheists men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.
7. For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom.
8. We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner:
9. In order that ye [O men] may believe in Allah and His Messenger, that ye may assist and honour Him, and celebrate His praise morning and evening.
10. Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward.
11. The desert Arabs who lagged behind will say to thee: "We were engaged in [looking after] our flocks and herds, and our families: do thou then ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all [to intervene] on your behalf with Allah, if His Will is to give you some loss or to give you some profit? But Allah is well acquainted with all that ye do.
12. "Nay, ye thought that the Messenger and the Believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people lost [in wickedness]."
13. And if any believe not in Allah and His Messenger, We have prepared, for those who reject Allah, a Blazing Fire!
14. To Allah belongs the dominion of the heavens and the earth: He forgives whom

He wills, and He punishes whom He wills: but Allah is Oft-Forgiving, Most Merciful.
15. Those who lagged behind [will say], when ye [are free to] march and take booty [in war]: "Permit us to follow you." They wish to change Allah's decree:
Say: "Not thus will ye follow us: Allah has already declared [this] beforehand":
then they will say, "But ye are jealous of us." Nay, but little do they understand [such things].
16. Say to the desert Arabs who lagged behind: "Ye shall be summoned [to fight]
against a people given to vehement war: then shall ye fight, or they shall submit. Then if ye show obedience, Allah will grant you a goodly reward, but if
ye turn back as ye did before, He will punish you with a grievous Penalty."
17. No blame is there on the blind, nor is there blame on the lame, nor on one
ill [if he joins not the war]: But he that obeys Allah and his Messenger,-
[Allah] will admit him to Gardens beneath which rivers flow; and he who turns back, [Allah] will punish him with a grievous Penalty.
18. Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity
to them; and He rewarded them with a speedy Victory;
19. And many gains will they acquire [besides]: and Allah is Exalted in Power,
Full of Wisdom.
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20. Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it
may be a Sign for the Believers, and that He may guide you to a Straight Path;
21. And other gains [there are], which are not within your power, but which Allah has compassed: and Allah has power over all things.
22. If the Unbelievers should fight you, they would certainly turn their backs;
then would they find neither protector nor helper.
23. [Such has been] the practice [approved] of Allah already in the past: no change wilt thou find in the practice [approved] of Allah.
24. And it is He Who has restrained their hands from you and your hands from them in the midst of Makka, after that He gave you the victory over them. And Allah sees well all that ye do.
25. They are the ones who denied Revelation and hindered you from the Sacred Mosque and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom ye did not
know that ye were trampling down and on whose account a crime would have accrued
to you without [your] knowledge, [Allah would have allowed you to force your way, but He held back your hands] that He may admit to His Mercy whom He will.
If they had been apart, We should certainly have punished the Unbelievers among
them with a grievous Punishment.
26. While the Unbelievers got up in their hearts heat and cant - the heat and

cant of ignorance,- Allah sent down His Tranquillity to his Messenger and to the
Believers, and made them stick close to the command of self-restraint; and well
were they entitled to it and worthy of it. And Allah has full knowledge of all
things.
27. Truly did Allah fulfil the vision for His Messenger: ye shall enter the
Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short,
and without fear. For He knew what ye knew not, and He granted, besides this, a
speedy victory.
28. It is He Who has sent His Messenger with Guidance and the Religion of Truth,
to proclaim it over all religion: and enough is Allah for a Witness.
29. Muhammad is the messenger of Allah; and those who are with him are strong
against Unbelievers, [but] compassionate amongst each other. Thou wilt see them
bow and prostrate themselves [in prayer], seeking Grace from Allah and [His]
Good Pleasure. On their faces are their marks, [being] the traces of their
prostration. This is their similitude in the Taurat; and their similitude in the
Gospel is: like a seed which sends forth its blade, then makes it strong; it
then becomes thick, and it stands on its own stem, [filling] the sowers with
wonder and delight. As a result, it fills the Unbelievers with rage at them.
Allah has promised those among them who believe and do righteous deeds
forgiveness, and a great Reward.

SURA 49. Hujurat, or the Inner Apartments

1. O Ye who believe! Put not yourselves forward before Allah and His Messenger;
but fear Allah: for Allah is He Who hears and knows all things.
2. O ye who believe! Raise not your voices above the voice of the Prophet, nor
speak aloud to him in talk, as ye may speak aloud to one another, lest your
deeds become vain and ye perceive not.

3. Those that lower their voices in the presence of Allah's Messenger,- their
hearts has Allah tested for piety: for them is Forgiveness and a great Reward.
4. Those who shout out to thee from without the inner apartments - most of them
lack understanding.
5. If only they had patience until thou couldst come out to them, it would be
best for them: but Allah is Oft-Forgiving, Most Merciful.
6. O ye who believe! If a wicked person comes to you with any news, ascertain
the truth, lest ye harm people unwittingly, and afterwards become full of
repentance for what ye have done.
7. And know that among you is Allah's Messenger: were he, in many matters, to
follow your [wishes], ye would certainly fall into misfortune: But Allah has
endeared the Faith to you, and has made it beautiful in your hearts, and He has
made hateful to you Unbelief, wickedness, and rebellion: such indeed are those
who walk in righteousness;-
8. A Grace and Favour from Allah; and Allah is full of Knowledge and Wisdom.

**9. If two parties among the Believers fall into a quarrel, make ye peace between
them: but if one of them transgresses beyond bounds against the other, then
fight ye [all] against the one that transgresses until it complies with the
command of Allah; but if it complies, then make peace between them with justice,
and be fair: for Allah loves those who are fair [and just].
10. The Believers are but a single Brotherhood: So make peace and reconciliation
between your two [contending] brothers; and fear Allah, that ye may receive Mercy.
11. O ye who believe! Let not some men among you laugh at others: It may be that
the [latter] are better than the [former]: Nor let some women laugh at others:
It may be that the [latter are better than the [former]: Nor defame nor be
sarcastic to each other, nor call each other by [offensive] nicknames: Illseeming
is a name connoting wickedness, [to be used of one] after he has
believed: And those who do not desist are [indeed] doing wrong.
12. O ye who believe! Avoid suspicion as much [as possible]: for suspicion in
some cases is a sin: And spy not on each other behind their backs. Would any of
you like to eat the flesh of his dead brother? Nay, ye would abhor it ... But
fear Allah: For Allah is Oft-Returning, Most Merciful.
13. O mankind! We created you from a single [pair] of a male and a female, and
made you into nations and tribes, that ye may know each other [not that ye may
despise [each other]. Verily the most honoured of you in the sight of Allah is
[he who is] the most righteous of you. And Allah has full knowledge and is well
acquainted [with all things].
14. The desert Arabs say, "We believe." Say, "Ye have no faith; but ye
[only]say, 'We have submitted our wills to Allah,' For not yet has Faith entered
your hearts. But if ye obey Allah and His Messenger, He will not belittle aught
of your deeds: for Allah is Oft-Forgiving, Most Merciful."
15. Only those are Believers who have believed in Allah and His Messenger, and
have never since doubted, but have striven with their belongings and their
persons in the Cause of Allah: Such are the sincere ones.
16. Say: "What! Will ye instruct Allah about your religion? But Allah knows all
that is in the heavens and on earth: He has full knowledge of all things.
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17. They impress on thee as a favour that they have embraced Islam. Say, "Count
not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you
that He has guided you to the faith, if ye be true and sincere.
18. "Verily Allah knows the secrets of the heavens and the earth: and Allah Sees
well all that ye do."**

SURA 50. Qaf

1. Qaf: By the Glorious Qur'an [Thou art Allah's Messenger].
2. But they wonder that there has come to them a Warner from among themselves.
So the Unbelievers say: "This is a wonderful thing!
3. "What! When we die and become dust, [shall we live again?] That is a [sort of] return far [from our understanding]."
4. We already know how much of them the earth takes away: With Us is a record guarding [the full account].
5. But they deny the Truth when it comes to them: so they are in a confused state.
6. Do they not look at the sky above them?- How We have made it and adorned it,
and there are no flaws in it?
7. And the earth- We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth [in pairs]-
8. To be observed and commemorated by every devotee turning [to Allah].
9. And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests;
10. And tall [and stately] palm-trees, with shoots of fruit-stalks, piled one over another;-
11. As sustenance for [Allah's] Servants;- and We give [new] life therewith to
land that is dead: Thus will be the Resurrection.
12. Before them was denied [the Hereafter] by the People of Noah, the Companions
of the Rass, the Thamud,
13. The 'Ad, Pharaoh, the brethren of Lut,
14. The Companions of the Wood, and the People of Tubba'; each one [of them] rejected the messengers, and My warning was duly fulfilled [in them].
15. Were We then weary with the first Creation, that they should be in confused
doubt about a new Creation?
16. It was We Who created man, and We know what dark suggestions his soul makes
to him: for We are nearer to him than [his] jugular vein.
17. Behold, two [guardian angels] appointed to learn [his doings] learn [and noted them], one sitting on the right and one on the left.
18. Not a word does he utter but there is a sentinel by him, ready [to note it].
19. And the stupor of death will bring Truth [before his eyes]: "This was the thing which thou wast trying to escape!"
20. And the Trumpet shall be blown: that will be the Day whereof Warning [had been given].

21. And there will come forth every soul: with each will be an [angel] to drive,
and an [angel] to bear witness.
22. [It will be said:] "Thou wast heedless of this; now have We removed thy veil, and sharp is thy sight this Day!"
23. And his Companion will say: "Here is [his Record] ready with me!"
24. [The sentence will be:] "Throw, throw into Hell every contumacious Rejecter
[of Allah]!-
25. "Who forbade what was good, transgressed all bounds, cast doubts and suspicions;

26. "Who set up another god beside Allah: Throw him into a severe penalty."
27. His Companion will say: "Our Lord! I did not make him transgress, but he was
[himself] far astray."
28. He will say: "Dispute not with each other in My Presence: I had already in
advance sent you Warning.
29. "The Word changes not before Me, and I do not the least injustice to My Servants."
30. One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are
there any more [to come]?"
31. And the Garden will be brought nigh to the Righteous,- no more a thing distant.
32. [A voice will say:] "This is what was promised for you,- for every one who
turned [to Allah] in sincere repentance, who kept [His Law],
33. "Who feared [Allah] Most Gracious Unseen, and brought a heart turned in devotion [to Him]:
34. "Enter ye therein in Peace and Security; this is a Day of Eternal Life!"
35. There will be for them therein all that they wish,- and more besides in Our
Presence.
36. But how many generations before them did We destroy [for their sins],- stronger in power than they? Then did they wander through the land: was there any place of escape [for them]?
37. Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses [the truth].
38. We created the heavens and the earth and all between them in Six Days, nor
did any sense of weariness touch Us.
39. Bear, then, with patience, all that they say, and celebrate the praises of
thy Lord, before the rising of the sun and before [its] setting.
40. And during part of the night, [also,] celebrate His praises, and [so likewise] after the postures of adoration.
41. And listen for the Day when the Caller will call out from a place quiet near,-
42. The Day when they will hear a [mighty] Blast in [very] truth: that will be
the Day of Resurrection.
43. Verily it is We Who give Life and Death; and to Us is the Final Goal-
44. The Day when the Earth will be rent asunder, from [men] hurrying out: that
will be a gathering together,- quite easy for Us.
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45. We know best what they say; and thou art not one to overawe them by force.
So admonish with the Qur'an such as fear My Warning!

SURA 51. Zariyat, or the Winds that Scatter

1. By the [Winds] that scatter broadcast;
2. And those that lift and bear away heavy weights;
3. And those that flow with ease and gentleness;
4. And those that distribute and apportion by Command;-
5. Verily that which ye are promised is true;
6. And verily Judgment and Justice must indeed come to pass.

7. By the Sky with [its] numerous Paths,
8. Truly ye are in a doctrine discordant,
9. Through which are deluded [away from the Truth] such as would be deluded.
10. Woe to the falsehood-mongers,-
11. Those who [flounder] heedless in a flood of confusion:
12. They ask, "When will be the Day of Judgment and Justice?"
13. [It will be] a Day when they will be tried [and tested] over the Fire!
14. "Taste ye your trial! This is what ye used to ask to be hastened!"
15. As to the Righteous, they will be in the midst of Gardens and Springs,
16. Taking joy in the things which their Lord gives them, because, before then,
they lived a good life.
17. They were in the habit of sleeping but little by night,
18. And in the hour of early dawn, they [were found] praying for Forgiveness;
19. And in their wealth and possessions [was remembered] the right of the [needy,] him who asked, and him who [for some reason] was prevented [from asking].
20. On the earth are signs for those of assured Faith,
21. As also in your own selves: Will ye not then see?
22. And in heaven is your Sustenance, as [also] that which ye are promised.
23. Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.
24. Has the story reached thee, of the honoured guests of Abraham?
25. Behold, they entered his presence, and said: "Peace!" He said, "Peace!" [and
thought, "These seem] unusual people."
26. Then he turned quickly to his household, brought out a fatted calf,
27. And placed it before them.. he said, "Will ye not eat?"
28. [When they did not eat], He conceived a fear of them. They said, "Fear not,"
and they gave him glad tidings of a son endowed with knowledge.
29. But his wife came forward [laughing] aloud: she smote her forehead and said:
"A barren old woman!"
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30. They said, "Even so has thy Lord spoken: and He is full of Wisdom and Knowledge."
31. [Abraham] said: "And what, O ye Messengers, is your errand [now]?"
32. They said, "We have been sent to a people [deep] in sin;-
33. "To bring on, on them, [a shower of] stones of clay [brimstone],
34. "Marked as from thy Lord for those who trespass beyond bounds."
35. Then We evacuated those of the Believers who were there,
36. But We found not there any just [Muslim] persons except in one house:
37. And We left there a Sign for such as fear the Grievous Penalty.
38. And in Moses [was another Sign]: Behold, We sent him to Pharaoh, with authority manifest.
39. But [Pharaoh] turned back with his Chiefs, and said, "A sorcerer, or one possessed!"
40. So We took him and his forces, and threw them into the sea; and his was the
blame.
41. And in the 'Ad [people] [was another Sign]: Behold, We sent against them the
devastating Wind:
42. It left nothing whatever that it came up against, but reduced it to ruin and
rottenness.

43. And in the Thamud [was another Sign]: Behold, they were told, "Enjoy [your
brief day] for a little while!"
44. But they insolently defied the Command of their Lord: So the stunning noise
[of an earthquake] seized them, even while they were looking on.
45. Then they could not even stand [on their feet], nor could they help themselves.
46. So were the People of Noah before them for they wickedly transgressed.
47. With power and skill did We construct the Firmament: for it is We Who create
the vastness of pace.
48. And We have spread out the [spacious] earth: How excellently We do spread out!
49. And of every thing We have created pairs: That ye may receive instruction.
50. Hasten ye then [at once] to Allah: I am from Him a Warner to you, clear and
open!
51. And make not another an object of worship with Allah: I am from Him a Warner
to you, clear and open!
52. Similarly, no messenger came to the Peoples before them, but they said [of
him] in like manner, "A sorcerer, or one possessed"!
53. Is this the legacy they have transmitted, one to another? Nay, they are themselves a people transgressing beyond bounds!
54. So turn away from them: not thine is the blame.
55. But teach [thy Message] for teaching benefits the Believers.
56. I have only created Jinns and men, that they may serve Me.
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57. No Sustenance do I require of them, nor do I require that they should feed
Me.
58. For Allah is He Who gives [all] Sustenance,- Lord of Power,- Steadfast [for
ever].
59. For the Wrong-doers, their portion is like unto the portion of their fellows
[of earlier generations]: then let them not ask Me to hasten [that portion]!
60. Woe, then, to the Unbelievers, on account of that Day of theirs which they
have been promised!

SURA 52. Tur, or the Mount

1. By the Mount [of Revelation];
2. By a Decree inscribed
3. In a Scroll unfolded;
4. By the much-frequented Fane;
5. By the Canopy Raised High;
6. And by the Ocean filled with Swell;-
7. Verily, the Doom of thy Lord will indeed come to pass;-
8. There is none can avert it;-
9. On the Day when the firmament will be in dreadful commotion.
10. And the mountains will fly hither and thither.
11. Then woe that Day to those that treat [Truth] as Falsehood;-
12. That play [and paddle] in shallow trifles.

13. That Day shall they be thrust down to the Fire of Hell, irresistibly.
14. "This:, it will be said, "Is the Fire,- which ye were wont to deny!
15. "Is this then a fake, or is it ye that do not see?
16. "Burn ye therein: the same is it to you whether ye bear it with patience, or
not: Ye but receive the recompense of your [own] deeds."
17. As to the Righteous, they will be in Gardens, and in Happiness,-
18. Enjoying the [Bliss] which their Lord hath bestowed on them, and their Lord
shall deliver them from the Penalty of the Fire.
19. [To them will be said:] "Eat and drink ye, with profit and health, because
of your [good] deeds."
20. They will recline [with ease] on Thrones [of dignity] arranged in ranks; and
We shall join them to Companions, with beautiful big and lustrous eyes.
21. And those who believe and whose families follow them in Faith,- to them
shall We join their families: Nor shall We deprive them [of the fruit] of aught
of their works: [Yet] is each individual in pledge for his deeds.
22. And We shall bestow on them, of fruit and meat, anything they shall desire.
23. They shall there exchange, one with another, a [loving] cup free of
frivolity, free of all taint of ill.
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24. Round about them will serve, [devoted] to them, young male servants
[handsome] as Pearls well-guarded.
25. They will advance to each other, engaging in mutual enquiry.
26. They will say: "Aforetime, we were not without fear for the sake of our people.
27. "But Allah has been good to us, and has delivered us from the Penalty of the
Scorching Wind.
28. "Truly, we did call unto Him from of old: truly it is He, the Beneficent, the Merciful!"
29. Therefore proclaim thou the praises [of thy Lord]: for by the Grace of thy
Lord, thou art no [vulgar] soothsayer, nor art thou one possessed.
30. Or do they say:- "A Poet! we await for him some calamity [hatched] by Time!"
31. Say thou: "Await ye!- I too will wait along with you!"
32. Is it that their faculties of understanding urge them to this, or are they
but a people transgressing beyond bounds?
33. Or do they say, "He fabricated the [Message]"? Nay, they have no faith!
34. Let them then produce a recital like unto it,- If [it be] they speak the truth!
35. Were they created of nothing, or were they themselves the creators?
36. Or did they create the heavens and the earth? Nay, they have no firm belief.
37. Or are the Treasures of thy Lord with them, or are they the managers [of affairs]?
38. Or have they a ladder, by which they can [climb up to heaven and] listen [to
its secrets]? Then let [such a] listener of theirs produce a manifest proof.
39. Or has He only daughters and ye have sons?

40. Or is it that thou dost ask for a reward, so that they are burdened with a
load of debt?-
41. Or that the Unseen in it their hands, and they write it down?
42. Or do they intend a plot [against thee]? But those who defy Allah are themselves involved in a Plot!
43. Or have they a god other than Allah? Exalted is Allah far above the things
they associate with Him!
44. Were they to see a piece of the sky falling [on them], they would [only] say: "Clouds gathered in heaps!"
45. So leave them alone until they encounter that Day of theirs, wherein they shall [perforce] swoon [with terror],-
46. The Day when their plotting will avail them nothing and no help shall be given them.
47. And verily, for those who do wrong, there is another punishment besides this: But most of them understand not.
48. Now await in patience the command of thy Lord: for verily thou art in Our eyes: and celebrate the praises of thy Lord the while thou standest forth, 269
49. And for part of the night also praise thou Him,- and at the retreat of the
stars!

SURA 53. Najm, or the Star

1. By the Star when it goes down,-
2. Your Companion is neither astray nor being misled.
3. Nor does he say [aught] of [his own] Desire.
4. It is no less than inspiration sent down to him:
5. He was taught by one Mighty in Power,
6. Endued with Wisdom: for he appeared [in stately form];
7. While he was in the highest part of the horizon:
8. Then he approached and came closer,
9. And was at a distance of but two bow-lengths or [even] nearer;
10. So did [Allah] convey the inspiration to His Servant- [conveyed] what He [meant] to convey.
11. The [Prophet's] [mind and] heart in no way falsified that which he saw.
12. Will ye then dispute with him concerning what he saw?
13. For indeed he saw him at a second descent,
14. Near the Lote-tree beyond which none may pass:
15. Near it is the Garden of Abode.
16. Behold, the Lote-tree was shrouded [in mystery unspeakable!]
17. [His] sight never swerved, nor did it go wrong!
18. For truly did he see, of the Signs of his Lord, the Greatest!
19. Have ye seen Lat. and 'Uzza,
20. And another, the third [goddess], Manat?
21. What! for you the male sex, and for Him, the female?
22. Behold, such would be indeed a division most unfair!
23. These are nothing but names which ye have devised,- ye and your fathers,- for which Allah has sent down no authority [whatever]. They follow nothing but
conjecture and what their own souls desire!- Even though there has already come
to them Guidance from their Lord!
24. Nay, shall man have [just] anything he hankers after?
25. But it is to Allah that the End and the Beginning [of all things] belong.

**26. How many-so-ever be the angels in the heavens, their intercession will avail
nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him.
27. Those who believe not in the Hereafter, name the angels with female names.
28. But they have no knowledge therein. They follow nothing but conjecture; and
conjecture avails nothing against Truth.
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29. Therefore shun those who turn away from Our Message and desire nothing but
the life of this world.
30. That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance.
31. Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do
good, with what is best.
32. Those who avoid great sins and shameful deeds, only [falling into] small faults,- verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.
33. Seest thou one who turns back,
34. Gives a little, then hardens [his heart]?
35. What! Has he knowledge of the Unseen so that he can see?
36. Nay, is he not acquainted with what is in the Books of Moses-
37. And of Abraham who fulfilled his engagements?-
38. Namely, that no bearer of burdens can bear the burden of another;
39. That man can have nothing but what he strives for;
40. That [the fruit of] his striving will soon come in sight:
41. Then will he be rewarded with a reward complete;
42. That to thy Lord is the final Goal;
43. That it is He Who granteth Laughter and Tears;
44. That it is He Who granteth Death and Life;
45. That He did create in pairs,- male and female,
46. From a seed when lodged [in its place];
47. That He hath promised a Second Creation [Raising of the Dead];
48. That it is He Who giveth wealth and satisfaction;
49. That He is the Lord of Sirius [the Mighty Star];
50. And that it is He Who destroyed the [powerful] ancient 'Ad [people],
51. And the Thamud nor gave them a lease of perpetual life.
52. And before them, the people of Noah, for that they were [all] most unjust and most insolent transgressors,
53. And He destroyed the Overthrown Cities [of Sodom and Gomorrah].
54. So that [ruins unknown] have covered them up.
55. Then which of the gifts of thy Lord, [O man,] wilt thou dispute about?
56. This is a Warner, of the [series of] Warners of old!
57. The [Judgment] ever approaching draws nigh:
58. No [soul] but Allah can lay it bare.
59. Do ye then wonder at this recital?
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60. And will ye laugh and not weep,-
61. Wasting your time in vanities?
62. But fall ye down in prostration to Allah, and adore [Him]!**

SURA 54. Qamar, or the Moon

1. The Hour [of Judgment] is nigh, and the moon is cleft asunder.
2. But if they see a Sign, they turn away, and say, "This is [but] transient magic."
3. They reject [the warning] and follow their [own] lusts but every matter has
its appointed time.
4. There have already come to them Recitals wherein there is [enough] to check
[them],
5. Mature wisdom;- but [the preaching of] Warners profits them not.
6. Therefore, [O Prophet,] turn away from them. The Day that the Caller will call [them] to a terrible affair,
7. They will come forth,- their eyes humbled - from [their] graves, [torpid] like locusts scattered abroad,
8. Hastening, with eyes transfixed, towards the Caller!- "Hard is this Day!", the Unbelievers will say.
9. Before them the People of Noah rejected [their messenger]: they rejected Our
servant, and said, "Here is one possessed!", and he was driven out.
10. Then he called on his Lord: "I am one overcome: do Thou then help [me]!"
11. So We opened the gates of heaven, with water pouring forth.
12. And We caused the earth to gush forth with springs, so the waters met [and
rose] to the extent decreed.
13. But We bore him on an [Ark] made of broad planks and caulked with palmfibre:
14. She floats under our eyes [and care]: a recompense to one who had been rejected [with scorn]!
15. And We have left this as a Sign [for all time]: then is there any that will
receive admonition?
16. But how [terrible] was My Penalty and My Warning?
17. And We have indeed made the Qur'an easy to understand and remember: then is
there any that will receive admonition?
18. The 'Ad [people] [too] rejected [Truth]: then how terrible was My Penalty and My Warning?
19. For We sent against them a furious wind, on a Day of violent Disaster,
20. Plucking out men as if they were roots of palm-trees torn up [from the ground].
21. Yea, how [terrible] was My Penalty and My Warning!
22. But We have indeed made the Qur'an easy to understand and remember: then is
there any that will receive admonition?

23. The Thamud [also] rejected [their] Warners.
24. For they said: "What! a man! a Solitary one from among ourselves! shall we
follow such a one? Truly should we then be straying in mind, and mad!
25. "Is it that the Message is sent to him, of all people amongst us? Nay, he is
a liar, an insolent one!"
26. Ah! they will know on the morrow, which is the liar, the insolent one!
27. For We will send the she-camel by way of trial for them. So watch them, [O

Salih], and possess thyself in patience!
28. And tell them that the water is to be divided between them: Each one's right
to drink being brought forward [by suitable turns].
29. But they called to their companion, and he took a sword in hand, and hamstrung [her].
30. Ah! how [terrible] was My Penalty and My Warning!
31. For We sent against them a single Mighty Blast, and they became like the dry
stubble used by one who pens cattle.
32. And We have indeed made the Qur'an easy to understand and remember: then is
there any that will receive admonition?
33. The people of Lut rejected [his] warning.
34. We sent against them a violent Tornado with showers of stones, [which destroyed them], except Lut's household: them We delivered by early Dawn,-
35. As a Grace from Us: thus do We reward those who give thanks.
36. And [Lut] did warn them of Our Punishment, but they disputed about the Warning.
37. And they even sought to snatch away his guests from him, but We blinded their eyes. [They heard:] "Now taste ye My Wrath and My Warning."
38. Early on the morrow an abiding Punishment seized them:
39. "So taste ye My Wrath and My Warning."
40. And We have indeed made the Qur'an easy to understand and remember: then is
there any that will receive admonition?
41. To the People of Pharaoh, too, aforetime, came Warners [from Allah].
42. The [people] rejected all Our Signs; but We seized them with such Penalty [as comes] from One Exalted in Power, able to carry out His Will.
43. Are your Unbelievers, [O Quraish], better than they? Or have ye an immunity
in the Sacred Books?
44. Or do they say: "We acting together can defend ourselves"?
45. Soon will their multitude be put to flight, and they will show their backs.
46. Nay, the Hour [of Judgment] is the time promised them [for their full recompense]: And that Hour will be most grievous and most bitter.
47. Truly those in sin are the ones straying in mind, and mad.
48. The Day they will be dragged through the Fire on their faces, [they will hear:] "Taste ye the touch of Hell!"
49. Verily, all things have We created in proportion and measure.
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50. And Our Command is but a single [Act],- like the twinkling of an eye.
51. And [oft] in the past, have We destroyed gangs like unto you: then is there
any that will receive admonition?
52. All that they do is noted in [their] Books [of Deeds]:
53. Every matter, small and great, is on record.
54. As to the Righteous, they will be in the midst of Gardens and Rivers,
55. In an Assembly of Truth, in the Presence of a Sovereign Omnipotent.

SURA 55. Rahman, or (Allah) Most Gracious

1. [Allah] Most Gracious!
2. It is He Who has taught the Qur'an.
3. He has created man:
4. He has taught him speech [and intelligence].
5. The sun and the moon follow courses [exactly] computed;

6. And the herbs and the trees - both [alike] prostrate in adoration.
7. And the Firmament has He raised high, and He has set up the Balance [of Justice],
8. In order that ye may not transgress [due] balance.
9. So establish weight with justice and fall not short in the balance.
10. It is He Who has spread out the earth for [His] creatures:
11. Therein is fruit and date-palms, producing spathes [enclosing dates];
12. Also corn, with [its] leaves and stalk for fodder, and sweet-smelling plants.
13. Then which of the favours of your Lord will ye deny?
14. He created man from sounding clay like unto pottery,
15. And He created Jinns from fire free of smoke:
16. Then which of the favours of your Lord will ye deny?
17. [He is] Lord of the two Easts and Lord of the two Wests:
18. Then which of the favours of your Lord will ye deny?
19. He has let free the two bodies of flowing water, meeting together:
20. Between them is a Barrier which they do not transgress:
21. Then which of the favours of your Lord will ye deny?
22. Out of them come Pearls and Coral:
23. Then which of the favours of your Lord will ye deny?
24. And His are the Ships sailing smoothly through the seas, lofty as mountains:
25. Then which of the favours of your Lord will ye deny?
26. All that is on earth will perish:
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27. But will abide [for ever] the Face of thy Lord,- full of Majesty, Bounty and
Honour.
28. Then which of the favours of your Lord will ye deny?
29. Of Him seeks [its need] every creature in the heavens and on earth: every day in [new] Splendour doth He [shine]!
30. Then which of the favours of your Lord will ye deny?
31. Soon shall We settle your affairs, O both ye worlds!
32. Then which of the favours of your Lord will ye deny?
33. O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the
heavens and the earth, pass ye! not without authority shall ye be able to pass!
34. Then which of the favours of your Lord will ye deny?
35. On you will be sent [O ye evil ones twain!] a flame of fire [to burn] and a
smoke [to choke]: no defence will ye have:
36. Then which of the favours of your Lord will ye deny?
37. When the sky is rent asunder, and it becomes red like ointment:
38. Then which of the favours of your Lord will ye deny?
39. On that Day no question will be asked of man or Jinn as to his sin.
40. Then which of the favours of your Lord will ye deny?
41. [For] the sinners will be known by their marks: and they will be seized by
their forelocks and their feet.
42. Then which of the favours of your Lord will ye deny?
43. This is the Hell which the Sinners deny:
44. In its midst and in the midst of boiling hot water will they wander round!
45. Then which of the favours of your Lord will ye deny?
46. But for such as fear the time when they will stand before [the Judgment Seat

of] their Lord, there will be two Gardens-
47. Then which of the favours of your Lord will ye deny?-
48. Containing all kinds [of trees and delights];-
49. Then which of the favours of your Lord will ye deny?-
50. In them [each] will be two Springs flowing [free];
51. Then which of the favours of your Lord will ye deny?-
52. In them will be Fruits of every kind, two and two.
53. Then which of the favours of your Lord will ye deny?
54. They will recline on Carpets, whose inner linings will be of rich brocade:
the Fruit of the Gardens will be near [and easy of reach].
55. Then which of the favours of your Lord will ye deny?
56. In them will be [Maidens], chaste, restraining their glances, whom no man or
Jinn before them has touched;-
57. Then which of the favours of your Lord will ye deny?-
58. Like unto Rubies and coral.
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59. Then which of the favours of your Lord will ye deny?
60. Is there any Reward for Good - other than Good?
61. Then which of the favours of your Lord will ye deny?
62. And besides these two, there are two other Gardens,-
63. Then which of the favours of your Lord will ye deny?-
64. Dark-green in colour [from plentiful watering].
65. Then which of the favours of your Lord will ye deny?
66. In them [each] will be two Springs pouring forth water in continuous abundance:
67. Then which of the favours of your Lord will ye deny?
68. In them will be Fruits, and dates and pomegranates:
69. Then which of the favours of your Lord will ye deny?
70. In them will be fair [Companions], good, beautiful;-
71. Then which of the favours of your Lord will ye deny?-
72. Companions restrained [as to their glances], in [goodly] pavilions;-
73. Then which of the favours of your Lord will ye deny?-
74. Whom no man or Jinn before them has touched;-
75. Then which of the favours of your Lord will ye deny?-
76. Reclining on green Cushions and rich Carpets of beauty.
77. Then which of the favours of your Lord will ye deny?
78. Blessed be the name of thy Lord, full of Majesty, Bounty and Honour.

SURA 56. Waqia, or The Inevitable Event

1. When the Event inevitable cometh to pass,
2. Then will no [soul] entertain falsehood concerning its coming.
3. [Many] will it bring low; [many] will it exalt;
4. When the earth shall be shaken to its depths,
5. And the mountains shall be crumbled to atoms,
6. Becoming dust scattered abroad,
7. And ye shall be sorted out into three classes.
8. Then [there will be] the Companions of the Right Hand;- What will be the Companions of the Right Hand?
9. And the Companions of the Left Hand,- what will be the Companions of the Left
Hand?
10. And those Foremost [in Faith] will be Foremost [in the Hereafter].
11. These will be those Nearest to Allah:
12. In Gardens of Bliss:
13. A number of people from those of old,

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14. And a few from those of later times.
15. [They will be] on Thrones encrusted [with gold and precious stones],
16. Reclining on them, facing each other.
17. Round about them will [serve] youths of perpetual [freshness],
18. With goblets, [shining] beakers, and cups [filled] out of clear-flowing fountains:
19. No after-ache will they receive therefrom, nor will they suffer intoxication:
20. And with fruits, any that they may select:
21. And the flesh of fowls, any that they may desire.
22. And [there will be] Companions with beautiful, big, and lustrous eyes,-
23. Like unto Pearls well-guarded.
24. A Reward for the deeds of their past [life].
25. Not frivolity will they hear therein, nor any taint of ill,-
26. Only the saying, "Peace! Peace".
27. The Companions of the Right Hand,- what will be the Companions of the Right
Hand?
28. [They will be] among Lote-trees without thorns,
29. Among Talh trees with flowers [or fruits] piled one above another,-
30. In shade long-extended,
31. By water flowing constantly,
32. And fruit in abundance.
33. Whose season is not limited, nor [supply] forbidden,
34. And on Thrones [of Dignity], raised high.
35. We have created [their Companions] of special creation.
36. And made them virgin - pure [and undefiled], -
37. Beloved [by nature], equal in age,-
38. For the Companions of the Right Hand.
39. A [goodly] number from those of old,
40. And a [goodly] number from those of later times.
41. The Companions of the Left Hand,- what will be the Companions of the Left Hand?
42. [They will be] in the midst of a Fierce Blast of Fire and in Boiling Water,
43. And in the shades of Black Smoke:
44. Nothing [will there be] to refresh, nor to please:
45. For that they were wont to be indulged, before that, in wealth [and luxury],
46. And persisted obstinately in wickedness supreme!
47. And they used to say, "What! when we die and become dust and bones, shall we
then indeed be raised up again?-
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48. "[We] and our fathers of old?"
49. Say: "Yea, those of old and those of later times,
50. "All will certainly be gathered together for the meeting appointed for a Day
well-known.
51. "Then will ye truly,- O ye that go wrong, and treat [Truth] as Falsehood!-
52. "Ye will surely taste of the Tree of Zaqqum.
53. "Then will ye fill your insides therewith,
54. "And drink Boiling Water on top of it:
55. "Indeed ye shall drink like diseased camels raging with thirst!"
56. Such will be their entertainment on the Day of Requital!

57. It is We Who have created you: why will ye not witness the Truth?
58. Do ye then see?- The [human Seed] that ye throw out,-
59. Is it ye who create it, or are We the Creators?
60. We have decreed Death to be your common lot, and We are not to be frustrated
61. from changing your Forms and creating you [again] in [forms] that ye know not.
62. And ye certainly know already the first form of creation: why then do ye not
celebrate His praises?
63. See ye the seed that ye sow in the ground?
64. Is it ye that cause it to grow, or are We the Cause?
65. Were it Our Will, We could crumble it to dry powder, and ye would be left in
wonderment,
66. [Saying], "We are indeed left with debts [for nothing]:
67. "Indeed are we shut out [of the fruits of our labour]"
68. See ye the water which ye drink?
69. Do ye bring it down [in rain] from the cloud or do We?
70. Were it Our Will, We could make it salt [and unpalatable]: then why do ye not give thanks?
71. See ye the Fire which ye kindle?
72. Is it ye who grow the tree which feeds the fire, or do We grow it?
73. We have made it a memorial [of Our handiwork], and an article of comfort and
convenience for the denizens of deserts.
74. Then celebrate with praises the name of thy Lord, the Supreme!
75. Furthermore I call to witness the setting of the Stars,-
76. And that is indeed a mighty adjuration if ye but knew,-
77. That this is indeed a qur'an Most Honourable,
78. In Book well-guarded,
79. Which none shall touch but those who are clean:
80. A Revelation from the Lord of the Worlds.
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81. Is it such a Message that ye would hold in light esteem?
82. And have ye made it your livelihood that ye should declare it false?
83. Then why do ye not [intervene] when [the soul of the dying man] reaches the
throat,-
84. And ye the while [sit] looking on,-
85. But We are nearer to him than ye, and yet see not,-
86. Then why do ye not,- If you are exempt from [future] account,-
87. Call back the soul, if ye are true [in the claim of independence]?
88. Thus, then, if he be of those Nearest to Allah,
89. [There is for him] Rest and Satisfaction, and a Garden of Delights.
90. And if he be of the Companions of the Right Hand,
91. [For him is the salutation], "Peace be unto thee", from the Companions of the Right Hand.
92. And if he be of those who treat [Truth] as Falsehood, who go wrong,
93. For him is Entertainment with Boiling Water.
94. And burning in Hell-Fire.
95. Verily, this is the Very Truth and Certainly.
96. So celebrate with praises the name of thy Lord, the Supreme.

SURA 57. Hadid, or Iron

1. Whatever is in the heavens and on earth,- let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.

2. To Him belongs the dominion of the heavens and the earth: It is He Who gives
Life and Death; and He has Power over all things.
3. He is the First and the Last, the Evident and the Immanent: and He has full
knowledge of all things.
4. He it is Who created the heavens and the earth in Six Days, and is moreover
firmly established on the Throne [of Authority]. He knows what enters within the
earth and what comes forth out of it, what comes down from heaven and what
mounts up to it. And He is with you wheresoever ye may be. And Allah sees well
all that ye do.
5. To Him belongs the dominion of the heavens and the earth: and all affairs are
referred back to Allah.
6. He merges Night into Day, and He merges Day into Night; and He has full
knowledge of the secrets of [all] hearts.
7. Believe in Allah and His messenger, and spend [in charity] out of the
[substance] whereof He has made you heirs. For, those of you who believe and
spend [in charity],- for them is a great Reward.
8. What cause have ye why ye should not believe in Allah?- and the Messenger
invites you to believe in your Lord, and has indeed taken your Covenant, if ye
are men of Faith.
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9. He is the One Who sends to His Servant Manifest Signs, that He may lead you
from the depths of Darkness into the Light and verily Allah is to you most kind
and Merciful.
10. And what cause have ye why ye should not spend in the cause of Allah?- For
to Allah belongs the heritage of the heavens and the earth. Not equal among you
are those who spent [freely] and fought, before the Victory, [with those who did
so later]. Those are higher in rank than those who spent [freely] and fought
afterwards. But to all has Allah promised a goodly [reward]. And Allah is well
acquainted with all that ye do.
11. Who is he that will Loan to Allah a beautiful loan? for [Allah] will
increase it manifold to his credit, and he will have [besides] a liberal
Reward.
12. One Day shalt thou see the believing men and the believing women- how their
Light runs forward before them and by their right hands: [their greeting will
be]: "Good News for you this Day! Gardens beneath which flow rivers! to dwell
therein for aye! This is indeed the highest Achievement!"
13. One Day will the Hypocrites- men and women - say to the Believers: "Wait for
us! Let us borrow [a Light] from your Light!" It will be said: "Turn ye back to
your rear! then seek a Light [where ye can]!" So a wall will be put up betwixt

them, with a gate therein. Within it will be Mercy throughout, and without it,
all alongside, will be [Wrath and] Punishment!
14. [Those without] will call out, "Were we not with you?" [The others] will reply, "True! but ye led yourselves into temptation; ye looked forward [to our
ruin]; ye doubted [Allah's Promise]; and [your false] desires deceived you; until there issued the Command of Allah. And the Deceiver deceived you in respect of Allah.
15. "This Day shall no ransom be accepted of you, nor of those who rejected Allah." Your abode is the Fire: that is the proper place to claim you: and an evil refuge it is!"
16. Has not the Time arrived for the Believers that their hearts in all humility
should engage in the remembrance of Allah and of the Truth which has been revealed [to them], and that they should not become like those to whom was given
Revelation aforetime, but long ages passed over them and their hearts grew hard?
For many among them are rebellious transgressors.
17. Know ye [all] that Allah giveth life to the earth after its death! already
have We shown the Signs plainly to you, that ye may learn wisdom.
18. For those who give in Charity, men and women, and loan to Allah a Beautiful
Loan, it shall be increased manifold [to their credit], and they shall have [besides] a liberal reward.
19. And those who believe in Allah and His messengers- they are the Sincere [lovers of Truth], and the witnesses [who testify], in the eyes of their Lord:
They shall have their Reward and their Light. But those who reject Allah and deny Our Signs,- they are the Companions of Hell-Fire.
20. Know ye [all], that the life of this world is but play and amusement, pomp
and mutual boasting and multiplying, [in rivalry] among yourselves, riches and
children. Here is a similitude: How rain and the growth which it brings forth,
delight [the hearts of] the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty
severe [for the devotees of wrong]. And Forgiveness from Allah and [His] Good Pleasure [for the devotees of Allah]. And what is the life of this world, but goods and chattels of deception?
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21. Be ye foremost [in seeking] Forgiveness from your Lord, and a Garden [of Bliss], the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His messengers: that is the Grace of Allah, which
He bestows on whom he pleases: and Allah is the Lord of Grace abounding.
22. No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah:
23. In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster,-
24. Such persons as are covetous and commend covetousness to men. And if any

turn back [from Allah's Way], verily Allah is Free of all Needs, Worthy of all
Praise.
25. We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance [of Right and Wrong], that men may stand forth in justice; and We sent down Iron, in which is [material for] mighty war, as well
as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might
[and able to enforce His Will].
26. And We sent Noah and Abraham, and established in their line Prophethood and
Revelation: and some of them were on right guidance. But many of them became rebellious transgressors.
27. Then, in their wake, We followed them up with [others of] Our messengers: We
sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the
Monasticism which they invented for themselves, We did not prescribe for them:
[We commanded] only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed, on those among them who believed, their [due] reward, but many of them are rebellious transgressors.
28. O ye that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by
which ye shall walk [straight in your path], and He will forgive you [your past]: for Allah is Oft-Forgiving, Most Merciful.
29. That the People of the Book may know that they have no power whatever over
the Grace of Allah, that [His] Grace is [entirely] in His Hand, to bestow it on
whomsoever He wills. For Allah is the Lord of Grace abounding.

SURA 58. Mujadila, or The Woman who Pleads

1. Allah has indeed heard [and accepted] the statement of the woman who pleads
with thee concerning her husband and carries her complaint [in prayer] to Allah:
and Allah [always] hears the arguments between both sides among you: for Allah
hears and sees [all things].
2. If any men among you divorce their wives by Zihar [calling them mothers], they cannot be their mothers: None can be their mothers except those who gave them birth. And in fact they use words [both] iniquitous and false: but truly Allah is one that blots out [sins], and forgives [again and again].
3. But those who divorce their wives by Zihar, then wish to go back on the words
they uttered,- [It is ordained that such a one] should free a slave before they
touch each other: Thus are ye admonished to perform: and Allah is wellacquainted
with [all] that ye do.

4. And if any has not [the wherewithal], he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in Allah and
His Messenger. Those are limits [set by] Allah. For those who reject [Him], there is a grievous Penalty.
5. Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for We have already sent down Clear Signs. And the Unbelievers [will have] a humiliating Penalty,-
6. On the Day that Allah will raise them all up [again] and show them the Truth
[and meaning] of their conduct. Allah has reckoned its [value], though they may
have forgotten it, for Allah is Witness to all things.
7. Seest thou not that Allah doth know [all] that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth
among them, - Nor between five but He makes the sixth,- nor between fewer nor more, but He is in their midst, wheresoever they be: In the end will He tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things.
8. Turnest thou not thy sight towards those who were forbidden secret counsels
yet revert to that which they were forbidden [to do]? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Messenger. And when they come to thee, they salute thee, not as Allah salutes thee, [but in crooked ways]: And they say to themselves, "Why does not Allah punish us for our words?" Enough for them is Hell: In it will they burn, and evil is that destination!
9. O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah, to Whom ye shall be brought back.
10. Secret counsels are only [inspired] by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust.
11. O ye who believe! When ye are told to make room in the assemblies, [spread
out and] make room: [ample] room will Allah provide for you. And when ye are told to rise up, rise up Allah will rise up, to [suitable] ranks [and degrees],
those of you who believe and who have been granted [mystic] Knowledge. And Allah
is well-acquainted with all ye do.
12. O ye who believe! When ye consult the Messenger in private, spend something
in charity before your private consultation. That will be best for you, and most
conducive to purity [of conduct]. But if ye find not [the wherewithal], Allah is
Oft-Forgiving, Most Merciful.
13. Is it that ye are afraid of spending sums in charity before your private consultation [with him]? If, then, ye do not so, and Allah forgives you, then [at least] establish regular prayer; practise regular charity; and obey Allah and His Messenger. And Allah is well-acquainted with all that ye do.
14. Turnest thou not thy attention to those who turn [in friendship] to such as

have the Wrath of Allah upon them? They are neither of you nor of them, and they swear to falsehood knowingly.
15. Allah has prepared for them a severe Penalty: evil indeed are their deeds.
16. They have made their oaths a screen [for their misdeeds]: thus they obstruct [men] from the Path of Allah: therefore shall they have a humiliating Penalty.
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17. Of no profit whatever to them, against Allah, will be their riches nor their sons: they will be Companions of the Fire, to dwell therein [for aye]!
18. One day will Allah raise them all up [for Judgment]: then will they swear to Him as they swear to you: And they think that they have something [to stand upon]. No, indeed! they are but liars!
19. The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish!
20. Those who resist Allah and His Messenger will be among those most humiliated.
21. Allah has decreed: "It is I and My messengers who must prevail": For Allah is One full of strength, able to enforce His Will.
22. Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein [for ever]. Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.

SURA 59. Hashr, or The Gathering (or Banishment)

1. Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.
2. It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering [of the forces]. Little did ye think that they would get out: And they thought that their fortresses would defend them from Allah! But the [Wrath of] Allah came to them from quarters from which they little expected [it], and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers, take warning, then, O ye with eyes [to see]!
3. And had it not been that Allah had decreed banishment for them, He would certainly have punished them in this world: And in the Hereafter they shall [certainly] have the Punishment of the Fire.

4. That is because they resisted Allah and His Messenger: and if any one resists
Allah, verily Allah is severe in Punishment.
5. Whether ye cut down [O ye Muslim!] The tender palm-trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgresses.
6. What Allah has bestowed on His Messenger [and taken away] from them - for this ye made no expedition with either cavalry or camelry: but Allah gives power
to His messengers over any He pleases: and Allah has power over all things.
7. What Allah has bestowed on His Messenger [and taken away] from the people of
the townships,- belongs to Allah,- to His Messenger and to kindred and orphans,
the needy and the wayfarer; In order that it may not [merely] make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is
strict in Punishment.
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8. [Some part is due] to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and [His] Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones:-
9. But those who before them, had homes [in Medina] and had adopted the Faith,-
show their affection to such as came to them for refuge, and entertain no desire
in their hearts for things given to the [latter], but give them preference over
themselves, even though poverty was their [own lot]. And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity.
10. And those who came after them say: "Our Lord! Forgive us, and our brethren
who came before us into the Faith, and leave not, in our hearts, rancour [or sense of injury] against those who have believed. Our Lord! Thou art indeed Full
of Kindness, Most Merciful."
11. Hast thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book? - "If ye are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if ye are attacked
[in fight] we will help you". But Allah is witness that they are indeed liars.
12. If they are expelled, never will they go out with them; and if they are attacked [in fight], they will never help them; and if they do help them, they
will turn their backs; so they will receive no help.
13. Of a truth ye are stronger [than they] because of the terror in their hearts, [sent] by Allah. This is because they are men devoid of understanding.
14. They will not fight you [even] together, except in fortified townships, or
from behind walls. Strong is their fighting [spirit] amongst themselves: thou wouldst think they were united, but their hearts are divided: that is because they are a people devoid of wisdom.
15. Like those who lately preceded them, they have tasted the evil result of

their conduct; and [in the Hereafter there is] for them a grievous Penalty;-
16. [Their allies deceived them], like the Evil One, when he says to man, "Deny
Allah": but when [man] denies Allah, [the Evil One] says, "I am free of thee: I
do fear Allah, the Lord of the Worlds!"
17. The end of both will be that they will go into the Fire, dwelling therein
for ever. Such is the reward of the wrong-doers.
18. O ye who believe! Fear Allah, and let every soul look to what [provision] He
has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted
with [all] that ye do.
19. And be ye not like those who forgot Allah; and He made them forget their own
souls! Such are the rebellious transgressors!
20. Not equal are the Companions of the Fire and the Companions of the Garden:
it is the Companions of the Garden, that will achieve Felicity.
21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen
it humble itself and cleave asunder for fear of Allah. Such are the similitudes
which We propound to men, that they may reflect.
22. Allah is He, than Whom there is no other god;- Who knows [all things] both
secret and open; He, Most Gracious, Most Merciful.
23. Allah is He, than Whom there is no other god;- the Sovereign, the Holy One,
the Source of Peace [and Perfection], the Guardian of Faith, the Preserver of
Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah!
[High is He] above the partners they attribute to Him.
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24. He is Allah, the Creator, the Evolver, the Bestower of Forms [or Colours].
To Him belong the Most Beautiful Names: whatever is in the heavens and on earth,
doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.

SURA 60. Mumtahana, or the Woman to be Examined

1. O ye who believe! Take not my enemies and yours as friends [or protectors],-
offering them [your] love, even though they have rejected the Truth that has
come to you, and have [on the contrary] driven out the Prophet and yourselves
[from your homes], [simply] because ye believe in Allah your Lord! If ye have
come out to strive in My Way and to seek My Good Pleasure, [take them not as
friends], holding secret converse of love [and friendship] with them: for I know
full well all that ye conceal and all that ye reveal. And any of you that does
this has strayed from the Straight Path.
2. If they were to get the better of you, they would behave to you as enemies,
and stretch forth their hands and their tongues against you for evil: and they
desire that ye should reject the Truth.
3. Of no profit to you will be your relatives and your children on the Day of
Judgment: He will judge between you: for Allah sees well all that ye do.

**4. There is for you an excellent example [to follow] in Abraham and those with
him, when they said to their people: "We are clear of you and of whatever ye
worship besides Allah: we have rejected you, and there has arisen, between us
and you, enmity and hatred for ever,- unless ye believe in Allah and Him
alone":
But not when Abraham said to his father: "I will pray for forgiveness for
thee,
though I have no power [to get] aught on thy behalf from Allah." [They
prayed]:
"Our Lord! in Thee do we trust, and to Thee do we turn in repentance: to Thee
is
[our] Final Goal.
5. "Our Lord! Make us not a [test and] trial for the Unbelievers, but forgive
us, our Lord! for Thou art the Exalted in Might, the Wise."
6. There was indeed in them an excellent example for you to follow,- for
those
whose hope is in Allah and in the Last Day. But if any turn away, truly Allah
is
Free of all Wants, Worthy of all Praise.
7. It may be that Allah will grant love [and friendship] between you and
those
whom ye [now] hold as enemies. For Allah has power [over all things]; And
Allah
is Oft-Forgiving, Most Merciful.
8. Allah forbids you not, with regard to those who fight you not for [your]
Faith nor drive you out of your homes, from dealing kindly and justly with
them:
for Allah loveth those who are just.
9. Allah only forbids you, with regard to those who fight you for [your]
Faith,
and drive you out of your homes, and support [others] in driving you out,
from
turning to them [for friendship and protection]. It is such as turn to them
[in
these circumstances], that do wrong.
10. O ye who believe! When there come to you believing women refugees,
examine
[and test] them: Allah knows best as to their Faith: if ye ascertain that
they
are Believers, then send them not back to the Unbelievers. They are not
lawful
[wives] for the Unbelievers, nor are the [Unbelievers] lawful [husbands] for
them. But pay the Unbelievers what they have spent [on their dower], and
there
will be no blame on you if ye marry them on payment of their dower to them.
But
hold not to the guardianship of unbelieving women: ask for what ye have spent
on
their dowers, and let the [Unbelievers] ask for what they have spent [on the
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dowers of women who come over to you]. Such is the command of Allah: He
judges
[with justice] between you. And Allah is Full of Knowledge and Wisdom.
11. And if any of your wives deserts you to the Unbelievers, and ye have an
accession [by the coming over of a woman from the other side], then pay to
those**

whose wives have deserted the equivalent of what they had spent [on their dower]. And fear Allah, in Whom ye believe.
12. O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery [or fornication], that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter,- then do thou receive their fealty, and pray to Allah for the forgiveness [of their sins]: for Allah is Oft-Forgiving, Most Merciful.
13. O ye who believe! Turn not [for friendship] to people on whom is the Wrath of Allah, of the Hereafter they are already in despair, just as the Unbelievers are in despair about those [buried] in graves.

SURA 61. Saff, or Battle Array

1. Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.
2. O ye who believe! Why say ye that which ye do not?
3. Grievously odious is it in the sight of Allah that ye say that which ye do not.
4. Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure.
5. And remember, Moses said to his people: "O my people! why do ye vex and insult me, though ye know that I am the messenger of Allah [sent] to you?" Then when they went wrong, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors.
6. And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah [sent] to you, confirming the Law [which came] before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad."
But when he came to them with Clear Signs, they said, "this is evident sorcery!"
7. Who doth greater wrong than one who invents falsehood against Allah, even as he is being invited to Islam? And Allah guides not those who do wrong.
8. Their intention is to extinguish Allah's Light [by blowing] with their mouths: But Allah will complete [the revelation of] His Light, even though the Unbelievers may detest [it].
9. It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest [it].
10. O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?-
11. That ye believe in Allah and His Messenger, and that ye strive [your utmost] in the Cause of Allah, with your property and your persons: That will be best

for you, if ye but knew!
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12. He will forgive you your sins, and admit you to Gardens beneath which Rivers
flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement.
13. And another [favour will He bestow,] which ye do love,- help from Allah and
a speedy victory. So give the Glad Tidings to the Believers.
14. O ye who believe! Be ye helpers of Allah: As said Jesus the son of Mary to
the Disciples, "Who will be my helpers to [the work of] Allah?" Said the disciples, "We are Allah's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed.

SURA 62. Jumua, or the Assembly (Friday) Prayer.

1. Whatever is in the heavens and on earth, doth declare the Praises and Glory
of Allah,- the Sovereign, the Holy One, the Exalted in Might, the Wise.
2. It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error;-
3. As well as [to confer all these benefits upon] others of them, who have not
already joined them: And He is exalted in Might, Wise.
4. Such is the Bounty of Allah, which He bestows on whom He will: and Allah is
the Lord of the highest bounty.
5. The similitude of those who were charged with the [obligations of the] Mosaic
Law, but who subsequently failed in those [obligations], is that of a donkey which carries huge tomes [but understands them not]. Evil is the similitude of
people who falsify the Signs of Allah: and Allah guides not people who do wrong.
6. Say: "O ye that stand on Judaism! If ye think that ye are friends to Allah,
to the exclusion of [other] men, then express your desire for Death, if ye are
truthful!"
7. But never will they express their desire [for Death], because of the [deeds]
their hands have sent on before them! and Allah knows well those that do wrong!
8. Say: "The Death from which ye flee will truly overtake you: then will ye be
sent back to the Knower of things secret and open: and He will tell you [the truth of] the things that ye did!"
9. O ye who believe! When the call is proclaimed to prayer on Friday [the Day of
Assembly], hasten earnestly to the Remembrance of Allah, and leave off business
[and traffic]: That is best for you if ye but knew!
10. And when the Prayer is finished, then may ye disperse through the land, and

seek of the Bounty of Allah: and celebrate the Praises of Allah often [and without stint]: that ye may prosper.
11. But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: "The [blessing] from the Presence of Allah is better than any amusement or bargain! and Allah is the Best to provide [for all needs]."
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SURA 63. Munafiqun, or the Hypocrites

1. When the Hypocrites come to thee, they say, "We bear witness that thou art indeed the Messenger of Allah." Yea, Allah knoweth that thou art indeed His Messenger, and Allah beareth witness that the Hypocrites are indeed liars.
2. They have made their oaths a screen [for their misdeeds]: thus they obstruct [men] from the Path of Allah: truly evil are their deeds.
3. That is because they believed, then they rejected Faith: So a seal was set on their hearts: therefore they understand not.
4. When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words. They are as [worthless as hollow] pieces of timber propped up, [unable to stand on their own]. They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded [away from the Truth]!
5. And when it is said to them, "Come, the Messenger of Allah will pray for your forgiveness", they turn aside their heads, and thou wouldst see them turning away their faces in arrogance.
6. It is equal to them whether thou pray for their forgiveness or not. Allah will not forgive them. Truly Allah guides not rebellious transgressors.
7. They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse [and quit Medina]." But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not.
8. They say, "If we return to Medina, surely the more honourable [element] will expel therefrom the meaner." But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not.
9. O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own.
10. and spend something [in charity] out of the substance which We have bestowed on you, before Death should come to any of you and he should say, "O my Lord! why didst Thou not give me respite for a little while? I should then have given [largely] in charity, and I should have been one of the doers of good".
11. But to no soul will Allah grant respite when the time appointed [for it] has come; and Allah is well acquainted with [all] that ye do.

SURA 64. Tagabun, or Mutual Loss and Gain

1. Whatever is in the heavens and on earth, doth declare the Praises and Glory
of Allah: to Him belongs dominion, and to Him belongs praise: and He has power
over all things.
2. It is He Who has created you; and of you are some that are Unbelievers, and
some that are Believers: and Allah sees well all that ye do.
3. He has created the heavens and the earth in just proportions, and has given
you shape, and made your shapes beautiful: and to Him is the final Goal.
4. He knows what is in the heavens and on earth; and He knows what ye conceal
and what ye reveal: yea, Allah knows well the [secrets] of [all] hearts.
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5. Has not the story reached you, of those who rejected Faith aforetime? So they
tasted the evil result of their conduct; and they had a grievous Penalty.
6. That was because there came to them messengers with Clear Signs, but they
said: "Shall [mere] human beings direct us?" So they rejected [the Message] and
turned away. But Allah can do without [them]: and Allah is free of all needs,
worthy of all praise.
7. The Unbelievers think that they will not be raised up [for Judgment]. Say:
"Yea, By my Lord, Ye shall surely be raised up: then shall ye be told [the
truth] of all that ye did. And that is easy for Allah."
8. Believe, therefore, in Allah and His Messenger, and in the Light which we
have sent down. And Allah is well acquainted with all that ye do.
9. The Day that He assembles you [all] for a Day of Assembly,- that will be a
Day of mutual loss and gain [among you], and those who believe in Allah and work
righteousness,- He will remove from them their ills, and He will admit them to
Gardens beneath which Rivers flow, to dwell therein for ever: that will be the
Supreme Achievement.
10. But those who reject Faith and treat Our Signs as falsehoods, they will be
Companions of the Fire, to dwell therein for aye: and evil is that Goal.
11. No kind of calamity can occur, except by the leave of Allah: and if any one
believes in Allah, [Allah] guides his heart [aright]: for Allah knows all
things.
12. So obey Allah, and obey His Messenger: but if ye turn back, the duty of Our
Messenger is but to proclaim [the Message] clearly and openly.
13. Allah! There is no god but He: and on Allah, therefore, let the Believers
put their trust.
14. O ye who believe! Truly, among your wives and your children are [some that
are] enemies to yourselves: so beware of them! But if ye forgive and overlook,
and cover up [their faults], verily Allah is Oft-Forgiving, Most Merciful.
15. Your riches and your children may be but a trial: but in the Presence of
Allah, is the highest, Reward.
16. So fear Allah as much as ye can; listen and obey and spend in charity for
the benefit of your own soul and those saved from the covetousness of their own

souls,- they are the ones that achieve prosperity.
17. If ye loan to Allah, a beautiful loan, He will double it to your [credit],
and He will grant you Forgiveness: for Allah is most Ready to appreciate [service], Most Forbearing,-
18. Knower of what is open, Exalted in Might, Full of Wisdom.

SURA 65. Talaq, or Divorce

1. O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count [accurately], their prescribed periods: And fear Allah your
Lord: and turn them not out of their houses, nor shall they [themselves] leave,
except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his [own]
soul: thou knowest not if perchance Allah will bring about thereafter some new
situation.
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2. Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two
persons from among you, endued with justice, and establish the evidence [as] before Allah. Such is the admonition given to him who believes in Allah and the
Last Day. And for those who fear Allah, He [ever] prepares a way out,
3. And He provides for him from [sources] he never could imagine. And if any one
puts his trust in Allah, sufficient is [Allah] for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.
4. Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses [it is the same]: for those who carry [life within their wombs],
their period is until they deliver their burdens: and for those who fear Allah,
He will make their path easy.
5. That is the Command of Allah, which He has sent down to you: and if any one
fears Allah, He will remove his ills, from him, and will enlarge his reward.
6. Let the women live [in 'iddat] in the same style as ye live, according to your means: Annoy them not, so as to restrict them. And if they carry [life in
their wombs], then spend [your substance] on them until they deliver their burden: and if they suckle your [offspring], give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if
ye find yourselves in difficulties, let another woman suckle [the child] on the
[father's] behalf.
7. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him.
Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.

8. How many populations that insolently opposed the Command of their Lord and of
His messengers, did We not then call to account,- to severe account?- and We imposed on them an exemplary Punishment.
9. Then did they taste the evil result of their conduct, and the End of their conduct was Perdition.
10. Allah has prepared for them a severe Punishment [in the Hereafter].
Therefore fear Allah, O ye men of understanding - who have believed!- for Allah
hath indeed sent down to you a Message,-
11. An Messenger, who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work
righteousness, He will admit to Gardens beneath which Rivers flow, to dwell therein for ever: Allah has indeed granted for them a most excellent Provision.
12. Allah is He Who created seven Firmaments and of the earth a similar number.
Through the midst of them [all] descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in [His]
Knowledge.
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SURA 66. Tahrim, or Holding (something) to be Forbidden

1. O Prophet! Why holdest thou to be forbidden that which Allah has made lawful
to thee? Thou seekest to please thy consorts. But Allah is Oft- Forgiving, Most
Merciful.
2. Allah has already ordained for you, [O men], the dissolution of your oaths [in some cases]: and Allah is your Protector, and He is Full of Knowledge and Wisdom.
3. When the Prophet disclosed a matter in confidence to one of his consorts, and
she then divulged it [to another], and Allah made it known to him, he confirmed
part thereof and repudiated a part. Then when he told her thereof, she said, "Who told thee this? "He said, "He told me Who knows and is well-acquainted [with all things]."
4. If ye two turn in repentance to Him, your hearts are indeed so inclined; But
if ye back up each other against him, truly Allah is his Protector, and Gabriel,
and [every] righteous one among those who believe,- and furthermore, the angels
- will back [him] up.
5. It may be, if he divorced you [all], that Allah will give him in exchange consorts better than you,- who submit [their wills], who believe, who are devout, who turn to Allah in repentance, who worship [in humility], who travel
[for Faith] and fast,- previously married or virgins.
6. O ye who believe! save yourselves and your families from a Fire whose fuel is

Men and Stones, over which are [appointed] angels stern [and] severe, who flinch
not [from executing] the Commands they receive from Allah, but do [precisely] what they are commanded.
7. [They will say], "O ye Unbelievers! Make no excuses this Day! Ye are being but requited for all that ye did!"
8. O ye who believe! Turn to Allah with sincere repentance: In the hope that your Lord will remove from you your ills and admit you to Gardens beneath which
Rivers flow,- the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by
their right hands, while they say, "Our Lord! Perfect our Light for us, and grant us Forgiveness: for Thou hast power over all things."
9. O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge [indeed].
10. Allah sets forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut: they were [respectively] under two of our righteous servants,
but they were false to their [husbands], and they profited nothing before Allah
on their account, but were told: "Enter ye the Fire along with [others] that enter!"
11. And Allah sets forth, as an example to those who believe the wife of Pharaoh: Behold she said: "O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, and save me from Pharaoh and his doings, and save me from
those that do wrong";
12. And Mary the daughter of 'Imran, who guarded her chastity; and We breathed
into [her body] of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout [servants].
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SURA 67. Mulk, or Dominion

1. Blessed be He in Whose hands is Dominion; and He over all things hath Power;-
2. He Who created Death and Life, that He may try which of you is best in deed:
and He is the Exalted in Might, Oft-Forgiving;-
3. He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of [Allah] Most Gracious. So turn thy vision again: seest thou any flaw?
4. Again turn thy vision a second time: [thy] vision will come back to thee dull
and discomfited, in a state worn out.
5. And we have, [from of old], adorned the lowest heaven with Lamps, and We have
made such [Lamps] [as] missiles to drive away the Evil Ones, and have prepared
for them the Penalty of the Blazing Fire.
6. For those who reject their Lord [and Cherisher] is the Penalty of Hell: and
evil is [such], Destination.
7. When they are cast therein, they will hear the [terrible] drawing in of its
breath even as it blazes forth,

8. Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"
9. They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'Allah never sent down any [Message]: ye are nothing but an egregious delusion!'"
10. They will further say: "Had we but listened or used our intelligence, we should not [now] be among the Companions of the Blazing Fire!"
11. They will then confess their sins: but far will be [Forgiveness] from the Companions of the Blazing Fire!
12. As for those who fear their Lord unseen, for them is Forgiveness and a great Reward.
13. And whether ye hide your word or publish it, He certainly has [full] knowledge, of the secrets of [all] hearts.
14. Should He not know,- He that created? and He is the One that understands the finest mysteries [and] is well-acquainted [with them].
15. It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection.
16. Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes [as in an earthquake]?
17. Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado [with showers of stones], so that ye shall know how [terrible] was My warning?
18. But indeed men before them rejected [My warning]: then how [terrible] was My rejection [of them]?
19. Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except [Allah] Most Gracious: Truly [Allah] Most Gracious: Truly it is He that watches over all things.

20. Nay, who is there that can help you, [even as] an army, besides [Allah] Most Merciful? In nothing but delusion are the Unbelievers.
21. Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight [from the Truth].
22. Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way?
23. Say: "It is He Who has created you [and made you grow], and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give.
24. Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together."
25. They ask: When will this promise be [fulfilled]? - If ye are telling the

truth.
26. Say: "As to the knowledge of the time, it is with Allah alone: I am [sent]
only to warn plainly in public."
27. At length, when they see it close at hand, grieved will be the faces of the
Unbelievers, and it will be said [to them]: "This is [the promise fulfilled], which ye were calling for!"
28. Say: "See ye?- If Allah were to destroy me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the Unbelievers from a grievous Penalty?"
29. Say: "He is [Allah] Most Gracious: We have believed in Him, and on Him have
we put our trust: So, soon will ye know which [of us] it is that is in manifest
error."
30. Say: "See ye?- If your stream be some morning lost [in the underground earth], who then can supply you with clear-flowing water?"

SURA 68. Qalam, or the Pen, or Nun

1. Nun. By the Pen and the [Record] which [men] write,-
2. Thou art not, by the Grace of thy Lord, mad or possessed.
3. Nay, verily for thee is a Reward unfailing:
4. And thou [standest] on an exalted standard of character.
5. Soon wilt thou see, and they will see,
6. Which of you is afflicted with madness.
7. Verily it is thy Lord that knoweth best, which [among men] hath strayed from
His Path: and He knoweth best those who receive [true] Guidance.
8. So hearken not to those who deny [the Truth].
9. Their desire is that thou shouldst be pliant: so would they be pliant.
10. Heed not the type of despicable men,- ready with oaths,
11. A slanderer, going about with calumnies,
12. [Habitually] hindering [all] good, transgressing beyond bounds, deep in sin,
13. Violent [and cruel],- with all that, base-born,-

14. Because he possesses wealth and [numerous] sons.
15. When to him are rehearsed Our Signs, "Tales of the ancients", he cries!
16. Soon shall We brand [the beast] on the snout!
17. Verily We have tried them as We tried the People of the Garden, when they resolved to gather the fruits of the [garden] in the morning.
18. But made no reservation, ["If it be Allah's Will"].
19. Then there came on the [garden] a visitation from thy Lord, [which swept away] all around, while they were asleep.
20. So the [garden] became, by the morning, like a dark and desolate spot, [whose fruit had been gathered].
21. As the morning broke, they called out, one to another,-
22. "Go ye to your tilth [betimes] in the morning, if ye would gather the fruits."
23. So they departed, conversing in secret low tones, [saying]-
24. "Let not a single indigent person break in upon you into the [garden] this
day."
25. And they opened the morning, strong in an [unjust] resolve.
26. But when they saw the [garden], they said: "We have surely lost our way:
27. "Indeed we are shut out [of the fruits of our labour]!"

28. Said one of them, more just [than the rest]: "Did I not say to you, 'Why not
glorify [Allah]?'"
29. They said: "Glory to our Lord! Verily we have been doing wrong!"
30. Then they turned, one against another, in reproach.
31. They said: "Alas for us! We have indeed transgressed!
32. "It may be that our Lord will give us in exchange a better [garden] than this: for we do turn to Him [in repentance]!"
33. Such is the Punishment [in this life]; but greater is the Punishment in the
Hereafter,- if only they knew!
34. Verily, for the Righteous, are Gardens of Delight, in the Presence of their
Lord.
35. Shall We then treat the People of Faith like the People of Sin?
36. What is the matter with you? How judge ye?
37. Or have ye a book through which ye learn-
38. That ye shall have, through it whatever ye choose?
39. Or have ye Covenants with Us to oath, reaching to the Day of Judgment, [providing] that ye shall have whatever ye shall demand?
40. Ask thou of them, which of them will stand surety for that!
41. Or have they some "Partners" [in Allahhead]? Then let them produce their "partners", if they are truthful!
42. The Day that the shin shall be laid bare, and they shall be summoned to bow
in adoration, but they shall not be able,-

43. Their eyes will be cast down,- ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, [and had
refused].
44. Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not.
45. A [long] respite will I grant them: truly powerful is My Plan.
46. Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt?-
47. Or that the Unseen is in their hands, so that they can write it down?
48. So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish,- when he cried out in agony.
49. Had not Grace from his Lord reached him, he would indeed have been cast off
on the naked shore, in disgrace.
50. Thus did his Lord choose him and make him of the Company of the Righteous.
51. And the Unbelievers would almost trip thee up with their eyes when they hear
the Message; and they say: "Surely he is possessed!"
52. But it is nothing less than a Message to all the worlds.

SURA 69. Haqqa, or the Sure Reality

1. The Sure Reality!
2. What is the Sure Reality?
3. And what will make thee realise what the Sure Reality is?
4. The Thamud and the 'Ad People [branded] as false the Stunning Calamity!
5. But the Thamud,- they were destroyed by a terrible Storm of thunder and lightning!
6. And the 'Ad, they were destroyed by a furious Wind, exceedingly violent;

7. He made it rage against them seven nights and eight days in succession: so that thou couldst see the [whole] people lying prostrate in its [path], as they
had been roots of hollow palm-trees tumbled down!
8. Then seest thou any of them left surviving?
9. And Pharaoh, and those before him, and the Cities Overthrown, committed habitual Sin.
10. And disobeyed [each] the messenger of their Lord; so He punished them with
an abundant Penalty.
11. We, when the water [of Noah's Flood] overflowed beyond its limits, carried
you [mankind], in the floating [Ark],
12. That We might make it a Message unto you, and that ears [that should hear the tale and] retain its memory should bear its [lessons] in remembrance.
13. Then, when one blast is sounded on the Trumpet,
14. And the earth is moved, and its mountains, and they are crushed to powder at
one stroke,-
15. On that Day shall the [Great] Event come to pass.
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16. And the sky will be rent asunder, for it will that Day be flimsy,
17. And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.
18. That Day shall ye be brought to Judgment: not an act of yours that ye hide
will be hidden.
19. Then he that will be given his Record in his right hand will say: "Ah here!
Read ye my Record!
20. "I did really understand that my Account would [One Day] reach me!"
21. And he will be in a life of Bliss,
22. In a Garden on high,
23. The Fruits whereof [will hang in bunches] low and near.
24. "Eat ye and drink ye, with full satisfaction; because of the [good] that ye
sent before you, in the days that are gone!"
25. And he that will be given his Record in his left hand, will say: "Ah! Would
that my Record had not been given to me!
26. "And that I had never realised how my account [stood]!
27. "Ah! Would that [Death] had made an end of me!
28. "Of no profit to me has been my wealth!
29. "My power has perished from me!"...
30. [The stern command will say]: "Seize ye him, and bind ye him,
31. "And burn ye him in the Blazing Fire.
32. "Further, make him march in a chain, whereof the length is seventy cubits!
33. "This was he that would not believe in Allah Most High.
34. "And would not encourage the feeding of the indigent!
35. "So no friend hath he here this Day.
36. "Nor hath he any food except the corruption from the washing of wounds,
37. "Which none do eat but those in sin."
38. So I do call to witness what ye see,
39. And what ye see not,
40. That this is verily the word of an honoured messenger;
41. It is not the word of a poet: little it is ye believe!

42. Nor is it the word of a soothsayer: little admonition it is ye receive.
43. [This is] a Message sent down from the Lord of the Worlds.
44. And if the messenger were to invent any sayings in Our name,
45. We should certainly seize him by his right hand,
46. And We should certainly then cut off the artery of his heart:
47. Nor could any of you withhold him [from Our wrath].
48. But verily this is a Message for the Allah-fearing.
49. And We certainly know that there are amongst you those that reject [it].
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50. But truly [Revelation] is a cause of sorrow for the Unbelievers.
51. But verily it is Truth of assured certainty.
52. So glorify the name of thy Lord Most High.

SURA 70. Maarij, or the Ways of Ascent

1. A questioner asked about a Penalty to befall-
2. The Unbelievers, the which there is none to ward off,-
3. [A Penalty] from Allah, Lord of the Ways of Ascent.
4. The angels and the spirit ascend unto him in a Day the measure whereof is [as] fifty thousand years:
5. Therefore do thou hold Patience,- a Patience of beautiful [contentment].
6. They see the [Day] indeed as a far-off [event]:
7. But We see it [quite] near.
8. The Day that the sky will be like molten brass,
9. And the mountains will be like wool,
10. And no friend will ask after a friend,
11. Though they will be put in sight of each other,- the sinner's desire will be: Would that he could redeem himself from the Penalty of that Day by [sacrificing] his children,
12. His wife and his brother,
13. His kindred who sheltered him,
14. And all, all that is on earth,- so it could deliver him:
15. By no means! for it would be the Fire of Hell!-
16. Plucking out [his being] right to the skull!-
17. Inviting [all] such as turn their backs and turn away their faces [from the
Right].
18. And collect [wealth] and hide it [from use]!
19. Truly man was created very impatient;-
20. Fretful when evil touches him;
21. And niggardly when good reaches him;-
22. Not so those devoted to Prayer;-
23. Those who remain steadfast to their prayer;
24. And those in whose wealth is a recognised right.
25. For the [needy] who asks and him who is prevented [for some reason from asking];
26. And those who hold to the truth of the Day of Judgment;
27. And those who fear the displeasure of their Lord,-
28. For their Lord's displeasure is the opposite of Peace and Tranquillity;-
29. And those who guard their chastity,
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30. Except with their wives and the [captives] whom their right hands possess,-
for [then] they are not to be blamed,
31. But those who trespass beyond this are transgressors;-
32. And those who respect their trusts and covenants;
33. And those who stand firm in their testimonies;
34. And those who guard [the sacredness] of their worship;-

35. Such will be the honoured ones in the Gardens [of Bliss].
36. Now what is the matter with the Unbelievers that they rush madly before thee-
37. From the right and from the left, in crowds?
38. Does every man of them long to enter the Garden of Bliss?
39. By no means! For We have created them out of the [base matter] they know!
40. Now I do call to witness the Lord of all points in the East and the West that We can certainly-
41. Substitute for them better [men] than they; And We are not to be defeated [in Our Plan].
42. So leave them to plunge in vain talk and play about, until they encounter that Day of theirs which they have been promised!-
43. The Day whereon they will issue from their sepulchres in sudden haste as if
they were rushing to a goal-post [fixed for them],-
44. Their eyes lowered in dejection,- ignominy covering them [all over]! such is
the Day the which they are promised!

SURA 71. Nuh, or Noah

1. We sent Noah to his People [with the Command]: "Do thou warn thy People before there comes to them a grievous Penalty."
2. He said: "O my People! I am to you a Warner, clear and open:
3. "That ye should worship Allah, fear Him and obey me:
4. "So He may forgive you your sins and give you respite for a stated Term: for
when the Term given by Allah is accomplished, it cannot be put forward: if ye only knew."
5. He said: "O my Lord! I have called to my People night and day:
6. "But my call only increases [their] flight [from the Right].
7. "And every time I have called to them, that Thou mightest forgive them, they
have [only] thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance.
8. "So I have called to them aloud;
9. "Further I have spoken to them in public and secretly in private,
10. "Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving;
11. "'He will send rain to you in abundance;

12. "'Give you increase in wealth and sons; and bestow on you gardens and bestow
on you rivers [of flowing water].
13. "'What is the matter with you, that ye place not your hope for kindness and
long-suffering in Allah,-
14. "'Seeing that it is He that has created you in diverse stages?
15. "'See ye not how Allah has created the seven heavens one above another,
16. "'And made the moon a light in their midst, and made the sun as a [Glorious]
Lamp?
17. "'And Allah has produced you from the earth growing [gradually],
18. "'And in the End He will return you into the [earth], and raise you forth [again at the Resurrection]?
19. "'And Allah has made the earth for you as a carpet [spread out],
20. "'That ye may go about therein, in spacious roads.'"
21. Noah said: "O my Lord! They have disobeyed me, but they follow [men] whose

wealth and children give them no increase but only Loss.
22. "And they have devised a tremendous Plot.
23. "And they have said [to each other], 'Abandon not your gods: Abandon neither
Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr';-
24. "They have already misled many; and grant Thou no increase to the wrongdoers
but in straying [from their mark]."
25. Because of their sins they were drowned [in the flood], and were made to enter the Fire [of Punishment]: and they found- in lieu of Allah- none to help
them.
26. And Noah, said: "O my Lord! Leave not of the Unbelievers, a single one on earth!
27. "For, if Thou dost leave [any of] them, they will but mislead Thy devotees,
and they will breed none but wicked ungrateful ones.
28. "O my Lord! Forgive me, my parents, all who enter my house in Faith, and [all] believing men and believing women: and to the wrong-doers grant Thou no increase but in perdition!"

SURA 72. Jinn, or the Spirits

1. Say: It has been revealed to me that a company of Jinns listened [to the Qur'an]. They said, 'We have really heard a wonderful Recital!
2. 'It gives guidance to the Right, and we have believed therein: we shall not
join [in worship] any [gods] with our Lord.
3. 'And Exalted is the Majesty of our Lord: He has taken neither a wife nor a son.
4. 'There were some foolish ones among us, who used to utter extravagant lies against Allah;
5. 'But we do think that no man or spirit should say aught that untrue against
Allah.
6. 'True, there were persons among mankind who took shelter with persons among
the Jinns, but they increased them in folly.
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7. 'And they [came to] think as ye thought, that Allah would not raise up any one [to Judgment].
8. 'And we pried into the secrets of heaven; but we found it filled with stern
guards and flaming fires.
9. 'We used, indeed, to sit there in [hidden] stations, to [steal] a hearing; but any who listen now will find a flaming fire watching him in ambush.
10. 'And we understand not whether ill is intended to those on earth, or whether
their Lord [really] intends to guide them to right conduct.
11. 'There are among us some that are righteous, and some the contrary: we follow divergent paths.
12. 'But we think that we can by no means frustrate Allah throughout the earth,
nor can we frustrate Him by flight.
13. 'And as for us, since we have listened to the Guidance, we have accepted it:
and any who believes in his Lord has no fear, either of a short [account] or of

any injustice.
14. 'Amongst us are some that submit their wills [to Allah], and some that swerve from justice. Now those who submit their wills - they have sought out [the path] of right conduct:
15. 'But those who swerve,- they are [but] fuel for Hell-fire'-
16. [And Allah's Message is]: "If they [the Pagans] had [only] remained on the
[right] Way, We should certainly have bestowed on them Rain in abundance.
17. "That We might try them by that [means]. But if any turns away from the remembrance of his Lord, He will cause him to undergo a severe Penalty.
18. "And the places of worship are for Allah [alone]: So invoke not any one along with Allah;
19. "Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd."
20. Say: "I do no more than invoke my Lord, and I join not with Him any [false
god]."
21. Say: "It is not in my power to cause you harm, or to bring you to right conduct."
22. Say: "No one can deliver me from Allah [If I were to disobey Him], nor should I find refuge except in Him,
23. "Unless I proclaim what I receive from Allah and His Messages: for any that
disobey Allah and His Messenger,- for them is Hell: they shall dwell therein for
ever."
24. At length, when they see [with their own eyes] that which they are promised,- then will they know who it is that is weakest in [his] helper and least important in point of numbers.
25. Say: "I know not whether the [Punishment] which ye are promised is near, or
whether my Lord will appoint for it a distant term.
26. "He [alone] knows the Unseen, nor does He make any one acquainted with His
Mysteries,-
27. "Except a messenger whom He has chosen: and then He makes a band of watchers
march before him and behind him,
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28. "That He may know that they have [truly] brought and delivered the Messages
of their Lord: and He surrounds [all the mysteries] that are with them, and takes account of every single thing."

SURA 73. Muzzammil, or Folded in Garments

1. O thou folded in garments!
2. Stand [to prayer] by night, but not all night,-
3. Half of it,- or a little less,
4. Or a little more; and recite the Qur'an in slow, measured rhythmic tones.
5. Soon shall We send down to thee a weighty Message.
6. Truly the rising by night is most potent for governing [the soul], and most
suitable for [framing] the Word [of Prayer and Praise].
7. True, there is for thee by day prolonged occupation with ordinary duties:
8. But keep in remembrance the name of thy Lord and devote thyself to Him wholeheartedly.
9. [He is] Lord of the East and the West: there is no god but He: take Him

therefore for [thy] Disposer of Affairs.
10. And have patience with what they say, and leave them with noble [dignity].
11. And leave Me [alone to deal with] those in possession of the good things of
life, who [yet] deny the Truth; and bear with them for a little while.
12. With Us are Fetters [to bind them], and a Fire [to burn them],
13. And a Food that chokes, and a Penalty Grievous.
14. One Day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down.
15. We have sent to you, [O men!] a messenger, to be a witness concerning you,
even as We sent a messenger to Pharaoh.
16. But Pharaoh disobeyed the messenger; so We seized him with a heavy Punishment.
17. Then how shall ye, if ye deny [Allah], guard yourselves against a Day that
will make children hoary-headed?-
18. Whereon the sky will be cleft asunder? His Promise needs must be accomplished.
19. Verily this is an Admonition: therefore, whoso will, let him take a [straight] path to his Lord!
20. Thy Lord doth know that thou standest forth [to prayer] nigh two-thirds of
the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint night and day in due measure He knoweth
that ye are unable to keep count thereof. So He hath turned to you [in mercy]:
read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be [some] among you in ill-health; others travelling through the
land, seeking of Allah's bounty; yet others fighting in Allah's Cause, read ye,
therefore, as much of the Qur'an as may be easy [for you]; and establish regular
Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls ye shall find it in Allah's

Presence,- yea, better and greater, in Reward and seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful.

SURA 74. Muddaththir, or One Wrapped Up

1. O thou wrapped up [in the mantle]!
2. Arise and deliver thy warning!
3. And thy Lord do thou magnify!
4. And thy garments keep free from stain!
5. And all abomination shun!
6. Nor expect, in giving, any increase [for thyself]!
7. But, for thy Lord's [Cause], be patient and constant!
8. Finally, when the Trumpet is sounded,
9. That will be- that Day - a Day of Distress,-
10. Far from easy for those without Faith.
11. Leave Me alone, [to deal] with the [creature] whom I created [bare and] alone!-
12. To whom I granted resources in abundance,
13. And sons to be by his side!-

14. To whom I made [life] smooth and comfortable!
15. Yet is he greedy-that I should add [yet more];-
16. By no means! For to Our Signs he has been refractory!
17. Soon will I visit him with a mount of calamities!
18. For he thought and he plotted;-
19. And woe to him! How he plotted!-
20. Yea, Woe to him; How he plotted!-
21. Then he looked round;
22. Then he frowned and he scowled;
23. Then he turned back and was haughty;
24. Then said he: "This is nothing but magic, derived from of old;
25. "This is nothing but the word of a mortal!"
26. Soon will I cast him into Hell-Fire!
27. And what will explain to thee what Hell-Fire is?
28. Naught doth it permit to endure, and naught doth it leave alone!-
29. Darkening and changing the colour of man!
30. Over it are Nineteen.
31. And We have set none but angels as Guardians of the Fire; and We have fixed
their number only as a trial for Unbelievers,- in order that the People of the
Book may arrive at certainty, and the Believers may increase in Faith,- and that
no doubts may be left for the People of the Book and the Believers, and that
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those in whose hearts is a disease and the Unbelievers may say, "What symbol
doth Allah intend by this?" Thus doth Allah leave to stray whom He pleaseth, and
guide whom He pleaseth: and none can know the forces of thy Lord, except He and
this is no other than a warning to mankind.
32. Nay, verily: By the Moon,
33. And by the Night as it retreateth,
34. And by the Dawn as it shineth forth,-
35. This is but one of the mighty [portents],
36. A warning to mankind,-
37. To any of you that chooses to press forward, or to follow behind;-
38. Every soul will be [held] in pledge for its deeds.
39. Except the Companions of the Right Hand.
40. [They will be] in Gardens [of Delight]: they will question each other,
41. And [ask] of the Sinners:
42. "What led you into Hell Fire?"
43. They will say: "We were not of those who prayed;
44. "Nor were we of those who fed the indigent;
45. "But we used to talk vanities with vain talkers;
46. "And we used to deny the Day of Judgment,
47. "Until there came to us [the Hour] that is certain."
48. Then will no intercession of [any] intercessors profit them.
49. Then what is the matter with them that they turn away from admonition?-
50. As if they were affrighted asses,
51. Fleeing from a lion!
52. Forsooth, each one of them wants to be given scrolls [of revelation] spread
out!
53. By no means! But they fear not the Hereafter,
54. Nay, this surely is an admonition:
55. Let any who will, keep it in remembrance!

56. But none will keep it in remembrance except as Allah wills: He is the Lord
of Righteousness, and the Lord of Forgiveness.

SURA 75. Qiyamat, or the Resurrection

1. I do call to witness the Resurrection Day;
2. And I do call to witness the self-reproaching spirit: [Eschew Evil].
3. Does man think that We cannot assemble his bones?
4. Nay, We are able to put together in perfect order the very tips of his fingers.
5. But man wishes to do wrong [even] in the time in front of him.
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6. He questions: "When is the Day of Resurrection?"
7. At length, when the sight is dazed,
8. And the moon is buried in darkness.
9. And the sun and moon are joined together,-
10. That Day will Man say: "Where is the refuge?"
11. By no means! No place of safety!
12. Before thy Lord [alone], that Day will be the place of rest.
13. That Day will Man be told [all] that he put forward, and all that he put back.
14. Nay, man will be evidence against himself,
15. Even though he were to put up his excuses.
16. Move not thy tongue concerning the [Qur'an] to make haste therewith.
17. It is for Us to collect it and to promulgate it:
18. But when We have promulgated it, follow thou its recital [as promulgated]:
19. Nay more, it is for Us to explain it [and make it clear]:
20. Nay, [ye men!] but ye love the fleeting life,
21. And leave alone the Hereafter.
22. Some faces, that Day, will beam [in brightness and beauty];-
23. Looking towards their Lord;
24. And some faces, that Day, will be sad and dismal,
25. In the thought that some back-breaking calamity was about to be inflicted on
them;
26. Yea, when [the soul] reaches to the collar-bone [in its exit],
27. And there will be a cry, "Who is a magician [to restore him]?"
28. And he will conclude that it was [the Time] of Parting;
29. And one leg will be joined with another:
30. That Day the Drive will be [all] to thy Lord!
31. So he gave nothing in charity, nor did he pray!-
32. But on the contrary, he rejected Truth and turned away!
33. Then did he stalk to his family in full conceit!
34. Woe to thee, [O men!], yea, woe!
35. Again, Woe to thee, [O men!], yea, woe!
36. Does man think that he will be left uncontrolled, [without purpose]?
37. Was he not a drop of sperm emitted [in lowly form]?
38. Then did he become a leech-like clot; then did [Allah] make and fashion [him] in due proportion.
39. And of him He made two sexes, male and female.
40. Has not He, [the same], the power to give life to the dead?
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SURA 76. Dahr, or Time: or Insan, or Man

1. Has there not been over Man a long period of Time, when he was nothing - [not
even] mentioned?

2. Verily We created Man from a drop of mingled sperm, in order to try him: So
We gave him [the gifts], of Hearing and Sight.
3. We showed him the Way: whether he be grateful or ungrateful [rests on his will].
4. For the Rejecters we have prepared chains, yokes, and a blazing Fire.
5. As to the Righteous, they shall drink of a Cup [of Wine] mixed with Kafur,-
6. A Fountain where the Devotees of Allah do drink, making it flow in unstinted
abundance.
7. They perform [their] vows, and they fear a Day whose evil flies far and wide.
8. And they feed, for the love of Allah, the indigent, the orphan, and the captive,-
9. [Saying],"We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.
10. "We only fear a Day of distressful Wrath from the side of our Lord."
11. But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and [blissful] Joy.
12. And because they were patient and constant, He will reward them with a Garden and [garments of] silk.
13. Reclining in the [Garden] on raised thrones, they will see there neither the
sun's [excessive heat] nor [the moon's] excessive cold.
14. And the shades of the [Garden] will come low over them, and the bunches [of
fruit], there, will hang low in humility.
15. And amongst them will be passed round vessels of silver and goblets of crystal,-
16. Crystal-clear, made of silver: they will determine the measure thereof [according to their wishes].
17. And they will be given to drink there of a Cup [of Wine] mixed with Zanjabil,-
18. A fountain there, called Salsabil.
19. And round about them will [serve] youths of perpetual [freshness]: If thou
seest them, thou wouldst think them scattered Pearls.
20. And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.
21. Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy.
22. "Verily this is a Reward for you, and your Endeavour is accepted and recognised."
23. It is We Who have sent down the Qur'an to thee by stages.
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24. Therefore be patient with constancy to the Command of thy Lord, and hearken
not to the sinner or the ingrate among them.
25. And celebrate the name or thy Lord morning and evening,
26. And part of the night, prostrate thyself to Him; and glorify Him a long night through.
27. As to these, they love the fleeting life, and put away behind them a Day [that will be] hard.
28. It is We Who created them, and We have made their joints strong; but, when

We will, We can substitute the like of them by a complete change.
29. This is an admonition: Whosoever will, let him take a [straight] Path to his
Lord.
30. But ye will not, except as Allah wills; for Allah is full of Knowledge and
Wisdom.
31. He will admit to His Mercy whom He will; But the wrong-doers,- for them has
He prepared a grievous Penalty.

SURA 77. Mursalat, or Those Sent Forth

1. By the [Winds] sent forth one after another [to man's profit];
2. Which then blow violently in tempestuous Gusts,
3. And scatter [things] far and wide;
4. Then separate them, one from another,
5. Then spread abroad a Message,
6. Whether of Justification or of Warning;-
7. Assuredly, what ye are promised must come to pass.
8. Then when the stars become dim;
9. When the heaven is cleft asunder;
10. When the mountains are scattered [to the winds] as dust;
11. And when the messengers are [all] appointed a time [to collect];-
12. For what Day are these [portents] deferred?
13. For the Day of Sorting out.
14. And what will explain to thee what is the Day of Sorting out?
15. Ah woe, that Day, to the Rejecters of Truth!
16. Did We not destroy the men of old [for their evil]?
17. So shall We make later [generations] follow them.
18. Thus do We deal with men of sin.
19. Ah woe, that Day, to the Rejecters of Truth!
20. Have We not created you from a fluid [held] despicable?-
21. The which We placed in a place of rest, firmly fixed,
22. For a period [of gestation], determined [according to need]?
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23. For We do determine [according to need]; for We are the best to determine [things].
24. Ah woe, that Day! to the Rejecters of Truth!
25. Have We not made the earth [as a place] to draw together.
26. The living and the dead,
27. And made therein mountains standing firm, lofty [in stature]; and provided
for you water sweet [and wholesome]?
28. Ah woe, that Day, to the Rejecters of Truth!
29. [It will be said:] "Depart ye to that which ye used to reject as false!
30. "Depart ye to a Shadow [of smoke ascending] in three columns,
31. "[Which yields] no shade of coolness, and is of no use against the fierce Blaze.
32. "Indeed it throws about sparks [huge] as Forts,
33. "As if there were [a string of] yellow camels [marching swiftly]."
34. Ah woe, that Day, to the Rejecters of Truth!
35. That will be a Day when they shall not be able to speak.
36. Nor will it be open to them to put forth pleas.
37. Ah woe, that Day, to the Rejecters of Truth!
38. That will be a Day of Sorting out! We shall gather you together and those before [you]!
39. Now, if ye have a trick [or plot], use it against Me!

40. Ah woe, that Day, to the Rejecters of Truth!
41. As to the Righteous, they shall be amidst [cool] shades and springs [of water].
42. And [they shall have] fruits,- all they desire.
43. "Eat ye and drink ye to your heart's content: for that ye worked [Righteousness].
44. Thus do We certainly reward the Doers of Good.
45. Ah woe, that Day, to the Rejecters of Truth!
46. [O ye unjust!] Eat ye and enjoy yourselves [but] a little while, for that ye
are Sinners.
47. Ah woe, that Day, to the Rejecters of Truth!
48. And when it is said to them, "Prostrate yourselves!" they do not so.
49. Ah woe, that Day, to the Rejecters of Truth!
50. Then what Message, after that, will they believe in?

SURA 78. Nabaa, or The (Great) News

1. Concerning what are they disputing?
2. Concerning the Great News,

3. About which they cannot agree.
4. Verily, they shall soon [come to] know!
5. Verily, verily they shall soon [come to] know!
6. Have We not made the earth as a wide expanse,
7. And the mountains as pegs?
8. And [have We not] created you in pairs,
9. And made your sleep for rest,
10. And made the night as a covering,
11. And made the day as a means of subsistence?
12. And [have We not] built over you the seven firmaments,
13. And placed [therein] a Light of Splendour?
14. And do We not send down from the clouds water in abundance,
15. That We may produce therewith corn and vegetables,
16. And gardens of luxurious growth?
17. Verily the Day of Sorting out is a thing appointed,
18. The Day that the Trumpet shall be sounded, and ye shall come forth in crowds;
19. And the heavens shall be opened as if there were doors,
20. And the mountains shall vanish, as if they were a mirage.
21. Truly Hell is as a place of ambush,
22. For the transgressors a place of destination:
23. They will dwell therein for ages.
24. Nothing cool shall they taste therein, nor any drink,
25. Save a boiling fluid and a fluid, dark, murky, intensely cold,
26. A fitting recompense [for them].
27. For that they used not to fear any account [for their deeds],
28. But they [impudently] treated Our Signs as false.
29. And all things have We preserved on record.
30. "So taste ye [the fruits of your deeds]; for no increase shall We grant you,
except in Punishment."
31. Verily for the Righteous there will be a fulfilment of [the heart's] desires;
32. Gardens enclosed, and grapevines;
33. And voluptuous women of equal age;
34. And a cup full [to the brim].
35. No vanity shall they hear therein, nor Untruth:-

36. Recompense from thy Lord, a gift, [amply] sufficient,
37. [From] the Lord of the heavens and the earth, and all between, [Allah] Most
Gracious: None shall have power to argue with Him.
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38. The Day that the Spirit and the angels will stand forth in ranks, none shall
speak except any who is permitted by [Allah] Most Gracious, and He will say what
is right.
39. That Day will be the sure Reality: Therefore, whoso will, let him take a
[straight] return to his Lord!
40. Verily, We have warned you of a Penalty near, the Day when man will see [the
deeds] which his hands have sent forth, and the Unbeliever will say, "Woe unto
me! Would that I were [metre] dust!"

SURA 79. Naziat, or Those Who Tear Out

1. By the [angels] who tear out [the souls of the wicked] with violence;
2. By those who gently draw out [the souls of the blessed];
3. And by those who glide along [on errands of mercy],
4. Then press forward as in a race,
5. Then arrange to do [the Commands of their Lord],
6. One Day everything that can be in commotion will be in violent commotion,
7. Followed by oft-repeated [commotions]:
8. Hearts that Day will be in agitation;
9. Cast down will be [their owners'] eyes.
10. They say [now]: "What! shall we indeed be returned to [our] former state?
11. "What! - when we shall have become rotten bones?"
12. They say: "It would, in that case, be a return with loss!"
13. But verily, it will be but a single [Compelling] Cry,
14. When, behold, they will be in the [full] awakening [to Judgment].
15. Has the story of Moses reached thee?
16. Behold, thy Lord did call to him in the sacred valley of Tuwa:-
17. "Go thou to Pharaoh for he has indeed transgressed all bounds:
18. "And say to him, 'Wouldst thou that thou shouldst be purified [from sin]?-
19. "'And that I guide thee to thy Lord, so thou shouldst fear Him?'"
20. Then did [Moses] show him the Great Sign.
21. But [Pharaoh] rejected it and disobeyed [guidance];
22. Further, he turned his back, striving hard [against Allah].
23. Then he collected [his men] and made a proclamation,
24. Saying, "I am your Lord, Most High".
25. But Allah did punish him, [and made an] example of him, - in the Hereafter,
as in this life.
26. Verily in this is an instructive warning for whosoever feareth [Allah].
27. What! Are ye the more difficult to create or the heaven [above]? [Allah]
hath constructed it:
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28. On high hath He raised its canopy, and He hath given it order and perfection.
29. Its night doth He endow with darkness, and its splendour doth He bring out
[with light].
30. And the earth, moreover, hath He extended [to a wide expanse];

31. He draweth out therefrom its moisture and its pasture;
32. And the mountains hath He firmly fixed;-
33. For use and convenience to you and your cattle.
34. Therefore, when there comes the great, overwhelming [Event],-
35. The Day when man shall remember [all] that he strove for,
36. And Hell-Fire shall be placed in full view for [all] to see,-
37. Then, for such as had transgressed all bounds,
38. And had preferred the life of this world,
39. The Abode will be Hell-Fire;
40. And for such as had entertained the fear of standing before their Lord's [tribunal] and had restrained [their] soul from lower desires,
41. Their abode will be the Garden.
42. They ask thee about the Hour,-'When will be its appointed time?
43. Wherein art thou [concerned] with the declaration thereof?
44. With thy Lord in the Limit fixed therefor.
45. Thou art but a Warner for such as fear it.
46. The Day they see it, [It will be] as if they had tarried but a single evening, or [at most till] the following morn!

SURA 80. Abasa, or He Frowned

1. [The Prophet] frowned and turned away,
2. Because there came to him the blind man [interrupting].
3. But what could tell thee but that perchance he might grow [in spiritual understanding]?-
4. Or that he might receive admonition, and the teaching might profit him?
5. As to one who regards Himself as self-sufficient,
6. To him dost thou attend;
7. Though it is no blame to thee if he grow not [in spiritual understanding].
8. But as to him who came to thee striving earnestly,
9. And with fear [in his heart],
10. Of him wast thou unmindful.
11. By no means [should it be so]! For it is indeed a Message of instruction:
12. Therefore let whoso will, keep it in remembrance.
13. [It is] in Books held [greatly] in honour,
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14. Exalted [in dignity], kept pure and holy,
15. [Written] by the hands of scribes-
16. Honourable and Pious and Just.
17. Woe to man! What hath made him reject Allah;
18. From what stuff hath He created him?
19. From a sperm-drop: He hath created him, and then mouldeth him in due proportions;
20. Then doth He make His path smooth for him;
21. Then He causeth him to die, and putteth him in his grave;
22. Then, when it is His Will, He will raise him up [again].
23. By no means hath he fulfilled what Allah hath commanded him.
24. Then let man look at his food, [and how We provide it]:
25. For that We pour forth water in abundance,
26. And We split the earth in fragments,
27. And produce therein corn,
28. And Grapes and nutritious plants,
29. And Olives and Dates,
30. And enclosed Gardens, dense with lofty trees,
31. And fruits and fodder,-
32. For use and convenience to you and your cattle.
33. At length, when there comes the Deafening Noise,-
34. That Day shall a man flee from his own brother,

35. And from his mother and his father,
36. And from his wife and his children.
37. Each one of them, that Day, will have enough concern [of his own] to make him indifferent to the others.
38. Some faces that Day will be beaming,
39. Laughing, rejoicing.
40. And other faces that Day will be dust-stained,
41. Blackness will cover them:
42. Such will be the Rejecters of Allah, the doers of iniquity.

SURA 81. Takwir, or the Folding Up

1. When the sun [with its spacious light] is folded up;
2. When the stars fall, losing their lustre;
3. When the mountains vanish [like a mirage];
4. When the she-camels, ten months with young, are left untended;
5. When the wild beasts are herded together [in the human habitations];
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6. When the oceans boil over with a swell;
7. When the souls are sorted out, [being joined, like with like];
8. When the female [infant], buried alive, is questioned -
9. For what crime she was killed;
10. When the scrolls are laid open;
11. When the world on High is unveiled;
12. When the Blazing Fire is kindled to fierce heat;
13. And when the Garden is brought near;-
14. [Then] shall each soul know what it has put forward.
15. So verily I call to witness the planets - that recede,
16. Go straight, or hide;
17. And the Night as it dissipates;
18. And the Dawn as it breathes away the darkness;-
19. Verily this is the word of a most honourable Messenger,
20. Endued with Power, with rank before the Lord of the Throne,
21. With authority there, [and] faithful to his trust.
22. And [O people!] your companion is not one possessed;
23. And without doubt he saw him in the clear horizon.
24. Neither doth he withhold grudgingly a knowledge of the Unseen.
25. Nor is it the word of an evil spirit accursed.
26. When whither go ye?
27. Verily this is no less than a Message to [all] the Worlds:
28. [With profit] to whoever among you wills to go straight:
29. But ye shall not will except as Allah wills,- the Cherisher of the Worlds.

SURA 82. Infitar, or The Cleaving Asunder

1. When the Sky is cleft asunder;
2. When the Stars are scattered;
3. When the Oceans are suffered to burst forth;
4. And when the Graves are turned upside down;-
5. [Then] shall each soul know what it hath sent forward and [what it hath] kept
back.
6. O man! What has seduced thee from thy Lord Most Beneficent?-
7. Him Who created thee. Fashioned thee in due proportion, and gave thee a just
bias;
8. In whatever Form He wills, does He put thee together.
9. Day! nit ye do reject Right and Judgment!
10. But verily over you [are appointed angels] to protect you,-

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11. Kind and honourable,- Writing down [your deeds]:
12. They know [and understand] all that ye do.
13. As for the Righteous, they will be in bliss;
14. And the Wicked - they will be in the Fire,
15. Which they will enter on the Day of Judgment,
16. And they will not be able to keep away therefrom.
17. And what will explain to thee what the Day of Judgment is?
18. Again, what will explain to thee what the Day of Judgment is?
19. [It will be] the Day when no soul shall have power [to do] aught for another: For the command, that Day, will be [wholly] with Allah.

SURA 83. Tatfif, or Dealing in Fraud

1. Woe to those that deal in fraud,-
2. Those who, when they have to receive by measure from men, exact full measure,
3. But when they have to give by measure or weight to men, give less than due.
4. Do they not think that they will be called to account?-
5. On a Mighty Day,
6. A Day when [all] mankind will stand before the Lord of the Worlds?
7. Nay! Surely the record of the wicked is [preserved] in Sijjin.
8. And what will explain to thee what Sijjin is?
9. [There is] a Register [fully] inscribed.
10. Woe, that Day, to those that deny-
11. Those that deny the Day of Judgment.
12. And none can deny it but the Transgressor beyond bounds the Sinner!
13. When Our Signs are rehearsed to him, he says, "Tales of the ancients!"
14. By no means! but on their hearts is the stain of the [ill] which they do!
15. Verily, from [the Light of] their Lord, that Day, will they be veiled.
16. Further, they will enter the Fire of Hell.
17. Further, it will be said to them: "This is the [reality] which ye rejected
as false!
18. Day, verily the record of the Righteous is [preserved] in 'Illiyin.
19. And what will explain to thee what 'Illiyun is?
20. [There is] a Register [fully] inscribed,
21. To which bear witness those Nearest [to Allah].
22. Truly the Righteous will be in Bliss:
23. On Thrones [of Dignity] will they command a sight [of all things]:
24. Thou wilt recognise in their faces the beaming brightness of Bliss.
25. Their thirst will be slaked with Pure Wine sealed:
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26. The seal thereof will be Musk: And for this let those aspire, who have aspirations:
27. With it will be [given] a mixture of Tasnim:
28. A spring, from [the waters] whereof drink those Nearest to Allah.
29. Those in sin used to laugh at those who believed,
30. And whenever they passed by them, used to wink at each other [in mockery];
31. And when they returned to their own people, they would return jesting;
32. And whenever they saw them, they would say, "Behold! These are the people truly astray!"
33. But they had not been sent as keepers over them!
34. But on this Day the Believers will laugh at the Unbelievers:
35. On Thrones [of Dignity] they will command [a sight] [of all things].
36. Will not the Unbelievers have been paid back for what they did?

SURA 84. Inshiqaq, or The Rending Asunder

1. When the sky is rent asunder,
2. And hearkens to [the Command of] its Lord, and it must needs [do so];-
3. And when the earth is flattened out,
4. And casts forth what is within it and becomes [clean] empty,
5. And hearkens to [the Command of] its Lord,- and it must needs [do so];- [then
will come Home the full reality].
6. O thou man! Verily thou art ever toiling on towards thy Lord- painfully toiling,- but thou shalt meet Him.
7. Then he who is given his Record in his right hand,
8. Soon will his account be taken by an easy reckoning,
9. And he will turn to his people, rejoicing!
10. But he who is given his Record behind his back,-
11. Soon will he cry for perdition,
12. And he will enter a Blazing Fire.
13. Truly, did he go about among his people, rejoicing!
14. Truly, did he think that he would not have to return [to Us]!
15. Nay, nay! for his Lord was [ever] watchful of him!
16. So I do call to witness the ruddy glow of Sunset;
17. The Night and its Homing;
18. And the Moon in her fullness:
19. Ye shall surely travel from stage to stage.
20. What then is the matter with them, that they believe not?-
21. And when the Qur'an is read to them, they fall not prostrate,
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22. But on the contrary the Unbelievers reject [it].
23. But Allah has full knowledge of what they secrete [in their breasts]
24. So announce to them a Penalty Grievous,
25. Except to those who believe and work righteous deeds: For them is a Reward
that will never fail.

SURA 85. Buruj, or The Zodiacal Signs

1. By the sky, [displaying] the Zodiacal Signs;
2. By the promised Day [of Judgment];
3. By one that witnesses, and the subject of the witness;-
4. Woe to the makers of the pit [of fire],
5. Fire supplied [abundantly] with fuel:
6. Behold! they sat over against the [fire],
7. And they witnessed [all] that they were doing against the Believers.
8. And they ill-treated them for no other reason than that they believed in Allah, Exalted in Power, Worthy of all Praise!-
9. Him to Whom belongs the dominion of the heavens and the earth! And Allah is
Witness to all things.
10. Those who persecute [or draw into temptation] the Believers, men and women,
and do not turn in repentance, will have the Penalty of Hell: They will have the
Penalty of the Burning Fire.
11. For those who believe and do righteous deeds, will be Gardens; beneath which
rivers flow: That is the great Salvation, [the fulfilment of all desires],
12. Truly strong is the Grip [and Power] of thy Lord.
13. It is He Who creates from the very beginning, and He can restore [life].
14. And He is the Oft-Forgiving, Full of Loving-Kindness,

15. Lord of the Throne of Glory,
16. Doer [without let] of all that He intends.
17. Has the story reached thee, of the forces-
18. Of Pharaoh and the Thamud?
19. And yet the Unbelievers [persist] in rejecting [the Truth]!
20. But Allah doth encompass them from behind!
21. Day, this is a Glorious Qur'an,
22. [Inscribed] in a Tablet Preserved!

SURA 86. Tariq, or The Night Visitant

1. By the Sky and the Night-Visitant [therein];-
2. And what will explain to thee what the Night-Visitant is?-
3. [It is] the Star of piercing brightness;-

4. There is no soul but has a protector over it.
5. Now let man but think from what he is created!
6. He is created from a drop emitted-
7. Proceeding from between the backbone and the ribs:
8. Surely [Allah] is able to bring him back [to life]!
9. The Day that [all] things secret will be tested,
10. [Man] will have no power, and no helper.
11. By the Firmament which returns [in its round],
12. And by the Earth which opens out [for the gushing of springs or the sprouting of vegetation],-
13. Behold this is the Word that distinguishes [Good from Evil]:
14. It is not a thing for amusement.
15. As for them, they are but plotting a scheme,
16. And I am planning a scheme.
17. Therefore grant a delay to the Unbelievers: Give respite to them gently [for
awhile].

SURA 87. Ala, or The Most High

1. Glorify the name of thy Guardian-Lord Most High,
2. Who hath created, and further, given order and proportion;
3. Who hath ordained laws. And granted guidance;
4. And Who bringeth out the [green and luscious] pasture,
5. And then doth make it [but] swarthy stubble.
6. By degrees shall We teach thee to declare [the Message], so thou shalt not forget,
7. Except as Allah wills: For He knoweth what is manifest and what is hidden.
8. And We will make it easy for thee [to follow] the simple [Path].
9. Therefore give admonition in case the admonition profits [the hearer].
10. The admonition will be received by those who fear [Allah]:
11. But it will be avoided by those most unfortunate ones,
12. Who will enter the Great Fire,
13. In which they will then neither die nor live.
14. But those will prosper who purify themselves,
15. And glorify the name of their Guardian-Lord, and [lift their hearts] in prayer.
16. Day [behold], ye prefer the life of this world;
17. But the Hereafter is better and more enduring.
18. And this is in the Books of the earliest [Revelation],-

19. The Books of Abraham and Moses.

SURA 88. Gashiya, or The Overwhelming Event

1. Has the story reached thee of the overwhelming [Event]?

2. Some faces, that Day, will be humiliated,
3. Labouring [hard], weary,-
4. The while they enter the Blazing Fire,-
5. The while they are given, to drink, of a boiling hot spring,
6. No food will there be for them but a bitter Dhari'
7. Which will neither nourish nor satisfy hunger.
8. [Other] faces that Day will be joyful,
9. Pleased with their striving,-
10. In a Garden on high,
11. Where they shall hear no [word] of vanity:
12. Therein will be a bubbling spring:
13. Therein will be Thrones [of dignity], raised on high,
14. Goblets placed [ready],
15. And cushions set in rows,
16. And rich carpets [all] spread out.
17. Do they not look at the Camels, how they are made?-
18. And at the Sky, how it is raised high?-
19. And at the Mountains, how they are fixed firm?-
20. And at the Earth, how it is spread out?
21. Therefore do thou give admonition, for thou art one to admonish.
22. Thou art not one to manage [men's] affairs.
23. But if any turn away and reject Allah,-
24. Allah will punish him with a mighty Punishment,
25. For to Us will be their return;
26. Then it will be for Us to call them to account.

SURA 89. Fajr, or The Break of Day

1. By the break of Day
2. By the Nights twice five;
3. By the even and odd [contrasted];
4. And by the Night when it passeth away;-
5. Is there [not] in these an adjuration [or evidence] for those who understand?
6. Seest thou not how thy Lord dealt with the 'Ad [people],-

7. Of the [city of] Iram, with lofty pillars,
8. The like of which were not produced in [all] the land?
9. And with the Thamud [people], who cut out [huge] rocks in the valley?-
10. And with Pharaoh, lord of stakes?
11. [All] these transgressed beyond bounds in the lands,
12. And heaped therein mischief [on mischief].
13. Therefore did thy Lord pour on them a scourge of diverse chastisements:
14. For thy Lord is [as a Guardian] on a watch-tower.
15. Now, as for man, when his Lord trieth him, giving him honour and gifts, then
saith he, [puffed up], "My Lord hath honoured me."
16. But when He trieth him, restricting his subsistence for him, then saith he
[in despair], "My Lord hath humiliated me!"
17. Nay, nay! but ye honour not the orphans!
18. Nor do ye encourage one another to feed the poor!-
19. And ye devour inheritance - all with greed,
20. And ye love wealth with inordinate love!
21. Nay! When the earth is pounded to powder,
22. And thy Lord cometh, and His angels, rank upon rank,
23. And Hell, that Day, is brought [face to face],- on that Day will man remember, but how will that remembrance profit him?

24. He will say: "Ah! Would that I had sent forth [good deeds] for [this] my [Future] Life!"
25. For, that Day, His Chastisement will be such as none [else] can inflict,
26. And His bonds will be such as none [other] can bind.
27. [To the righteous soul will be said:] "O [thou] soul, in [complete] rest and satisfaction!
28. "Come back thou to thy Lord,- well pleased [thyself], and well-pleasing unto Him!
29. "Enter thou, then, among My devotees!
30. "Yea, enter thou My Heaven!

SURA 90. Balad, or The City

1. I do call to witness this City;-
2. And thou art a freeman of this City;-
3. And [the mystic ties of] parent and child;-
4. Verily We have created man into toil and struggle.
5. Thinketh he, that none hath power over him?
6. He may say [boastfully]; Wealth have I squandered in abundance!
7. Thinketh he that none beholdeth him?

8. Have We not made for him a pair of eyes?-
9. And a tongue, and a pair of lips?-
10. And shown him the two highways?
11. But he hath made no haste on the path that is steep.
12. And what will explain to thee the path that is steep?-
13. [It is:] freeing the bondman;
14. Or the giving of food in a day of privation
15. To the orphan with claims of relationship,
16. Or to the indigent [down] in the dust.
17. Then will he be of those who believe, and enjoin patience, [constancy, and self-restraint], and enjoin deeds of kindness and compassion.
18. Such are the Companions of the Right Hand.
19. But those who reject Our Signs, they are the [unhappy] Companions of the Left Hand.
20. On them will be Fire vaulted over [all round].

SURA 91. Shams, or The Sun

1. By the Sun and his [glorious] splendour;
2. By the Moon as she follows him;
3. By the Day as it shows up [the Sun's] glory;
4. By the Night as it conceals it;
5. By the Firmament and its [wonderful] structure;
6. By the Earth and its [wide] expanse:
7. By the Soul, and the proportion and order given to it;
8. And its enlightenment as to its wrong and its right;-
9. Truly he succeeds that purifies it,
10. And he fails that corrupts it!
11. The Thamud [people] rejected [their prophet] through their inordinate wrongdoing,
12. Behold, the most wicked man among them was deputed [for impiety].
13. But the Messenger of Allah said to them: "It is a She-camel of Allah! And [bar her not from] having her drink!"
14. Then they rejected him [as a false prophet], and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them equal [in destruction, high and low]!

15. And for Him is no fear of its consequences.

SURA 92. Lail, or The Night

1. By the Night as it conceals [the light];
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2. By the Day as it appears in glory;
3. By [the mystery of] the creation of male and female;-
4. Verily, [the ends] ye strive for are diverse.
5. So he who gives [in charity] and fears [Allah],
6. And [in all sincerity] testifies to the best,-
7. We will indeed make smooth for him the path to Bliss.
8. But he who is a greedy miser and thinks himself self-sufficient,
9. And gives the lie to the best,-
10. We will indeed make smooth for him the path to Misery;
11. Nor will his wealth profit him when he falls headlong [into the Pit].
12. Verily We take upon Ourselves to guide,
13. And verily unto Us [belong] the End and the Beginning.
14. Therefore do I warn you of a Fire blazing fiercely;
15. None shall reach it but those most unfortunate ones
16. Who give the lie to Truth and turn their backs.
17. But those most devoted to Allah shall be removed far from it,-
18. Those who spend their wealth for increase in self-purification,
19. And have in their minds no favour from anyone for which a reward is expected
in return,
20. But only the desire to seek for the Countenance of their Lord Most High;
21. And soon will they attain [complete] satisfaction.

SURA 93. Dhuha, or The Glorious Morning Light

1. By the Glorious Morning Light,
2. And by the Night when it is still,-
3. Thy Guardian-Lord hath not forsaken thee, nor is He displeased.
4. And verily the Hereafter will be better for thee than the present.
5. And soon will thy Guardian-Lord give thee [that wherewith] thou shalt be well-pleased.
6. Did He not find thee an orphan and give thee shelter [and care]?
7. And He found thee wandering, and He gave thee guidance.
8. And He found thee in need, and made thee independent.
9. Therefore, treat not the orphan with harshness,
10. Nor repulse the petitioner [unheard];
11. But the bounty of the Lord - rehearse and proclaim!

SURA 94. Inshirah, or The Expansion

1. Have We not expanded thee thy breast?-
2. And removed from thee thy burden
3. The which did gall thy back?-
4. And raised high the esteem [in which] thou [art held]?
5. So, verily, with every difficulty, there is relief:
6. Verily, with every difficulty there is relief.
7. Therefore, when thou art free [from thine immediate task], still labour hard,
8. And to thy Lord turn [all] thy attention.

SURA 95. Tin, or The Fig

1. By the Fig and the Olive,
2. And the Mount of Sinai,
3. And this City of security,-

4. We have indeed created man in the best of moulds,
5. Then do We abase him [to be] the lowest of the low,-
6. Except such as believe and do righteous deeds: For they shall have a reward
unfailing.
7. Then what can, after this, contradict thee, as to the judgment [to come]?
8. Is not Allah the wisest of judges?

SURA 96. Iqraa, or Read! or Proclaim! or Alaq, or
The Clot of Blood

1. Proclaim! [or read!] in the name of thy Lord and Cherisher, Who created-
2. Created man, out of a [mere] clot of congealed blood:
3. Proclaim! And thy Lord is Most Bountiful,-
4. He Who taught [the use of] the pen,-
5. Taught man that which he knew not.
6. Day, but man doth transgress all bounds,
7. In that he looketh upon himself as self-sufficient.
8. Verily, to thy Lord is the return [of all].
9. Seest thou one who forbids-
10. A votary when he [turns] to pray?
11. Seest thou if he is on [the road of] Guidance?-
12. Or enjoins Righteousness?
13. Seest thou if he denies [Truth] and turns away?

14. Knoweth he not that Allah doth see?
15. Let him beware! If he desist not, We will drag him by the forelock,-
16. A lying, sinful forelock!
17. Then, let him call [for help] to his council [of comrades]:
18. We will call on the angels of punishment [to deal with him]!
19. Day, heed him not: But bow down in adoration, and bring thyself the closer
[to Allah]!

SURA 97. Qadr, or The Night of Power (or Honor)

1. We have indeed revealed this [Message] in the Night of Power:
2. And what will explain to thee what the night of power is?
3. The Night of Power is better than a thousand months.
4. Therein come down the angels and the Spirit by Allah's permission, on every
errand:
5. Peace! ... This until the rise of morn!

SURA 98. Baiyina, or The Clear Evidence

1. Those who reject [Truth], among the People of the Book and among the Polytheists, were not going to depart [from their ways] until there should come
to them Clear Evidence,-
2. An messenger from Allah, rehearsing scriptures kept pure and holy:
3. Wherein are laws [or decrees] right and straight.
4. Nor did the People of the Book make schisms, until after there came to them
Clear Evidence.
5. And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true [in faith]; to establish regular prayer; and to
practise regular charity; and that is the Religion Right and Straight.

6. Those who reject [Truth], among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein [for aye]. They are the worst of creatures.
7. Those who have faith and do righteous deeds,- they are the best of creatures.
8. Their reward is with Allah: Gardens of Eternity, beneath which rivers flow;
they will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.

SURA 99. Zilzal, or The Convulsion

1. When the earth is shaken to her [utmost] convulsion,
2. And the earth throws up her burdens [from within],
3. And man cries [distressed]: 'What is the matter with her?'-
4. On that Day will she declare her tidings:
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5. For that thy Lord will have given her inspiration.
6. On that Day will men proceed in companies sorted out, to be shown the deeds
that they [had done].
7. Then shall anyone who has done an atom's weight of good, see it!
8. And anyone who has done an atom's weight of evil, shall see it.

SURA 100. Adiyat, or Those That Run

1. By the [Steeds] that run, with panting [breath],
2. And strike sparks of fire,
3. And push home the charge in the morning,
4. And raise the dust in clouds the while,
5. And penetrate forthwith into the midst [of the foe] en masse;-
6. Truly man is, to his Lord, ungrateful;
7. And to that [fact] he bears witness [by his deeds];
8. And violent is he in his love of wealth.
9. Does he not know,- when that which is in the graves is scattered abroad
10. And that which is [locked up] in [human] breasts is made manifest-
11. That their Lord had been Well-acquainted with them, [even to] that Day?

SURA 101. Al Qaria, or The Day of Noise and Clamor

1. The [Day] of Noise and Clamour:
2. What is the [Day] of Noise and Clamour?
3. And what will explain to thee what the [Day] of Noise and Clamour is?
4. [It is] a Day whereon men will be like moths scattered about,
5. And the mountains will be like carded wool.
6. Then, he whose balance [of good deeds] will be [found] heavy,
7. Will be in a life of good pleasure and satisfaction.
8. But he whose balance [of good deeds] will be [found] light,-
9. Will have his home in a [bottomless] Pit.
10. And what will explain to thee what this is?
11. [It is] a Fire Blazing fiercely!

SURA 102. Takathur, or Piling Up

1. The mutual rivalry for piling up [the good things of this world] diverts you
[from the more serious things],
2. Until ye visit the graves.
3. But nay, ye soon shall know [the reality].

4. Again, ye soon shall know!

5. Nay, were ye to know with certainty of mind, [ye would beware!]
6. Ye shall certainly see Hell-Fire!
7. Again, ye shall see it with certainty of sight!
8. Then, shall ye be questioned that Day about the joy [ye indulged in!].

SURA 103. Asr, or Time through the Ages

1. By [the Token of] Time [through the ages],
2. Verily Man is in loss,
3. Except such as have Faith, and do righteous deeds, and [join together] in the
mutual teaching of Truth, and of Patience and Constancy.

SURA 104. Humaza, or the Scandal Monger

1. Woe to every [kind of] scandal-monger and-backbiter,
2. Who pileth up wealth and layeth it by,
3. Thinking that his wealth would make him last for ever!
4. By no means! He will be sure to be thrown into That which Breaks to Pieces,
5. And what will explain to thee That which Breaks to Pieces?
6. [It is] the Fire of [the Wrath of] Allah kindled [to a blaze],
7. The which doth mount [Right] to the Hearts:
8. It shall be made into a vault over them,
9. In columns outstretched.

SURA 105. Fil, or The Elephant

1. Seest thou not how thy Lord dealt with the Companions of the Elephant?
2. Did He not make their treacherous plan go astray?
3. And He sent against them Flights of Birds,
4. Striking them with stones of baked clay.
5. Then did He make them like an empty field of stalks and straw, [of which the
corn] has been eaten up.

SURA 106. Quraish or The Quraish, (Custodians of the Kaba)

1. For the covenants [of security and safeguard enjoyed] by the Quraish,
2. Their covenants [covering] journeys by winter and summer,-
3. Let them adore the Lord of this House,

4. Who provides them with food against hunger, and with security against fear [of danger].

SURA 107. Maun, or Neighborly Needs

1. Seest thou one who denies the Judgment [to come]?
2. Then such is the [man] who repulses the orphan [with harshness],
3. And encourages not the feeding of the indigent.
4. So woe to the worshippers
5. Who are neglectful of their prayers,
6. Those who [want but] to be seen [of men],
7. But refuse [to supply] [even] neighbourly needs.

SURA 108. Kauthar, or Abundance

1. To thee have We granted the Fount [of Abundance].
2. Therefore to thy Lord turn in Prayer and Sacrifice.
3. For he who hateth thee, he will be cut off [from Future Hope].

SURA 109. Kafirun, or Those who reject Faith

1. Say : O ye that reject Faith!
2. I worship not that which ye worship,

3. Nor will ye worship that which I worship.
4. And I will not worship that which ye have been wont to worship,
5. Nor will ye worship that which I worship.
6. To you be your Way, and to me mine.

SURA 110. Nasr, or Help

1. When comes the Help of Allah, and Victory,
2. And thou dost see the people enter Allah's Religion in crowds,
3. Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning [in Grace and Mercy].

SURA 111. Lahab, or (the Father of) Flame

1. Perish the hands of the Father of Flame! Perish he!
2. No profit to him from all his wealth, and all his gains!
3. Burnt soon will he be in a Fire of Blazing Flame!
4. His wife shall carry the [crackling] wood - As fuel!-
5. A twisted rope of palm-leaf fibre round her [own] neck!

SURA 112. Ikhlas, or Purity (of Faith)

1. Say: He is Allah, the One and Only;
2. Allah, the Eternal, Absolute;
3. He begetteth not, nor is He begotten;
4. And there is none like unto Him.

SURA 113. Falaq, or The Dawn

1. Say: I seek refuge with the Lord of the Dawn
2. From the mischief of created things;
3. From the mischief of Darkness as it overspreads;
4. From the mischief of those who practise secret arts;
5. And from the mischief of the envious one as he practises envy.

SURA 114. Nas, or Mankind

1. Say: I seek refuge with the Lord and Cherisher of Mankind,
2. The King [or Ruler] of Mankind,
3. The god [or judge] of Mankind,-
4. From the mischief of the Whisperer [of Evil], who withdraws [after his whisper],-
5. [The same] who whispers into the hearts of Mankind,-
6. Among Jinns and among men.

THE QURAN translated by Abdel Haleem

1. THE OPENING

This sura is seen to be a precise table of contents of the Qur_anic message. It is very important in Islamic worship, being an obligatory part of the daily prayer, repeated several times during the day.

1 In the name of God, the Lord of Mercy,a the Giverb of Mercy!c 2 Praise belongs to God, Lordd of the Worlds,e 3 the Lord of Mercy, the Giver of Mercy, 4 Master of the Day of Judgement. 5 It is You we worship; it is You we ask for help. 6 Guide us to the straight path: 7 the path of those You have blessed, those who incur no angerf and who have not gone astray.

a Most occurrences of this term rahman in the Qur_an are in the context of Him being mighty and majestic as well as merciful. The addition of the word 'Lord' here is intended to convey this aspect of the term.

b This term rahim is an intensive form suggesting that the quality of giving mercy is inherent in God's nature.
c This is the only instance where this formula, present at the start of every sura but one, is counted as the first numbered verse.
d The Arabic root r–b–b has connotations of caring and nurturing in addition to lordship, and this should be borne in mind wherever the term occurs and is rendered 'lord'.
e Al-_alamin in Arabic means all the worlds, of mankind, angels, animals, plants, this world, the next, and so forth.
f Note that the verb here is not attributed to God.

2. THE COW

This is a Medinan sura and the longest in the Qur_an, containing material revealed over several years, and named after the story of the cow which the Israelites were ordered to slaughter (verses 67 ff.). The sura opens with a response to the plea for guidance in Sura 1, 'The Opening', dividing mankind into three groups in their response to this guidance—the believers, the disbelievers, and the hypocrites—and closes confirming the tenets of faith given in the opening verses (3–5). The addressee shifts as the sura progresses: at various times the text addresses mankind in general (verses 21 ff.), where they are urged to serve God who has been so gracious to them (they are reminded that God created Adam and favoured him over the angels), the Children of Israel (verses 40 ff.), who are reminded of God's special favours to them and urged to believe in scriptures that do indeed confirm their own, and the believers (verses 136 ff.), who are given instruction in many areas—prayer, fasting, pilgrimage, defence, marital law, and financial matters.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Mima
2 This is the Scripture in which there is no doubt,b containing guidance for those who are mindfulc of God, 3 who believe in the unseen,d
a These are the names of the three Arabic letters a, l, and m. Twenty-nine suras of the Qur_an begin with separate alphabetical letters like these, from one individual letter up to five. Various interpretations have been offered. It is sufficient to mention two here: (1) these letters indicated to the Arabs who first heard the Qur_an that the Qur_an consists of letters and words of their own language, although it was superior to any speech of their own, being of divine origin; (2) they are an exclamatory device intended to arrest the listeners' attention, similar to the custom of starting poems with an emphatic 'No!' or 'Indeed!' Exegetes normally added, after expounding their theories, 'God knows best.'
b The Arabic construction la rayba fihi carries more than one meaning, including 'there is nothing dubious about/in it' and 'it is not to be doubted' as regards its origin or contents.
c The root w–q–y in this morphological form has the meaning of being mindful or being wary of something. The opposite of being mindful of God is to ignore Him or have no reference to Him in your thought, feeling, or action. This is a fundamental concept about God and the believers' relation to Him. Many translators render the term as 'those who fear God', but this is an over-expression of the term and does not correctly convey the meaning of the concept, which is a very common one in the Qur_an.
d What is beyond their perception, literally 'absent'–this applies to the nature of God, the Hereafter, historical information not witnessed, etc.
keep up the prayer,a and giveb out of what We have provided for them; 4 those who believe in the revelation sent down to you

[Muhammad], and in what was sent before you, those who have firm faith in the Hereafter. 5Such people are following their Lord's guidance and it is they who will prosper. 6 As for those who disbelieve, it makes no difference whether you warn them or not: they will not believe. 7 God has sealed their hearts and their ears, and their eyes are covered. They will have great torment.c

8 Some people say, 'We believe in God and the Last Day,' when really they do not believe. 9 They seek to deceive God and the believers but they only deceive themselves, though they do not realize it. 10 There is a disease in their hearts, to which God has added more: agonizing torment awaits them for their persistent lying.

11 When it is said to them, 'Do not cause corruption in the land,' they say, 'We are only putting things right,' 12but really they are causing corruption, though they do not realize it. 13 When it is said to them, 'Believe, as the others believe,' they say, 'Should we believe as the fools do?' but they are the fools, though they do not know it. 14When they meet the believers, they say, 'We believe,' but when they are alone with their evil ones, they say, 'We're really with you; we were only mocking.' 15 God is mocking them, and allowing them more slack to wander blindly in their insolence. 16 They have bought error in exchange for guidance, so their trade reaps no profit, and they are not rightly guided. 17 They are like people who [labour to] kindle a fire: when it lights up everything around them, God takes away all their light, leaving them in utter darkness, unable to see– 18 deaf, dumb, and blind: they will never return. 19 Or [like people who, under] a cloudburst from the sky, with its darkness, thunder, and lightning, put their fingers into their ears to keep out the thunderclaps for fear of death– God surrounds the disbelievers. 20The lightning almost snatches away their sight: whenever it flashes on

a This means regular and proper performance of the formal prayer (salah), as taught by the Prophet Muhammad.

b Yunfiquna in the Arabic of the Qur_an literally means 'spend', on others, in good causes, in the way of God.

c The basic meaning of _adhab is 'to restrain (from doing wrong)', extended to mean anything difficult or painful, punishment, famine (see 23: 78). See Majaz al-Qur_an, by _Izz al-Din Ibn _Abdul-Salam (London: Al-Furqan Foundation, 1999), 194, and E. W. Lane, Arabic–English Lexicon (Beirut: Librairie du Liban, 1968).

them they walk on and when darkness falls around them they stand still. If God so willed, He could take away their hearing and sight: God has power over everything.

21People, worship your Lord, who created you and those before you, so that you may be mindful [of Him] 22 who spread out the earth for you and built the sky; who sent water down from it and with that water produced things for your sustenance. Do not, knowing this, set up rivals to God. 23 If you have doubts about the revelation We have sent down to Our servant, then produce a single sura like it– enlist whatever supportersa you have other than God– if you truly [think you can]. 24 If you cannot do this– and you never will– then beware of the Fire prepared for the disbelievers, whose fuel is men and stones.

25 [Prophet], give those who believe and do good the news that they will have Gardens graced with flowing streams. Whenever they are given sustenance from the fruits of these Gardens, they will say, 'We have been given this before,' because they were provided with something like it.b They will have pure spouses and there they will stay.
26 God does not shy from drawing comparisons even with something as small as a gnat, or larger:c the believers know it is the truth from their Lord, but the disbelievers say, 'What does God mean by such a comparison?' Through it He makes many go astray and leads many to the right path. But it is only the rebels He makes go astray:
27 those who break their covenant with God after it has been confirmed, who sever the bonds that God has commanded to be joined, who spread corruption on the earth– these are the losers. 28How can you ignore God when you were lifeless and He gave you life, when He will cause you to die, then resurrect you to be returned to Him?
29 It was He who created all that is on the earth for you, then turned to the sky and made the seven heavens; it is He who has knowledge of all things.
a Literally 'whatever witnesses'. Razi interprets this as referring either to their idols or to their leaders.
b One interpretation is that they enjoy each meal so much that they are delighted to see favourite dishes again; another interpretation is that the food of Paradise resembles the delicacies of this world in appearance.
c Comparisons such as those given here were seen by some as inappropriate for God, and this is an answer to these critics.

30 [Prophet], when your Lord told the angels, 'I am putting a successora on earth,' they said, 'How canb You put someone there who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?' but He said, 'I know things you do not.'
31 He taught Adam all the names [of things], then He showed them to the angels and said, 'Tell me the names of these if you truly [think you can].' 32 They said, 'May You be glorified! We have knowledge only of what You have taught us. You are the All Knowing and All Wise.' 33 Then He said, 'Adam, tell them the names of these.' When he told them their names, God said, 'Did I not tell you that I know what is hidden in the heavens and the earth, and that I know what you reveal and what you conceal?'
34When We told the angels, 'Bow down before Adam,' they all bowed. But not Iblis, who refused and was arrogant: he was one of the disobedient. 35We said, 'Adam, live with your wife in this garden. Both of you eat freely there as you will, but do not go near this tree, or you will both become wrongdoers.' 36 But Satan made them slip, and removed them from the state they were in. We said, 'Get out, all of you! You are each other's enemy.c On earth you will have a place to stay and livelihood for a time.' 37 Then Adam received some wordsd from his Lord and He accepted his repentance: He is the Ever Relenting, the Most Merciful. 38We said, 'Get out, all of you! But when guidance comes from Me, as it certainly will, there will be no fear for those who follow My guidance nor will they

grieve– 39 those who disbelieve and deny Our messages shall be the inhabitants of the Fire, and there they will remain.'
40 Children of Israel, remember how I blessed you. Honour your pledge to Me and I will honour My pledge to you: I am the One you should fear. 41 Believe in the message I have sent down confirming what you already possess. Do not be the first to disbelieve in it, and

a The term khalifa is normally translated as 'vicegerent' or 'deputy'. While this is one meaning of the term, its basic meaning is 'successor'– the Qur_an often talks about generations and individuals who are successors to each other, cf. 6: 165, 7: 129, etc.– or a 'trustee' to whom a responsibility is temporarily given, cf. Moses and Aaron, 7: 142.

b This is istifham inkari in Arabic, i.e. not an interrogative but an exclamatory statement normally expressing disapproval, best rendered in English by 'How can you'. There are numerous examples of this in the Qur_an.

c Iblis is the enemy of mankind and vice versa. Iblis is also known as Shaytan/Satan.

d Words teaching Adam how to repent, see 7: 23.

do not sell My messages for a small price: I am the One of whom you should be mindful. 42 Do not mix truth with falsehood, or hide the truth when you know it. 43Keep up the prayer, pay the prescribed alms, and bow your heads [in worship] with those who bow theirs.
44How can you tell people to do what is right and forget to do it yourselves, even though you recite the Scripture? Have you no sense? 45 Seek help with steadfastness and prayer– though this is hard indeed for anyone but the humble, 46 who knowa that they will meet their Lord and that it is to Him they will return.
47 Children of Israel, remember how I blessed you and favoured you over other people. 48Guard yourselves against a Day when no soul will stand in place of another, no intercession will be accepted for it, nor any ransom; nor will they be helped. 49Remember when We saved you from Pharaoh's people, who subjected you to terrible torment, slaughtering your sons and sparing only your women– this was a great trial from your Lord– 50and when We parted the sea for you, so saving you and drowning Pharaoh's people right before your eyes. 51We appointed forty nights for Moses [on Mount Sinai] and then, while he was away, you took to worshipping the calf– a terrible wrong. 52Even then We forgave you, so that you might be thankful.
53Remember when We gave Moses the Scripture, and the means to distinguish [right and wrong], so that you might be guided.
54 Moses said to his people, 'My people, you have wronged yourselves by worshipping the calf, so repent to your Maker and kill [the guilty among] you. That is the best you can do in the eyes of your Maker.' He accepted your repentance: He is the Ever Relenting and the Most Merciful. 55Remember when you said, 'Moses, we will not believe you until we see God face to face.' At that, thunderbolts struck you as you looked on. 56Then We revived you after your death, so that you might be thankful. 57We made the clouds cover you with shade, and sent manna and quails down to you, saying, 'Eat the good things We have provided for you.' It was not Us they wronged; they wronged themselves.

58Remember when We said, ‘Enter this town and eat freely there
as you will, but enter its gate humbly and say, “Relieve us!” Then We
a One of the classical meanings of zanna is ‘to know’ rather than the predominant modern sense of ‘to think’. This term is used in the sense of knowledge several times in the Qur_an.

shall forgive you your sins and increase the rewards of those who do
good.’ 59 But the wrongdoers substituted a different word from the
one they had been given. So, because they persistently disobeyed,
We sent a plague down from the heavens upon the wrongdoers.
60Remember when Moses prayed for water for his people and We
said to him, ‘Strike the rock with your staff.’ Twelve springs gushed
out, and each group knew its drinking place. ‘Eat and drink the
sustenance God has provided and do not cause corruption in the
land.’ 61Remember when you said, ‘Moses, we cannot bear to eat only
one kind of food, so pray to your Lord to bring out for us some of the
earth’s produce, its herbs and cucumbers, its garlic, lentils, and
onions.’ He said, ‘Would you exchange better for worse? Go to
Egypt and there you will find what you have asked for.’ They were
struck with humiliation and wretchedness, and they incurred the
wrath of God because they persistently rejected His messages and
killed prophets contrary to all that is right. All this was because they
disobeyed and were lawbreakers.
62 The [Muslim] believers, the Jews, the Christians, and the
Sabiansa – all those who believe in God and the Last Day and do
good– will have their rewards with their Lord. No fear for them, nor
will they grieve. 63Remember when We took your pledge, and made
the mountain tower high above you, and said, ‘Hold fast to what We
have given you and bear its contents in mind, so that you may be
conscious of God.’ 64Even after that you turned away. Had it not
been for God’s favour and mercy on you, you would certainly have
been lost. 65You know about those of you who broke the Sabbath,
and so We said to them, ‘Be like apes!b Be outcasts!’ 23We made this
an example to those people who were there at the time and to those
who came after them, and a lesson to all who are mindful of God.
67Remember when Moses said to his people, ‘God commands you
to sacrifice a cow.’ They said, ‘Are you making fun of us?’ He
answered, ‘God forbid that I should be so ignorant.’ 68 They said,
‘Call on your Lord for us, to show us what sort of cow it should be.’
He answered, ‘God says it should be neither too old nor too young,
a The Sabians were a monotheistic religious community. See M. Asad, The Message of the Qur_an (Gibraltar: Dar al-Andalus, 1997), 40 n. 49.
b This is understood by some as ‘physically turn into apes’ but in fact it is a figure of speech– the structure ‘be apes’ is like ‘be stones/iron’ in 17: 50. Just as the Qur_an describes the disbelievers as blind, deaf, and dumb, here the transgressors are apes.

but in between, so do as you are commanded.’ 69 They said, ‘Call on
your Lord for us, to show us what colour it should be.’ He answered,
‘God says it should be a bright yellow cow, pleasing to the eye.’
70 They said, ‘Call on your Lord for us, to show us [exactly] what it
is: all cows are more or less alike to us. With God’s will, we shall be

guided.' 71 He replied, 'It is a perfect and unblemished cow, not trained to till the earth or water the fields.' They said, 'Now you have brought the truth,' and so they slaughtered it, though they almost failed to do so. 72 Then, when you [Israelites] killed someone and started to blame one another– although God was to bring what you had concealed to light– 73We said, 'Strike the [body] with a part of [the cow]': thus God brings the dead to life and shows His signs so that you may understand. 74Even after that, your hearts became as hard as rocks, or even harder, for there are rocks from which streams spring out, and some from which water comes when they split open, and others which fall down in awe of God: He is not unaware of what you do.

75 So can you [believers] hope that such people will believe you, when some of them used to hear the words of God and then deliberately twist them, even when they understood them? 76 When they meet the believers, they say, 'We too believe.' But when they are alone with each other they say, 'How could you tell them about God's revelation [to us]? They will be able to use it to argue against you before your Lord! Have you no sense?' 77 Do they not know that God is well aware of what they conceal and what they reveal? 78Some of them are uneducated, and know the Scripture only through wishful thinking. They rely on guesswork. 79So woe to those who write something down with their own hands and then claim, 'This is from God,' in order to make some small gain. Woe to them for what their hands have written! Woe to them for all that they have earned!

80 They say, 'The Fire will only touch us for a few days.' Say to them, 'Have you received a promise from God– for God never breaks His promise– or are you saying things about Him of which you have no real knowledge?' 81Truly those who do evil and are surrounded by their sins will be the inhabitants of the Fire, there to remain, 82 while those who believe and do good deeds will be the inhabitants of the Garden, there to remain.

83Remember when We took a pledge from the Children of Israel: 'Worship none but God; be good to your parents and kinsfolk, to

orphans and the poor; speak good words to all people; keep up the prayer and pay the prescribed alms.' Then all but a few of you turned away and paid no heed. 84We took a pledge from you, 'Do not shed one another's blood or drive one another from your homelands.' You acknowledged it at the time, and you can testify to this. 85 Yet here you are, killing one another and driving some of your own people from their homes, helping one another in sin and aggression against them. If they come to you as captives, you still pay to set them free, although you had no right to drive them out.a So do you believe in some parts of the Scripture and not in others? The punishment for those of you who do this will be nothing but disgrace in this life, and on the Day of Resurrection they will be condemned to the harshest torment: God is not unaware of what you do. 86 These are the people who buy the life of this world at the price of the Hereafter: their torment will not be lightened, nor will they be helped.

87We gave Moses the Scripture and We sent messengers after
him in succession. We gave Jesus, son of Mary, clear signs and
strengthened him with the Holy Spirit. So how is it that, whenever
a messenger brings you something you do not like, you become
arrogant, calling some impostors and killing others? 88 They say, 'Our
hearts are impenetrably wrapped [against whatever you say],' but
God has rejectedb them for their disbelief: they have little faith.
89 When a Scripture came to them from God confirming what they
already had, and when they had been praying for victory against the
disbelievers, even when there came to them something they knew [to
be true], they disbelieved in it: God rejects those who disbelieve.
90Low indeed is the price for which they have sold their souls by
denying the God-sent truth, out of envy that God should send His
bounty to any of His servants He pleases. The disbelievers have
ended up with wrath upon wrath, and a humiliating torment awaits
them. 91 When it is said to them, 'Believe in God's revelations,' they
reply, 'We believe in what was revealed to us,' but they do not believe
in what came afterwards, though it is the truth confirming what they
a Razi: although the Jews fought each other in alliance with different Arab tribes,
when their side captured a Jew from another side, they would pay to have them released,
as they said this was required by the Torah.
b La_ana in Arabic dictionaries gives the meaning of tarada 'to reject', 'to drive away'
rather than 'to curse'.

already have. Say [Muhammad], 'Why did you kill God's prophets
in the past if you were true believers? 92 Moses brought you clear
signs, but then, while he was away, you chose to worship the calf–
you did wrong.'
93Remember when We took your pledge, making the mountain
tower above you, and said, 'Hold on firmly to what We have given
you, and listen to [what We say].' They said, 'We hear and we disobey,'
and through their disbelief they were made to drink [the love
of] the calf deep into their hearts. 94 Say, 'How evil are the things
your belief commands you to do, if you really are believers!' Say, 'If
the last home with God is to be for you alone and no one else, then
you should long for death, if your claim is true.' 95 But they will
never long for death, because of what they have stored up with their
own hands: God is fully aware of the evildoers. 96 [Prophet], you are
sure to find them clinging to life more eagerly than any other people,
even the polytheists. Any of them would wish to be given a life of a
thousand years, though even such a long life would not save them
from the torment: God sees everything they do.
97 Say [Prophet], 'If anyone is an enemy of Gabriel– who by
God's leave brought down the Qur_an to your heart confirming previous
scriptures as a guide and good news for the faithful– 98 if
anyone is an enemy of God, His angels and His messengers, of
Gabriel and Michael, then God is certainly the enemy of such disbelievers.'
99For We have sent down clear messages to you and only
those who defy [God] would refuse to believe them. 100How is it that
whenever they make a covenant or a pledge, some of them throw it
away? In fact, most of them do not believe.

101 When God sent them a messenger confirming the Scriptures they already had, some of those who had received the Scripture before threw the Book of God over their shoulders as if they had no knowledge, 102 and followed what the evil ones had fabricated about the Kingdom of Solomon instead. Not that Solomon himself was a disbeliever; it was the evil ones who were disbelievers. They taught people witchcraft and what was revealed in Babylon to the two angels Harut and Marut. Yet these two never taught anyone without first warning him, 'We are sent only to tempt– do not disbelieve.' From these two, they learned what can cause discord between man and wife, although they harm no one with it except by God's leave. They learned what harmed them, not what benefited them, knowing

full well that whoever gained [this knowledge] would lose any share in the Hereafter. Evil indeed is the [price] for which they sold their souls, if only they knew. 103 If they had believed and been mindful of God, their reward from Him would have been far better, if only they knew.

104 Believers, do not say [to the Prophet], 'Ra_ina,' but say, 'Unzurna,'[a] and listen [to him]: an agonizing torment awaits those who ignore [God's words]. 105 Neither those People of the Book who disbelieve nor the idolaters would like anything good to be sent down to you from your Lord, but God chooses for His grace whoever He will: His bounty has no limits. 106Any revelation We cause to be superseded or forgotten, We replace with something better or similar. Do you [Prophet] not know that God has power over everything? 107 Do you not know that control of the heavens and the earth belongs to Him? You [believers] have no protector or helper but God. 108Do you wish to demand of your messenger something similar to what was demanded of Moses?[b] Whoever exchanges faith for disbelief has strayed far from the right path. 109Even after the truth has become clear to them, many of the People of the Book wish they could turn you back to disbelief after you have believed, out of their selfish envy. Forgive and forbear until God gives his command: He has power over all things. 110Keep up the prayer and pay the prescribed alms. Whatever good you store up for yourselves, you will find it with God: He sees everything you do.

111 They also say, 'No one will enter Paradise unless he is a Jew or a Christian.' This is their own wishful thinking. [Prophet], say, 'Produce your evidence, if you are telling the truth.' 112 In fact, any who direct themselves[c] wholly to God and do good will have their reward with their Lord: no fear for them, nor will they grieve. 113 The Jews say, 'The Christians have no ground whatsoever to stand on,' and the Christians say, 'The Jews have no ground whatsoever to stand on,' though they both read the Scripture, and those who have no

a The word ra_ina can be used politely as an expression for 'look at us'. However, a group of Jews in Medina hostile to Muhammad subtly changed its pronunciation to imply 'you are foolish' or 'you herd our sheep' in order to abuse the Prophet. So the believers are advised to avoid the word and use unzurna, also meaning 'look at us', instead. See 4: 46.

b See 2: 55 and 4: 153.

c Literally 'their faces'. One meaning of wajh (face) is 'direction' and the basic meaning of aslama is 'devote'. See note to 2: 128.

knowledge say the same; God will judge between them on the Day of Resurrection concerning their differences.
114Who could be more wicked than those who prohibit the mention of God's name in His places of worshipa and strive to have them deserted? Such people should not enter them without fear: there is disgrace for them in this world and painful punishment in the Hereafter. 115 The East and the West belong to God: wherever you turn, there is His Face.b God is all pervading and all knowing.
116Theyc have asserted, 'God has a child.' May He be exalted! No! Everything in the heavens and earth belongs to Him, everything devoutly obeys His will. 117 He is the Originator of the heavens and the earth, and when He decrees something, He says only, 'Be,' and it is. 118 Those who have no knowledge also say, 'If only God would speak to us!' or 'If only a miraculous sign would come to us!' People before them said the same things: their hearts are all alike. We have made Our signs clear enough to those who have solid faith.
119We have sent you [Prophet] with the truth, bearing good news and warning. You will not be responsible for the inhabitants of the Blaze.
120 The Jews and the Christians will never be pleased with you unless you follow their ways. Say, 'God's guidance is the only true guidance.' If you were to follow their desires after the knowledge that has come to you, you would find no one to protect you from God or help you. 121 Those to whom We have given the Scripture, who follow it as it deserves,d are the ones who truly believe in it. Those who deny its truth will be the losers.
122 Children of Israel, remember how I blessed you and favoured you over other people, 123 and beware of a Day when no soul can stand in for another. No compensation will be accepted from it, nor intercession be of use to it, nor will anyone be helped. 124When Abraham's Lord tested him with certain commandments, which he fulfilled, He said, 'I will make you a leader of people.' Abraham asked, 'And will You make leaders from my descendants too?' God answered, 'My pledge does not hold for those who do evil.'

a Razi suggests that this probably alludes to the Jews' objections to the change of qibla (direction of prayer) from Jerusalem to Mecca and their efforts to stop people praying towards Mecca in the Prophet's mosque in Medina (see 2: 115 and 142).
b Or 'His direction'.
c Razi suggests that this refers to the pagan Arabs (see 16: 57) and (some of) the Christians and Jews (see 9: 30).
d This can also mean 'who read it as it ought to be read'.

125We made the Housea a resort and a sanctuary for people, saying, 'Take the spot where Abraham stood as your place of prayer.' We commanded Abraham and Ishmael: 'Purify My House for those who walk round it, those who stay there, and those who bow and prostrate themselves in worship.' 126Abraham said, 'My Lord, make this land secure and provide with produce those of its people who believe in God and the Last Day.' God said, 'As

for those who disbelieve, I will grant them enjoyment for a short while and then subject them to the torment of the Fire– an evil destination.'
127 As Abraham and Ishmael built up the foundations of the House [they prayed], 'Our Lord, accept [this] from us. You are the All Hearing, the All Knowing. 128 Our Lord, make us devoted[b] to You; make our descendants into a community devoted to You. Show us how to worship and accept our repentance, for You are the Ever Relenting, the Most Merciful. 129Our Lord, make a messenger of their own rise up from among them, to recite Your revelations to them, teach them the Scripture and wisdom, and purify them: You are the Mighty, the Wise.'
130Who but a fool would forsake the religion of Abraham? We have chosen him in this world and he will rank among the righteous in the Hereafter. 131 His Lord said to him, 'Devote yourself to Me.' Abraham replied, 'I devote myself to the Lord of the Universe,'
132 and commanded his sons to do the same, as did Jacob: 'My sons, God has chosen [your] religion for you, so make sure you devote yourselves to Him, to your dying moment.'
133Were you [Jews] there to see when death came upon Jacob? When he said to his sons, 'What will you worship after I am gone?' they replied, 'We shall worship your God and the God of your fathers, Abraham, Ishmael, and Isaac, one single God: we devote ourselves to Him.'[c] 134That community passed away. What they earned belongs to them, and what you earn belongs to you: you will not be answerable for their deeds.
135 They say, 'Become Jews or Christians, and you will be rightly
a The Ka_ba at Mecca.
b Aslama here means to devote oneself to the one God alone, so that Abraham will come to his Lord with his heart totally devoted to Him: 3: 64; 26: 89; 37: 84.
c 'One single God' reinforces the interpretation of islam as 'devotion', one meaning of aslama (al-Mu_jam al-Wasit).

guided.' Say [Prophet], 'No, [ours is] the religion of Abraham, the upright, who did not worship any god besides God.' 136 So [you believers], say, 'We believe in God and in what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and all the prophets by their Lord. We make no distinction between any of them, and we devote ourselves to Him.' 137 So if they believe like you do, they will be rightly guided. But if they turn their backs, then they will be entrenched in opposition. God will protect you from them: He is the All Hearing, the All Knowing. And say [believers], 138 '[Our life] takes its colour from God, and who gives a better colour than God? It is Him we worship.'
139 Say [Prophet] [to the Jews and Christians], 'How can you argue with us about God when He is our Lord and your Lord? Our deeds belong to us, and yours to you. We devote ourselves entirely to Him.
140 Or are you saying that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians?' [Prophet], ask them, 'Who knows better: you or God? Who could be more wicked than those who hide

a testimony [they received] from God? God is not unmindful of what you do.' 141That community passed away: what they earned belongs to them, and what you earn belongs to you. You will not be answerable for their deeds.
142 The foolish people will say, 'What has turned them away from the prayer direction they used to face?'a Say, 'East and West belong to God. He guides whoever He will to the right way.' 143We have made you [believers] into a just community,b so that you may bear witness [to the truth] before others and so that the Messenger may bear witness [to it] before you. We only made the direction the one you used to face [Prophet] in order to distinguish those who follow the Messenger from those who turn on their heels: that test was hard, except for those God has guided. God would never let your faith go to waste [believers],c for God is most compassionate and most merciful towards people. 144Many a time We have seen you [Prophet] turn your face towards Heaven, so We are turning you
a This refers to the change in the Muslims' prayer direction from Jerusalem to Mecca in the second year of the Hijra.
b Literally 'a middle nation'.
c This reassured those who asked whether the prayers said towards Jerusalem had been wasted.

towards a prayer direction that pleases you.a Turn your face in the direction of the Sacred Mosque: wherever you [believers] may be, turn your faces to it. Those who were given the Scripture know with certainty that this is the Truth from their Lord: God is not unaware of what they do. 145Yet even if you brought every proof to those who were given the Scripture, they would not follow your prayer direction, nor will you follow theirs, nor indeed will any of them follow one another's direction. If you [Prophet] were to follow their desires, after the knowledge brought to you, you would be doing wrong. 146Those We gave Scripture know it as well as they know their own sons, but some of them hide the truth that they know. 147 The truth is from your Lord, so do not be one of those who doubt. 148 Each community has its own direction to which it turns: race to do good deeds and wherever you are, God will bring you together.b God has power to do everything.
149 [Prophet], wherever you may have started out, turn your face in the direction of the Sacred Mosque– this is the truth from your Lord: He is not unaware of what you do– 150 wherever you may have started out, turn your face in the direction of the Sacred Mosque; wherever any of you may be, turn your faces towards it, so that people may have no argument against youc – except for the wrongdoers among them: do not fear them; fear Me– and so that I may perfect My favour on you and you may be guided, 151 just as Wed have sent among you a Messenger of your own to recite Our revelations to you, purify you and teach you the Scripture, wisdom, and [other] things you did not know. 152 So remember Me; I will remember you. Be thankful to Me, and never ungrateful.
153You who believe, seek help through steadfastness and prayer, for God is with the steadfast. 154 Do not say that those who are killed

in God's cause are dead; they are alive, though you do not realize it.
155We shall certainly test you with fear and hunger, and loss of
a The Prophet secretly hoped to be allowed to face the Mosque in Mecca in prayer, as it was so dear to him, being built by Abraham and Ishmael, as seen from verse 127 onwards.
b On the Day of Judgement, cf. 5: 48.
c Both Jews and polytheists questioned the choice of qibla (prayer direction) for their own reasons.
d Note the shift in pronoun from singular to plural of majesty (see Introduction, p. xx).

property, lives, and crops. But [Prophet], give good news to those
who are steadfast, 156 those who say, when afflicted with a calamity,
'We belong to God and to Him we shall return.' 157 These will be
given blessings and mercy from their Lord, and it is they who are
rightly guided.
158 Safa and Marwaa are among the rites of God, so for those who
make major or minorb pilgrimage to the Housec it is no offence to
circulate between the two.d Anyone who does good of his own accord
will be rewarded, for God rewards good deeds, and knows everything.
159 As for those who hide the proofs and guidance We send
down, after We have made them clear to people in the Scripture,
God rejects them, and so do others, 160 unless they repent, make
amends, and declare the truth. I will certainly accept their repentance:
I am the Ever Relenting, the Most Merciful. 161 As for those
who disbelieve and die as disbelievers, God rejects them, as do the
angels and all people. 162 They will remain in this state of rejection:
their punishment will not be lightened, nor will they be reprieved.
163Your God is the one God: there is no god except Him, the Lord
of Mercy, the Giver of Mercy. 164 In the creation of the heavens and
earth; in the alternation of night and day; in the ships that sail the
seas with goods for people; in the water which God sends down from
the sky to give life to the earth when it has been barren, scattering all
kinds of creatures over it; in the changing of the winds and clouds
that run their appointed courses between the sky and earth: there are
signs in all these for those who use their minds. 165Even so, there are
some who choose to worship others besides God as rivals to Him,
loving them with the love due to God, but the believers have greater
love for God. If only the idolaters could see– as they will see
when they face the torment– that all power belongs to God, and
that God punishes severely. 166 When those who have been followed
disown their followers, when they all see the suffering, when all
a Two hills adjacent to the Ka_ba between which a pilgrim and visitor should walk up and down in commemoration of what Hagar did in search of water for her baby, Ishmael.
b The minor pilgrimage (_umra) can be done during the pilgrimage season or at any other time during the year.
c The Ka_ba, which is central both to the direction of prayer and to the rites of pilgrimage as established by Abraham at God's command.
d The Muslims were reluctant to perform this rite, as the polytheists had installed two idols on these hills. Here it is reclaimed for God.

bonds between them are severed, 167 the followers will say, 'If only we had one last chance, we would disown them as they now disown us.' In this way, God will make them see their deeds as a source of bitter regret: they shall not leave the Fire.
168People, eat what is good and lawful from the earth, and do not follow Satan's footsteps, for he is your sworn enemy. 169 He always commands you to do what is evil and indecent, and to say things about God that you do not really know.a 170 But when it is said to them, 'Follow the message that God has sent down,' they answer, 'We follow the ways of our fathers.' What! Even though their fathers understood nothing and were not guided? 171 Calling to disbelieversb is like a herdsman calling to things that hear nothing but a shout and a cry: they are deaf, dumb, and blind, and they understand nothing.
172You who believe, eat the good things We have provided for you and be grateful to God, if it is Him that you worship. 173 He has only forbidden you carrion, blood, pig's meat, and animals over which any name other than God's has been invoked. But if anyone is forced to eat such things by hunger, rather than desire or excess, he commits no sin: God is most merciful and forgiving.
174 As for those who conceal the Scripture that God sent down and sell it for a small price, they only fill their bellies with Fire. God will not speak to them on the Day of Resurrection, nor will He purify them: an agonizing torment awaits them. 175 These are the ones who exchange guidance for error, and forgiveness for torment. What can make them patient in the face of the Fire? 176 This is because God has sent the Scripture with the Truth; those who pursue differences in the Scripture are deeply entrenched in opposition.
177 Goodness does not consist in turning your face towards East or West. The truly good are those who believe in God and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however much they cherish it, to their relatives, to orphans, the needy, travellers and beggars, and to liberate those in bondage; those who keep up the prayer and pay the prescribed alms; who keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are aware of God.
a See 6: 138, 145.
b It is also possible to interpret this as referring to the disbelievers calling on their idols, who cannot respond.

178You who believe, fair retributiona is prescribed for you in cases of murder: the free man for the free man, the slave for the slave, the female for the female.b But if the culprit is pardoned by his aggrieved brother, this shall be adhered to fairly, and the culprit shall pay what is due in a good way. This is an alleviation from your Lord and an act of mercy. If anyone then exceeds these limits, grievous suffering awaits him. 179Fair retribution saves life for you, people of understanding, so that you may guard yourselves against what is wrong.
When death approaches one of you who leaves wealth, 180 it is

prescribed that he should make a proper bequest to parents and close relatives– a duty incumbent on those who are mindful of God. 181 If anyone alters the bequest after hearing it, the guilt of the alteration will fall on them: God is all hearing and all knowing. 182 But if anyone knows[c] that the testator has made a mistake, or done wrong, and so puts things right between the parties, he will incur no sin: God is most forgiving and merciful.
183You who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may be mindful of God.
184Fast for a specific number of days, but if one of you is ill, or on a journey, on other days later. For those who can fast only with extreme difficulty, there is a way to compensate– feed a needy person. But if anyone does good of his own accord, it is better for him, and fasting is better for you, if only you knew. 185 It was in the month of Ramadan that the Qur_an was revealed as guidance for mankind, clear messages giving guidance and distinguishing between right and wrong. So any one of you who is present that month should fast, and anyone who is ill or on a journey should make up for the lost days by fasting on other days later. God wants ease for you, not hardship. He wants you to complete the prescribed period and to glorify Him for having guided you, so that you may be thankful. 186 [Prophet], if My servants ask you about Me, I am near. I respond to those who call Me, so let them respond to Me, and believe in Me, so that they may be guided.
a qisas etymologically means 'to track down'.
b Before Islam, the Arabs did not observe equality in retribution, but a stronger tribe would demand more, e.g. a man for a woman, a free man for a slave, or several men for one man, likewise for financial compensation. The intention of this verse is to insist on equality.
c One meaning of khafa is 'to know' (al-Mu_jam al-Wasit).

187You [believers] are permitted to lie with your wives during the night of the fast: they are [close] as garments to you, as you are to them. God was aware that you were betraying yourselves,[a] so He turned to you in mercy and pardoned you: now you can lie with them– seek what God has ordained for you– eat and drink until the white thread of dawn becomes distinct from the black. Then fast until nightfall. Do not lie with them during the nights of your devotional retreat in the mosques: these are the bounds set by God, so do not go near them. In this way God makes His messages clear to people, that they may guard themselves against doing wrong.
188 Do not consume your property wrongfully, nor use it to bribe judges, intending sinfully and knowingly to consume parts of other people's property.
189 They ask you [Prophet] about crescent moons. Say, 'They show the times appointed for people, and for the pilgrimage.' Goodness does not consist of entering houses by the back [door];[b] the truly good person is the one who is mindful of God. So enter your houses by their [main] doors and be mindful of God so that you may prosper. 190 Fight in God's cause against those who fight you, but do not overstep the limits:[c] God does not love those who overstep the limits. 191 Kill them wherever you encounter them,[d] and drive them

out from where they drove you out, for persecution is more serious
than killing.e Do not fight them at the Sacred Mosque unless they
fight you there. If they do fight you, kill them– this is what such
disbelievers deserve– 192but if they stop, then God is most forgiving
and merciful. 193 Fight them until there is no more persecution, and
a Some Muslims admitted to the Prophet that they had spoiled their fast by having sexual relations during the nights of Ramadan.
b It was the custom of some Arabs on returning from the pilgrimage to enter their houses by the back door, considering this to be an act of piety.
c The Arabic command la ta_tadu is so general that commentators have agreed that it includes prohibition of starting hostilities, fighting non-combatants, disproportionate response to aggression, etc.
d The Muslims were concerned as to whether it was permitted to retaliate when attacked within the sacred precincts in Mecca when on pilgrimage (see 2: 196 and Razi's Tafsir). They are here given permission to fight back wherever they encounter their attackers, in the precinct or outside it.
e 'Persecuting you unlawfully is worse than you killing them in the precincts in selfdefence.'
The article al- in Arabic sometimes takes the place of a pronoun, as here 'their persecution' and 'your killing them' (Tammam Hassan, al-Bayan, Cairo, 1993, 118–45); it is not the generic al-, cf. 2: 217. See also 2: 217.

worshipa b is devoted to God. If they cease hostilities, there can
be no [further] hostility, except towards aggressors. 194 A sacred
month for a sacred month: violation of sanctity [calls for] fair retribution.
So if anyone commits aggression against you, attack him as
he attacked you, but be mindful of God, and know that He is with
those who are mindful of Him. 195 Spend in God's cause: do not
contribute to your destruction with your own hands,c but do good,
for God loves those who do good.
196 Complete the pilgrimages, major and minor, for the sake of
God. If you are prevented [from doing so], then [send] whatever
offering for sacrifice you can afford, and do not shave your headsd
until the offering has reached the place of sacrifice. If any of you is
ill, or has an ailment of the scalp, he should compensate by fasting,
or feeding the poor, or offering sacrifice. When you are in safety,
anyone wishing to take a breake between the minor pilgrimage and
the major one must make whatever offering he can afford. If he
lacks the means, he should fast for three days during the pilgrimage,
and seven days on his return, making ten days in all. This
applies to those whose household is not near the Sacred Mosque.
Always be mindful of God, and be aware that He is stern in His
retribution.
197 The pilgrimage takes place during the prescribed months.
There should be no indecent speech, misbehaviour, or quarrelling
for anyone undertaking the pilgrimage– whatever good you do, God
is well aware of it. Provide well for yourselves: the best provision
is to be mindful of God– always be mindful of Me, you who have
understanding– 198but it is no offence to seek some bounty from
your Lord.f When you surge down from Arafat remember God at
the sacred place.g Remember Him: He has guided you. Before that

a Worship at the sacred mosque.
b Cf. 8: 39 and note e to 2: 191 above.
c If they are not prepared to pay for what it takes to defend themselves, then they will bring ruin on themselves. The verse is also understood generally to outlaw suicide and other forms of self-harm.
d Shaving the head or cutting the hair is one of the rites performed by male pilgrims after most of the other rites have been completed.
e This means breaking the restrictions of ihram (consecration) termed tamattu_ .
f It is lawful to trade while on pilgrimage.
g This is one of the sites of the pilgrimage between Arafat and Mina– a plain called Muzdalifa.

you were astray. 199 Surge down where the rest of the people do,a and ask forgiveness of God: He is most forgiving and merciful. 200When you have completed your rites, remember God as much as you remember your own fathers, or even more. There are some who pray, 'Our Lord, give us good in this world,' and they will have no share in the Hereafter; 201 others pray, 'Our Lord, give us good in this world and in the Hereafter, and protect us from the torment of the Fire.'
202 They will have the share they have worked for: God is swift in reckoning.
203Remember God on the appointed days.b If anyone is in a hurry to leave after two days, there is no blame on him, nor is there any blame on anyone who stays on, so long as they are mindful of God. Be mindful of God, and remember that you will be gathered to Him.
204 There is [a kind of] man whose views on the life of this world may please you [Prophet], he even calls on God to witness what is in his heart, yet he is the bitterest of opponents. 205 When he leaves, he sets out to spread corruption in the land, destroying crops and livestock– God does not like corruption. 206 When he is told, 'Beware of God,' his arrogance leads him to sin. Hell is enough for him: a dreadful resting place. 207 But there is also a kind of man who gives his life away to please God, and God is most compassionate to His servants. 208You who believe, enter wholeheartedly into submission to Godc and do not follow in Satan's footsteps, for he is your sworn enemy. 209 If you slip back after clear proof has come to you, then be aware that God is almighty and wise.
210 Are these people waiting for God to come to them in the shadows of the clouds, together with the angels? But the matter would already have been decided by then:d all matters are brought back to God. 211 [Prophet], ask the Children of Israel how many clear signs We brought them. If anyone alters God's blessings after he has received them, God is stern in punishment. 212 The life of this world is made to seem glamorous to the disbelievers, and they laugh at those who believe. But those who are mindful of God will be above
a Some arrogant tribes used to take a different route from the masses.
b These come after the day of sacrifice, when two or three days are spent in Mina to perform the rite of stoning the Devil.
c Silm, which also means 'peace'.
d It will be too late for them to repent.

them on the Day of Resurrection: God provides immeasurably for whoever He pleases. 213 Mankind was a single community, then God sent prophets to bring good news and warning, and with them He sent the Scripture with the Truth, to judge between people in their disagreements. It was only those to whom it was given who disagreed about it after clear signs had come to them, because of rivalry between them. So by His leave God guided the believers to the truth they had differed about: God guides whoever He will to a straight path.
214Do you suppose that you will enter the Garden without first having suffered like those before you? They were afflicted by misfortune and hardship, and they were so shaken that even [their] messenger and the believers with him cried, 'When will God's help arrive?' Truly, God's help is near. 215 They ask you [Prophet] what they should give. Say, 'Whatever you give should be for parents, close relatives, orphans, the needy, and travellers. God is well aware of whatever good you do.
216 Fighting is ordained for you, though you dislike it. You may dislike something although it is good for you, or like something although it is bad for you: God knows and you do not.' 217 They ask you [Prophet] about fighting in the prohibited month. Say, 'Fighting in that month is a great offence, but to bar others from God's path, to disbelieve in Him, prevent access to the Sacred Mosque, and expel its people, are still greater offences in God's eyes: persecution is worse than killing.'a They will not stop fighting you [believers] until they make you revoke your faith, if they can. If any of you revoke your faith and die as disbelievers, your deeds will come to nothing in this world and the Hereafter, and you will be inhabitants of the Fire, there to remain. 218 But those who have believed, migrated, and striven for God's cause, it is they who can look forward to God's mercy: God is most forgiving and merciful.
219 They ask you [Prophet] about intoxicants and gambling: say, 'There is great sin in both, and some benefit for people: the sin is greater than the benefit.' They ask you what they should give: say, 'Give what you can spare.' In this way, God makes His messages clear to you, so that you may reflect 220 on this world and the next.
a To persecute people for believing in God is a worse offence than for the aggrieved party to fight back in the prohibited month. This further explains verse 191.

They ask you about [the property of] orphans: say, 'It is good to set things right for them. If you combine their affairs with yours, remember they are your brothers and sisters: God knows those who spoil things and those who improve them. Had He so willed, He could have made you vulnerable too: He is almighty and wise.'
221 Do not marry idolatresses until they believe: a believing slave woman is certainly better than an idolatress, even though she may please you. And do not give your women in marriage to idolaters until they believe: a believing slave is certainly better than an idolater, even though he may please you. Such people call [you] to the Fire, while God calls [you] to the Garden and forgiveness by His leave. He makes His messages clear to people, so that they may bear

them in mind.
222 They ask you [Prophet] about menstruation. Say, 'Menstruation
is a painful condition, so keep away from women during it. Do
not approach them until they are cleansed; when they are cleansed,
you may approach them as God has ordained.[a] God loves those who
turn to Him, and He loves those who keep themselves clean. 223Your
wives are your fields, so go into your fields whichever way you like,[b]
and send [something good] ahead for yourselves. Be mindful of God:
remember that you will meet Him.' [Prophet], give good news to the
believers.
224 [Believers], do not allow your oaths in God's name to hinder you
from doing good, being mindful of God and making peace between
people. God hears and knows everything: 225 He will not call you to
account for oaths you have uttered unintentionally, but He will call
you to account for what you mean in your hearts. God is most
forgiving and forbearing. 226For those who swear that they will not
approach their wives, there shall be a waiting period of four months:[c]
if they go back, remember God will be most forgiving and merciful,
227but if they are determined to divorce, remember that God hears
and knows all. 228Divorced women must wait for three monthly
periods before remarrying, and, if they really believe in God and the
[a] The Arabic expressions used here are clear euphemisms for 'do not have sexual intercourse with them'.
[b] When the Muslims emigrated to Medina, they heard from the Jews that a child born from a woman approached from behind would have a squint.
[c] Before Islam, husbands could make such an oath and suspend the wife indefinitely. In Islam, if they do not go back after four months, divorce becomes effective.

Last Day, it is not lawful for them to conceal what God has created in
their wombs: their husbands would do better to take them back
during this period, provided they wish to put things right. Wives
have [rights] similar to their [obligations], according to what is
recognized to be fair, and husbands have a degree [of right] over
them: [both should remember that] God is almighty and wise.
229Divorce can happen twice, and [each time] wives either be kept
on in an acceptable manner or released in a good way. It is not lawful
for you to take back anything that you have given [your wives], except
where both fear that they cannot maintain [the marriage] within the
bounds set by God: if you [arbiters] suspect that the couple may not
be able to do this, then there will be no blame on either of them if the
woman opts to give something for her release.[a] These are the bounds
set by God: do not overstep them. It is those who overstep God's
bounds who are doing wrong. 230 If a husband re-divorces his wife
after the second divorce, she will not be lawful for him until she has
taken another husband; if that one divorces her, there will be no
blame if she and the first husband return to one another, provided
they feel that they can keep within the bounds set by God. These are
God's bounds, which He makes clear for those who know.
231When you divorce women and they have reached their set time,
then either keep or release them in a fair manner. Do not hold on to
them with intent to harm them and commit aggression: anyone who

does this wrongs himself. Do not make a mockery of God's revelations; remember the favour He blessed you with, and the Scripture and wisdom He sent to teach you. Be mindful of God and know that He has full knowledge of everything. 232When you divorce women and they have reached their set time, do not prevent them from remarrying their husbands if they both agree to do so in a fair manner.b Let those of you who believe in God and the Last Day take this to heart: that is more wholesome and purer for you. God knows and you do not.

233Mothers suckle their children for two whole years, if they wish to complete the term, and clothing and maintenance must be borne by the father in a fair manner. No one should be burdened with more than they can bear: no mother shall be made to suffer harm on

a By paying back all or part of the dowry in return for divorce.

b Sometimes a woman's father or brother would interfere to stop her reconciling with her husband. Here the Qur_an condemns such interference.

account of her child, nor any father on account of his. The same duty is incumbent on the father's heir.a If, by mutual consent and consultation, the couple wish to wean [the child], they will not be blamed, nor will there be any blame if you wish to engage a wet nurse, provided you pay as agreed in a fair manner. Be mindful of God, knowing that He sees everything you do.

234 If any of you die and leave widows, the widows should wait for four months and ten nights before remarrying. When they have completed this set time, you will not be blamed for anything they may reasonably choose to do with themselves. God is fully aware of what you do. 235You will not be blamed whether you give a hint that you wish to marry these women, or keep it to yourselves– God knows that you intend to proposeb to them. Do not make a secret arrangement with them; speak to them honourably and do not confirm the marriage tie until the prescribed period reaches its end. Remember that God knows what is in your souls, so be mindful of Him. Remember that God is most forgiving and forbearing.

236You will not be blamed if you divorce women when you have not yet consummated the marriage or fixed a bride-gift for them, but make fair provision for them, the rich according to his means and the poor according to his– this is a duty for those who do good. 237 If you divorce wives before consummating the marriage but after fixing a bride-gift for them, then give them half of what you had previously fixed, unless they waive [their right], or unless the one who holds the marriage tie waives [his right]. Waiving [your right] is nearer to godliness, so do not forget to be generous towards one another: God sees what you do. 238Take care to do your prayers,c praying in the best way,d and stand before God in devotion. 239 If you are in danger, pray when you are out walking or riding; when you are safe again, remember God, for He has taught you what you did not know.

240 If any of you die and leave widows, make a bequest for them: a year's maintenance and no expulsion from their homes [for that time]. But if they leave of their own accord, you will not be blamed for what they may reasonably choose to do with themselves: God is

a If he dies.
b Dhakara in classical Arabic meant ‘to propose’.
c To secure that the parties in such a bitter situation will abide by the Qur_an’s teaching they are instructed to pray and stand before God.
d Another interpretation is ‘including the middle prayer’, with various opinions as to which prayer is meant.

almighty and wise. 241Divorced women shall also have such maintenance as is considered fair: this is a duty for those who are mindful of God. 242 In this way God makes His revelations clear to you, so that you may grow in understanding.
243 [Prophet], consider those people who abandoned their homeland in fear of death,a even though there were thousands of them. God said to them, ‘Die!’ and then brought them back to life again; God shows real favour to people, but most of them are ungrateful.
244 Fightb in God’s cause and remember that He is all hearing and all knowing. 245 Who will give God a good loan, which He will increase for him many times over? It is God who withholds and God who gives abundantly, and it is to Him that you will return.
246 [Prophet], consider the leaders of the Children of Israel who came after Moses, when they said to one of their prophets, ‘Set up a king for us and we shall fight in God’s cause.’ He said, ‘But could it be that you would not fight, if it were ordained for you?’ They said, ‘How could we not fight in God’s cause when we and our children have been driven out of our homeland?’ Yet when they were commanded to fight, all but a few of them turned away: God has full knowledge of those who do wrong. 247 Their prophet said to them, ‘God has now appointed Talutc to be your king,’ but they said, ‘How can he be king over us when we have a greater right to rule than he? He does not even have great wealth.’ He said, ‘God has chosen him over you, and has given him great knowledge and stature. God grants His authority to whoever He pleases: God is magnanimous, all knowing.’ 248 Their prophet said to them, ‘The sign of his authority will be that the Ark [of the Covenant] will come to you. In it there will be [the gift of] tranquillity from your Lord and relics of the followers of Moses and Aaron, carried by the angels. There is a sign in this for you if you believe.’
249When Talut set out with his forces, he said to them, ‘God will test you with a river. Anyone who drinks from it will not belong with me, but anyone who refrains from tasting it will belong with me; if he scoops up just one handful [he will be excused].’ But they all drank [deep] from it, except for a few. When he crossed it with those
a See verse 246 below.
b After dealing with marital issues, the Qur_an returns to the question of retaliation.
c The Arabic name for Saul.

who had kept faith, theya said, ‘We have no strength today against Goliath and his warriors.’ But those who knew that they were going to meet their Lord said, ‘How often a small force has defeated a large army with God’s permission! God is with those who are steadfast.’
250 And when they met Goliath and his warriors, they said, ‘Our

Lord, pour patience on us, make us stand firm, and help us against the disbelievers,' 251 and so with God's permission they defeated them. David killed Goliath, and God gave him sovereignty and wisdom and taught him what He pleased. If God did not drive some back by means of others the earth would be completely corrupt, but God is bountiful to all.
252 These are the revelations of God which We recite to you [Muhammad] with the truth, and you truly are one of the messengers.
253We favoured some of these messengers above others. God spoke to some; others He raised in rank; We gave Jesus, son of Mary, Our clear signs and strengthened him with the holy spirit. If God had so willed, their successors would not have fought each other after they had been brought clear signs. But they disagreed: some believed and some disbelieved. If God had so willed, they would not have fought each other, but God does what He will.
254You who believe, give from what We have provided for you, before the Day comes when there is no bargaining, no friendship, and no intercession. It is the disbelievers who are wrong. 255God: there is no god but Him, the Ever Living, the Ever Watchful.b Neither slumber nor sleep overtakes Him. All that is in the heavens and in the earth belongs to Him. Who is there that can intercede with Him except by His leave? He knows what is before them and what is behind them, but they do not comprehend any of His knowledge except what He wills. His throne extends over the heavens and the earth; it does not weary Him to preserve them both. He is the Most High, the Tremendous.
256 There is no compulsion in religion: true guidance has become distinct from error, so whoever rejects false gods and believes in God has grasped the firmest hand-hold, one that will never break. God is all hearing and all knowing. 257 God is the ally of those who believe: He brings them out of the depths of darkness and into the light. As
a Those who had drunk the water or some of the few who went with Talut.
b Cf. 13: 33.

for the disbelievers, their allies are false gods who take them from the light into the depths of darkness, they are the inhabitants of the Fire, and there they will remain.
258 [Prophet], have you not thought about the man who disputed with Abraham about his Lord, because God had given him power to rule? When Abraham said, 'It is my Lord who gives life and death,' he said, 'I too give life and death.' So Abraham said, 'God brings the sun from the east; so bring it from the west.' The disbeliever was dumbfounded: God does not guide those who do evil.
259 Or take the one who passed by a ruined town. He said, 'How will God give this life when it has died?' So God made him die for a hundred years, and then raised him up, saying, 'How long did you stay like that?' He answered, 'A day, or part of a day.' God said, 'No, you stayed like that for a hundred years. Look at your food and drink: they have not gone bad. Look at your donkey– We will make you a sign for the people– look at the bones: see how We bring them together and clothe them with flesh!' When all became clear to him,

he said, ‘Now I know that God has power over everything.’
260 And when Abraham said, ‘My Lord, show me how You give life
to the dead,’ He said, ‘Do you not believe, then?’ ‘Yes,’ said Abraham,
‘but just to put my heart at rest.’ So God said, ‘Take four birds and
train them to come back to you. Then place them on separate hilltops,
a call them back, and they will come flying to you: know that
God is all powerful and wise.’
261 Those who spend their wealth in God’s cause are like grains of
corn that produce seven ears, each bearing a hundred grains. God
gives multiple increase to whoever He wishes: He is limitless and all
knowing. 262 Those who spend their wealth in God’s cause, and do not
follow their spending with reminders of their benevolence or hurtful
words, will have their rewards with their Lord: no fear for them, nor
will they grieve. 263 A kind word and forgiveness is better than a
charitable deed followed by hurtful [words]: God is self-sufficient,
forbearing. 264You who believe, do not cancel out your charitable
a Most of the classical commentators take the view that Abraham must have had to cut up the birds first if they were really to rise from the dead, rendering this phrase ‘then place them separately on hilltops’. However, Abu Muslim thought the important part of the image was that it is as easy for souls to come back to the body as for the birds to come back to Abraham (Razi). Cf. ‘To Him you shall return’, in many places, e.g. 2: 245 and 285.

deeds with reminders and hurtful words, like someone who spends
his wealth only to be seen by people, not believing in God and the
Last Day. Such a person is like a rock with earth on it: heavy rain
falls and leaves it completely bare. Such people get no rewards for
their works: God does not guide the disbelievers. 265 But those who
spend their wealth in order to gain God’s approval, and as an affirmation
of their own faith, are like a garden on a hill: heavy rain falls
and it produces double its normal yield; even if no heavy rain falls, it
will still be watered by the dew. God sees all that you do. 266Would
any of you like to have a garden of palm trees and vines, graced with
flowing streams and all kinds of produce, which, when you are
afflicted with old age and feeble offspring, is struck by a fiery whirlwind
and burnt down? In this way God makes His messages clear to
you, so that you may reflect on them.
267You who believe, give charitably from the good things you have
acquired and that We have produced for you from the earth. Do not
give away the bad things that you yourself would only accept with
your eyes closed: remember that God is self-sufficient, worthy of all
praise. 268 Satan threatens you with the prospect of poverty and
commands you to do foul deeds; God promises you His forgiveness
and His abundance: God is limitless and all knowing, 269 and He gives
wisdom to whoever He will. Whoever is given wisdom has truly been
given much good, but only those with insight bear this in mind.
270Whatever you may give, or vow to give, God knows it well, and
those who do wrong will have no one to help them. 271 If you give
charity openly, it is good, but if you keep it secret and give to the
needy in private, that is better for you, and it will atone for some of
your bad deeds: God is well aware of all that you do. 272 It is not for

you [Prophet] to guide them; it is God who guides whoever He will.
Whatever charity you give benefits your own soul, provided you do it
for the sake of God: whatever you give will be repaid to you in full,
and you will not be wronged. 273 [Give] to those needy who are
wholly occupied in God's way and cannot travel in the land [for
trade]. The unknowing might think them rich because of their selfrestraint,
but you will recognize them by their characteristic of not
begging persistently. God is well aware of any good you give.
274 Those who give, out of their own possessions, by night and by
day, in private and in public, will have their reward with their Lord:
no fear for them, nor will they grieve. 275 But those who take usury

will rise up on the Day of Resurrection like someone tormented by
Satan's touch. That is because they say, 'Trade and usury are the
same,' 276but God has allowed trade and forbidden usury. Whoever,
on receiving God's warning, stops taking usury may keep his past
gains– God will be his judge– but whoever goes back to usury will
be an inhabitant of the Fire, there to remain. God blights usury, but
blesses charitable deeds with multiple increase: He does not love the
ungrateful sinner. 277 Those who believe, do good deeds, keep up the
prayer, and pay the prescribed alms will have their reward with their
Lord: no fear for them, nor will they grieve. 278You who believe,
beware of God: give up any outstanding dues from usury, if you are
true believers. 279 If you do not, then be warned of war from God and
His Messenger. You shall have your capital if you repent, and without
suffering loss or causing others to suffer loss. 280 If the debtor is
in difficulty, then delay things until matters become easier for him;
still, if you were to write it off as an act of charity, that would be
better for you, if only you knew. 281Beware of a Day when you will be
returned to God: every soul will be paid in full for what it has
earned, and no one will be wronged.
282You who believe, when you contract a debt for a stated term,
put it down in writing: have a scribe write it down justly between
you. No scribe should refuse to write: let him write as God has
taught him, let the debtor dictate, and let him fear God, his Lord,
and not diminish [the debt] at all. If the debtor is feeble-minded,
weak, or unable to dictate, then let his guardian dictate justly. Call in
two men as witnesses. If two men are not there, then call one man
and two women out of those you approve as witnesses, so that if one
of the two women should forget[a] the other can remind her. Let the
witnesses not refuse when they are summoned. Do not disdain to
write the debt down, be it small or large, along with the time it falls
due: this way is more equitable in God's eyes, more reliable as testimony,
and more likely to prevent doubts arising between you. But if
the merchandise is there and you hand it over, there is no blame on
you if you do not write it down. Have witnesses present whenever
you trade with one another, and let no harm be done to either scribe
or witness, for if you did cause them harm, it would be a crime on
your part. Be mindful of God, and He will teach you: He has full
[a] A classical meaning of d
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knowledge of everything. 283 If you are on a journey, and cannot find a scribe, something should be handed over as security, but if you decide to trust one another, then let the one who is trusted fulfil his trust; let him be mindful of God, his Lord. Do not conceal evidence: anyone who does so has a sinful heart, and God is fully aware of everything you do. 284Whatever is in the heavens and in the earth belongs to God and, whether you reveal or conceal your thoughts, God will call you to account for them. He will forgive whoever He will and punish whoever He will: He has power over all things.
285 The Messenger believes in what has been sent down to him from his Lord, as do the faithful. They all believe in God, His angels, His scriptures, and His messengers. 'We make no distinction between any of His messengers,' they say, 'We hear and obey. Grant us Your forgiveness, our Lord. To You we all return!'– 286 God does not burden any soul with more than it can bear: each gains whatever good it has done, and suffers its bad–' Lord, do not take us to task if we forget or make mistakes. Lord, do not burden us as You burdened those before us. Lord, do not burden us with more than we have strength to bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so help us against the disbelievers.'

3. THE FAMILY OF _IMRAN

A Medinan sura which takes its title from the family of _Imran mentioned in verse 33. It begins by emphasizing that the Qur_an confirms the earlier scriptures and goes on to say later that the central tenet of faith is devotion to God (verses 19–20). The story of Zachariah, Mary, and Jesus is given in verses 35–64 and the fact that Jesus was unfathered, just as Adam was created without a father, is accentuated. Aspects of the battles of Badr and Uhud are described, especially the latter, where the Muslims disobeyed the Prophet and were defeated. The sura first documents the tension that arose between the Muslims and certain of the Jews and Christians (verses 65–85 and 98–101), then closes by emphasizing the unity of faith and conduct between the Muslims and some of these People of the Book, explaining that these will have their reward from God (verse 199).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Mima
2 God: there is no god but Him, the Ever Living, the Ever Watchful.
3 Step by step, He has sent the Scripture down to you [Prophet] with the Truth, confirming what went before: He sent down the Torah and the Gospel 4 earlier as a guide for people and He has sent down the distinction [between right and wrong].b Those who deny God's revelations will suffer severe torment: God is almighty and capable of retribution. 5 Nothing on earth or in heaven is hidden from God: 6 it is He who shapes you all in the womb as He pleases. There is no God but Him, the Mighty, the Wise: 7 it is He who has sent this Scripture down to you [Prophet]. Some of its verses are definite in meaning–these are the cornerstone c of the Scripture–and others are ambiguous. The perverse at heart eagerly pursue the ambiguities in their attempt to make trouble and to pin down a specific meaning

of their own: only God knows the true meaning. Those firmly grounded in knowledge say, 'We believe in it: it is all from our Lord'–only those with real perception will take heed– 8 'Our Lord,

a See note to 2: 1.
b See also 5: 48; 25: 1.
c Literally 'the mother'.

do not let our hearts deviate after You have guided us. Grant us Your mercy: You are the Ever Giving. 9Our Lord, You will gather all people on the Day of which there is no doubt:a God never breaks His promise.'
10 Neither their possessions nor their children will be any use to the disbelievers against God. The disbelievers will be fuel for the Fire, 11 just as Pharaoh's people and their predecessors denied Our revelations, and God punished them for their sins: God is severe in punishing. 12 [Prophet], say to the disbelievers, 'You will be defeated and driven together into Hell, a foul resting place. 13You have already seen a sign in the two armies that met in battle, one fighting for God's cause and the other made up of disbelievers. With their own eyes [the former] saw [the latter] to be twice their number,b but God helps whoever He will. There truly is a lesson in this for all with eyes to see.'
14 The love of desirable things is made alluring for men– women, children, gold and silver treasures piled up high, horses with fine markings, livestock, and farmland– these may be the joys of this life, but God has the best place to return to. 15 [Prophet], say, 'Would you like me to tell you of things that are better than all of these? Their Lord will give those who are mindful of God Gardens graced with flowing streams, where they will stay with pure spouses and God's good pleasure– God is fully aware of His servants– 16 those who say, "Our Lord, we believe, so forgive us our sins and protect us from suffering in the Fire," 17 those who are steadfast, truthful, truly devout, who give [in God's cause] and pray before dawn for forgiveness.'
18 God bears witness that there is no god but Him, as do the angels and those who have knowledge. He upholds justice. There is no god but Him, the Almighty, the All Wise. 19True Religion, in God's eyes, is islam: [devotion to Him alone].c Those who were given the Scripture disagreed out of rivalry, only after they had been given knowledge– if anyone denies God's revelations, God is swift to take account– 20 if they argue with you [Prophet], say, 'I have devoted myselfd to God alone and so have my followers.' Ask those who were

a And on the day itself there will no longer be any doubt (see 102: 3–8).
b This is an allusion to the Battle of Badr, where the Muslim army was vastly outnumbered
but still victorious (see 8: 43–4).
c See note to 2: 128 above.
d Literally 'submitted my face'.

given the Scripture, as well as those without one, 'Do you too devote yourselves to Him alone?' If they do, they will be guided, but if they turn away, your only duty is to convey the message. God is aware of His servants.

21Give news of agonizing torment to those who ignore God's revelations, who unjustifiably kill prophets, who kill those who command that justice is done: 22 the deeds of such people will come to nothing in this world and in the next and no one will help them. 23Have you considered those who were given a share of the Scripture? When they are asked to accept judgement from God's Scripture, some of them turn their backs and walk away, all because they declare, 24 'The Fire will only touch us for a limited number of days.' The lies they have invented have led them astray in their own religion. 25How will they fare when We gather them together for a Day of which there is no doubt, when every soul will be paid in full for what it has done, and they will not be wronged?
26 Say, 'God, holder of all control,a You give control to whoever You will and remove it from whoever You will; You elevate whoever You will and humble whoever You will. All that is good lies in Your hand: You have power over everything. 27You merge night into day and day into night; You bring the living out of the dead and the dead out of the living; You provide limitlessly for whoever You will.'
28 The believers should not make the disbelievers their allies rather than other believers– anyone who does such a thing will isolate himself completely from God– except when you need to protect yourselves from them. God warns you to beware of Him: the Final Return is to God. 29 Say [Prophet], 'God knows everything that is in your hearts, whether you conceal or reveal it; He knows everything in the heavens and earth; God has power over all things.' 30 On the Day when every soul finds all the good it has done present before it, it will wish all the bad it has done to be far, far away. God warns you to beware of Him, but God is compassionate towards His servants. 31 Say, 'If you love God, follow me, and God will love you and forgive you your sins; God is most forgiving, most merciful.' 32 Say, 'Obey God and the Messenger,' but if they turn away, [know that] God does not love those who ignore [His commands].
a Or sovereignty.

33 God chose Adam, Noah, Abraham's family,a and the family of _Imran, over all other people, 34 in one line of descent– God hears and knows all. 35 _Imran's wife said, 'Lord, I have dedicated what is growing in my womb entirely to You; so accept this from me. You are the One who hears and knows all,' 36but when she gave birth, she said, 'My Lord! I have given birth to a girl'– God knew best what she had given birth to: the male is not like the female–' I name her Mary and I commend her and her offspring to Your protection from the rejected Satan.' 37 Her Lord graciously accepted her and made her grow in goodness, and entrusted her to the charge of Zachariah. Whenever Zachariah went in to see her in her sanctuary, he found her supplied with provisions. He said, 'Mary, how is it you have these provisions?' and she said, 'They are from God: God provides limitlessly for whoever He will.' 38 There and then Zachariah prayed to his Lord, saying, 'Lord, from Your grace grant me virtuous offspring: You hear every prayer.' 39 The angels called out to him, while

he stood praying in the sanctuary, 'God gives you news of John, confirming a Word from God.[b] He will be noble and chaste, a prophet, one of the righteous.' 40 He said, 'My Lord, how can I have a son when I am so old and my wife is barren?' [An angel] said, 'It will be so: God does whatever He will.' 41 He said, 'My Lord, give me a sign.' 'Your sign,' [the angel] said, 'is that you will not communicate with anyone for three days, except by gestures. Remember your Lord often; celebrate His glory in the evening and at dawn.'
42 The angels said to Mary: 'Mary, God has chosen you and made you pure: He has truly chosen you above all women. 43Mary, be devout to your Lord, prostrate yourself in worship, bow down with those who pray.' 44 This is an account of things beyond your knowledge that We reveal to you [Muhammad]: you were not present among them when they[c] cast lots to see which of them should take charge of Mary, you were not present with them when they argued [about her].
45 The angels said, 'Mary, God gives you news of a Word from Him, whose name will be the Messiah, Jesus, son of Mary, who will
[a] This means family in the widest sense of the term.
[b] Verse 45 below: Jesus was given the epithet 'a Word from God'. One explanation is that this was because it was God's command that brought him into being, rather than the intervention of a human father (Razi).
[c] The priests.

be held in honour in this world and the next, who will be one of those brought near to God. 46 He will speak to people in his infancy[a] and in his adulthood. He will be one of the righteous.' 47 She said, 'My Lord, how can I have a son when no man has touched me?' [The angel] said, 'This is how God creates what He will: when He has ordained something, He only says, "Be", and it is. 48 He will teach him the Scripture and wisdom, the Torah and the Gospel,
49 He will send him as a messenger to the Children of Israel: "I have come to you with a sign from your Lord: I will make the shape of a bird for you out of clay, then breathe into it and, with God's permission, it will become a real bird; I will heal the blind and the leper, and bring the dead back to life with God's permission; I will tell you what you may eat and what you may store up in your houses.[b] There truly is a sign for you in this, if you are believers. 50 I have come to confirm the truth of the Torah which preceded me, and to make some things lawful to you which used to be forbidden. I have come to you with a sign from your Lord. Be mindful of God, obey me: 51God is my Lord and your Lord, so serve Him– that is a straight path."'
52When Jesus realized they [still] did not believe, he said, 'Who will help me in God's cause?' The disciples said, 'We will be God's helpers; we believe in God– witness our devotion to Him. 53Lord, we believe in what You have revealed and we follow the messenger: record us among those who bear witness [to the Truth].' 54The [disbelievers] schemed but God also schemed; God is the Best of Schemers.
55 God said, 'Jesus, I will take you back and raise you up to Me: I will purify you of the disbelievers. To the Day of Resurrection I will

make those who follow you superior to those who disbelieved. Then you will all return to Me and I will judge between you regarding your differences. 56 I will make the disbelievers suffer severely in this world and the next; no one will help them.' 57 God will pay those who believe and do good deeds their reward in full; God does not love evildoers.
58We relate to you [Muhammad] this revelation, a decisive statement.
59 In God's eyes Jesus is just like Adam: He created him from
a Cf. 19: 29–30. The word mahd means a place smoothed out for a small child to sleep in. It is not a piece of furniture like a cradle.
b Another possible translation is 'to tell you what you eat and what you store . . .'.

dust, said to him, 'Be', and he was. 60 This is the truth from your Lord, so do not be one of those who doubt. 61 If anyone disputes this with you now that you have been given this knowledge, say, 'Come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and let us pray earnestly and invoke God's rejection on those of us who are lying. 62 This is the truth of the matter: there is no god but God; God is the Exalted, the Decider.'a 63 If they turn away, [know that] God is well aware of anyone who causes corruption.b 64 Say, 'People of the Book, let us arrive at a statement that is common to us all: we worship God alone, we ascribe no partner to Him, and none of us takes others beside God as lords.' If they turn away, say, 'Witness our devotion to Him.'
65People of the Book, why do you argue about Abraham when the Torah and the Gospels were not revealed until after his time? Do you not understand? 66You argue about some things of which you have some knowledge, but why do you argue about things of which you know nothing? God knows and you do not. 67Abraham was neither a Jew nor a Christian. He was upright and devoted to God, never an idolater, 68 and the people who are closest to him are those who truly follow his ways, this Prophet, and [true] believers– God is close to [true] believers.
69 Some of the People of the Book would dearly love to lead you [believers] astray, but they only lead themselves astray, though they do not realize it. 70People of the Book, why do you deny God's revelations when you can see they are true? 71People of the Book, why do you mix truth with falsehood? Why do you hide the truth when you recognize it? 72 Some of the People of the Book say, 'At the beginning of the day, believe in what has been revealed to these believers [the Muslims], then at the end of the day reject it, so that they too may turn back, 73but do not sincerely believe in anyone unless he follows your own religion'– [Prophet], tell them, 'True guidance is the guidance of God'– [they say], 'Do not believe that anyone else could be given a revelation similar to what you were given, or that they could use it to argue against you in your Lord's presence.' [Prophet], tell them, 'All grace is in God's hands: He grants it to whoever He will– He is all embracing, all knowing–
a This translation of the term hakim is suggested by Razi.
b Corruption of beliefs and all that follows from that.

74 and He singles out for His mercy whoever He will. His grace is infinite.'
75 There are People of the Book who, if you [Prophet] entrust them with a heap of gold, will return it to you intact, but there are others of them who, if you entrust them with a single dinar, will not return it to you unless you keep standing over them, because they say, 'We are under no obligation towards the gentiles.' They tell a lie against God and they know it. 76 No indeed! God loves those who keep their pledges and are mindful of Him, 77but those who sell out God's covenant and their own oaths for a small price will have no share in the life to come. God will neither speak to them nor look at them on the Day of Resurrection– He will not cleanse them [of their sins]– agonizing torment awaits them. 78 There are some who twist the Scripture with their tongues to make you [people] think that what they say is part of the Scripture when it is not; they say it is from God when it is not; they attribute lies to God and they know it.
79 No person to whom God had given the Scripture, wisdom, and prophethood would ever say to people, 'Be my servants, not God's.' [He would say], 'You should be devoted to God because you have taught the Scripture and studied it closely.' 80He would never command you to take angels and prophets as lords. How could he command you to be disbelievers after you had devoted yourselves to God?
81 God took a pledge from the prophets, saying, 'If, after I have bestowed Scripture and wisdom upon you, a messenger comes confirming what you have been given, you must believe in him and support him. Do you affirm this and accept My pledge as binding on you?' They said, 'We do.' He said, 'Then bear witness and I too will bear witness.' 82 Those who turn away after this are the ones who break pledges.83 Do they seek anything other than submission to God? Everyone in the heavens and earth submits to Him, willingly or unwillingly; they will all be returned to Him.
84 Say [Muhammad], 'We [Muslims] believe in God and in what has been sent down to us and to Abraham, Ishmael, Isaac, Jacob, and the Tribes. We believe in what has been given to Moses, Jesus, and the prophets from their Lord. We do not make a distinction between any of the [prophets]. It is to Him that we devote ourselves.'
85 If anyone seeks a religion other than [islam] complete devotion to

God, it will not be accepted from him: he will be one of the losers in the Hereafter. 86Why would God guide people who deny the truth, after they have believed and acknowledged that the Messenger is true, and after they have been shown clear proof? God does not guide evildoers: 87 such people will be rewarded with rejection by God, by the angels, by all people, 88 and so they will remain, with no relief or respite for their suffering. 89 Not so those who afterwards repent and mend their ways– God is most forgiving and merciful– 90[although] the repentance of those who, having believed, then increase in their disbelief, will not be accepted. They are the ones who have gone [far] astray: 91 those who disbelieve and die disbelievers

will not be saved even if they offer enough gold to fill the entire earth. Agonizing torment is in store for them, and there will be no one to help them. 92None of you [believers] will attain true piety unless you give out of what you cherish: whatever you give, God knows about it very well.
93Except for what Israel made unlawful for himself, all food was lawful to the Children of Israel before the Torah was revealed.a Say, 'Bring the Torah and read out [the relevant passage] if you are telling the truth. 94 Those who persist in making up lies and attributing them to God after this are the wrongdoers.' 95 [Prophet], say, 'God speaks the truth, so follow Abraham's religion: he had true faith and he was never an idolater.' 96The first House [of worship] to be established for people was the one at Mecca.b It is a blessed place; a source of guidance for all people; 97 there are clear signs in it; it is the place where Abraham stood to pray; whoever enters it is safe. Pilgrimage to the House is a duty owed to God by people who are able to undertake it. Those who reject this [should know that] God has no need of anyone. 98 Say, 'People of the Book, why do you reject God's revelations? God witnesses everything you do.' 99 Say, 'People of the Book, why do you turn the believers away from God's path and try to make it crooked, when you yourselves [should be] witnesses to the [truth]? God is not heedless of anything you do.'

a The commentators explain that Israel/Jacob (Abraham's grandson) vowed to give up camel flesh and camel milk if he were relieved of his sciatica, and the Jews in Medina argued with Muhammad: 'You claim to be following the religion of Abraham. If this were so you would not be eating camel meat and drinking its milk, as these are forbidden in Abraham's religion.' This verse answers this argument (Razi).

b The original reads Bakka, which was an old name for Mecca.

3: 99 The Family of _Imran

100You who believe, some of those who were given the Scripture would turn you into disbelievers if you were to yield to them. 101How can you disbelieve when God's revelations are being recited to you and His Messenger is living among you? Whoever holds fast to God will be guided to the straight path. 102You who believe, be mindful of God, as is His due, and make sure you devote yourselves to Him, to your dying moment. 103 Hold fast to God's rope all together; do not split into factions. Remember God's favour to you: you were enemies and then He brought your hearts together and you became brothers by His grace; you were about to fall into a pit of Fire and He saved you from it– in this way God makes His revelations clear to you so that you may be rightly guided. 104Bea a community that calls for what is good, urges what is right, and forbids what is wrong: those who do this are the successful ones. 105 Do not be like those who, after they have been given clear revelation, split into factions and fall into disputes: a terrible punishment awaits such people. 106 On the Day when some faces brighten and others darken, it will be said to those with darkened faces, 'How could you reject your faith after believing? Taste the torment for doing so,' 107but those with brightened faces will be in God's grace, there to remain. 108 These are God's revelations: We recite them to you [Prophet] with the Truth. God does not will injustice for His

creatures. 109Everything in the heavens and earth belongs to God; it is to Him that all things return.
110 [Believers], you are the best community singled out for people: you order what is right, forbid what is wrong, and believe in God. If the People of the Book had also believed, it would have been better for them. For although some of them do believe, most of them are lawbreakers– 111 they will not do you much harm: even if they come out to fight you, they will soon turn tail; they will get no help–
112 and, unless they hold fast to a lifeline from God and from mankind, they are overshadowed by vulnerability wherever they are found. They have drawn God's wrath upon themselves. They are overshadowed by weakness, too, because they have persistently disbelieved in God's revelation and killed prophets without any right, all because of their disobedience and boundless transgression. 113 But they are not all alike. There are some among the People of the Book
a Razi explains that the preposition min in the Arabic, usually translated as 'let there be among you', here applies to the whole community, not just part of it.

who are upright, who recite God's revelations during the night, who bow down in worship, 114 who believe in God and the Last Day, who order what is right and forbid what is wrong, who are quick to do good deeds. These people are among the righteous 115 and they will not be denied [the reward] for whatever good deeds they do: God knows exactly who is conscious of Him.
116 As for those who disbelieve, neither their possessions nor their children will help them against God– they will be companions in the Fire, there to remain– 117 and whatever they give away in this life will be nullified: a frosty wind strikes and destroys the harvest of people who have wronged themselves. It was not God who wronged them; they wronged themselves.
118You who believe, do not take for your intimates such outsiders as spare no effort to ruin you and want to see you suffer: their hatred is evident from their mouths, but what their hearts conceal is far worse. We have made Our revelations clear for you; will you not use your reason? 119 This is how it is: here you are, you love them, but they do not love you; you believe in all the Scriptures and when they meet you, they say, 'We believe,' but when they are alone, they bite their fingertips in rage at you. [Prophet], say, 'Die of rage [if you wish]!' God knows exactly what is in everyone's hearts. 120They grieve at any good that befalls you [believers] and rejoice at your misfortunes. But if you are steadfast and conscious of God, their scheming will not harm you in the least: God encircles everything they do.
121 [Prophet], remember when you left your home at dawn to assign battle positions to the believers: God hears and knows everything.
122Remember when two groups of you were about to lose heart and God protected them– let the believers put their trust in God–
123 God helped you at Badr when you were very weak. Be mindful of God, so that you may be grateful. 124Remember when you said to the believers, 'Will you be satisfied if your Lord reinforces you by sending down three thousand angels? 125Well, if you are steadfast and

mindful of God, your Lord will reinforce you with five thousand swooping angels if the enemy should suddenly attack you!' and God arranged it so, 126 as a message of hope for you [believers] to put your hearts at rest– help comes only from God, the Mighty, the Wise– 127 and in order to cut off the flanks of the disbelievers' army and frustrate them, to make them withdraw in total defeat. 128 Whether

God relents towards them or punishes them is not for you [Prophet] to decide: they are wrongdoers. 129Everything in the heavens and earth belongs to God. He forgives whoever He will and punishes whoever He will: God is most forgiving and merciful.

130You who believe, do not consume usurious interest, doubled and redoubled. Be mindful of God so that you may prosper– 131 beware of the Fire prepared for those who ignore [Him]– 132 and obey God and the Prophet so that you may be given mercy. 133Hurry towards your Lord's forgiveness and a Garden as wide as the heavens and earth prepared for the righteous, 134 who give, both in prosperity and adversity, who restrain their anger and pardon people– God loves those who do good– 135 those who remember God and implore forgiveness for their sins if they do something shameful or wrong themselves– who forgives sins but God?– and who never knowingly persist in doing wrong. 136 The reward for such people is forgiveness from their Lord, and Gardens graced with flowing streams, where they will remain. How excellent is the reward of those who labour!

137 God's ways have operated before your time: travel through the land, and see what was the end of those who disbelieved. 138 This is a clear lesson to people, and guidance and teaching for those who are mindful of God. 139 Do not lose heart or despair– if you are true believers you have the upper hand– 140 if you have suffered a blow, they too have suffered one like it.a We deal out such days among people in turn, for God to find out who truly believes, for Him to choose martyrsb from among you– God does not love evildoers– 141 for Him to cleanse those who believe and for Him to destroy the disbelievers. 142 Did you think you would enter the Garden without God first proving which of you would struggle for His cause and remain steadfast? 143 Before you encountered death, you were hoping for it. Well, now you have seen it with your own eyes.

144 Muhammad is only a messenger before whom many messengers

a This part of the sura refers to the Battle of Uhud, where the Muslims were defeated, having disobeyed the Prophet's orders.

b The noun shahid is much more complex than the term 'martyr' chosen to render it in this context. The root sh–h–d conveys 'to witness, to be present, to attend', but also 'to testify' or 'to give evidence'. Thus the 'martyrs' here are chosen by God to witness Him in heaven, are given the opportunity to give evidence of the depth of their faith by sacrificing their worldly lives, and will testify with the prophets on the Day of Judgement.

have been and gone. If he died or was killed,a would you revert to your old ways? If anyone did so, he would not harm God in the least. God will reward the grateful. 145 No soul may die except with God's

permission at a predestined time. If anyone strives for the rewards of this world, We will give him some of them. If anyone strives for the rewards of the Hereafter, We will give him some of them: We will reward the grateful. 146Many prophets have fought, with large bands of godly men alongside them who, in the face of their sufferings for God's cause, did not lose heart or weaken or surrender: God loves those who are steadfast. 147 All they said was, 'Our Lord, forgive us our sins and our excesses. Make our feet firm, and give us help against the disbelievers,' 148 and so God gave them both the rewards of this world and the excellent rewards of the Hereafter: God loves those who do good.
149You who believe, if you obey the disbelievers, they will make you revert to your old ways and you will turn into losers. 150No indeed! It is God who is your protector: He is the best of helpers. 151We will strike panic into the disbelievers' hearts because they attribute partners to God although He has sent no authority for this: their shelter will be the Fire– how miserable is the home of the evildoers! 152 God fulfilled His promise to you: you were routing them, with His permission, but then you faltered, disputed the order, and disobeyed, once He had brought you within sight of your goal[b] – some of you desire the gains of this world and others desire the world to come– and then He prevented you from [defeating] them as a punishment. He has now forgiven you: God is most gracious to the believers. 153You fled without looking back while the Messenger was calling out to you from behind, and God rewarded you with sorrow for sorrow. [He has now forgiven you] so that you may not grieve for what you missed or for what happened to you. God is well aware of everything you do. 154 After sorrow, He caused calm to descend upon you, a sleep that overtook some of you. Another group, caring only for themselves, entertained false thoughts about God, thoughts more appropriate to pagan ignorance, and said, 'Do we get a say in any of this?' [Prophet], tell them,
[a] In the Battle of Uhud, it was rumoured that Muhammad had been killed.
[b] The archers disobeyed the Prophet's order to remain in their positions until the end. They thought the Muslims had won and dashed to get the booty. This allowed their enemies to regroup and attack, so winning the battle.

'Everything to do with this affair is in God's hands.' They conceal in their hearts things they will not reveal to you. They say, 'If we had had our say in this, none of us would have been killed here.' Tell them, 'Even if you had resolved to stay at home, those who were destined to be killed would still have gone out to meet their deaths.' God did this in order to test everything within you and in order to prove what is in your hearts. God knows your innermost thoughts very well. 155 As for those of you who turned away on the day the two armies met in battle, it was Satan who caused them to slip, through some of their actions. God has now pardoned them: God is most forgiving and forbearing.
156You who believe, do not be like those who disbelieved and said of their brothers who went out on a journey or a raid, 'If only they had stayed with us they would not have died or been killed,' for God

will make such thoughts a source of anguish in their hearts. It is God who gives life and death; God sees everything you do. 157 Whether you are killed for God's cause or die, God's forgiveness and mercy are better than anything people amass. 158 Whether you die or are killed, it is to God that you will be gathered.
159 By an act of mercy from God, you [Prophet] were gentle in your dealings with them– had you been harsh, or hard-hearted, they would have dispersed and left you– so pardon them and ask forgiveness for them. Consult with them about matters, then, when you have decided on a course of action, put your trust in God: God loves those who put their trust in Him. 160 If God helps you [believers], no one can overcome you; if He forsakes you, who else can help you? Believers should put their trust in God.
161 It is inconceivable that a prophet would ever dishonestly take something from the battle gains. Anyone who does so will carry it with him on the Day of Resurrection, when each soul will be fully repaid for what it has done: no one will be wronged. 162 Can the man who pursues God's good pleasure be like the man who has brought God's wrath upon himself and whose home will be Hell– a foul destination? 163 They are in a different class in God's eyes; God sees exactly what they do.
164 God has been truly gracious to the believers in sending them a Messenger from among their own, to recite His revelations to them, to make them grow in purity, and to teach them the Scripture and wisdom– before that they were clearly astray. 165Why do you

[believers] say, when a calamity befalls you, even after you have inflicted twice as much damage [on your enemy], 'How did this happen?'? [Prophet], say, 'You brought it upon yourselves.' God has power over everything: 166what befell you on the day the two armies met in battle happened with God's permission and in order for Him to see who were the true believers and who were the hypocrites who, 167 when it was said to them, 'Come, fight for God's cause, or at least defend yourselves,' answered, 'We would follow you if we knew there was going to be fighting.' On that day they were closer to disbelief than belief. They say with their tongues what is not in their hearts: God knows exactly what they conceal.
168 As for those who stayed behind, and said of their brothers, 'If only they had listened to us, they would not have been killed,' tell them [Prophet], 'Ward off death from yourselves, if what you say is true.'
169 [Prophet], do not think of those who have been killed in God's way as dead. They are alive with their Lord, well provided for, 170 happy with what God has given them of His favour; rejoicing that for those they have left behind who have yet to join them there is no fear, nor will they grieve; 171 [rejoicing] in God's blessing and favour, and that God will not let the reward of the believers be lost. 172 Those who responded to God and the Messenger after suffering defeat, who do good and remain conscious of God, will have a great reward. 173 Those whose faith only increased when people said, 'Fear your enemy: they have amassed a great army against you,' and who replied, 'God is enough for us: He is the best protector,' 174 returned with grace and bounty

from God; no harm befell them. They pursued God's good pleasure. God's favour is great indeed. 175 It is Satan who urges you to fear his followers; do not fear them, but fear Me, if you are true believers. 176 [Prophet], do not be grieved by those who are quick to disbelieve. They will not harm God in the least; it is God's will that they will have no share in the Hereafter– a terrible torment awaits them. 177 Those who sell their faith for disbelief will not harm God in any way; agonizing torment awaits them. 178 The disbelievers should not think that it is better for them that We give them more time: when We give them more time they become more sinful– a shameful torment awaits them. 179 Nor was it God's aim to leave you as you were, with no separation between the bad and the good.a God

a With hypocrites mixing with them (Razi). See verses 166–7.

would not show you [people] what is hidden; God chooses as His messengers whoever He will. So believe in God and His messengers: if you believe and stay mindful of God, you will have a great reward. 180 Those who are miserly with what God has granted them out of His grace should not think that it is good for them; on the contrary, it is bad for them. Whatever they meanly withhold will be hung around their necks on the Day of Resurrection. It is God who will inherit the heavens and earth: God is well aware of everything you do.

181 God has certainly heard the words of those who sneer, 'So God is poor, while we are rich'.a We shall record everything they say– as well as their killing of prophets in defiance of all that is right– and We shall say to them, 'Taste the torment of the scorching fire. 182That is on account of what you stored up for yourselves with your own hands: God is never unjust to His servants.' 183To those who say, 'God has commanded us not to believe in any messenger unless he brings us an offering that fire [from heaven] consumes,' say [Prophet], 'Messengers before me have come to you with clear signs, including the one you mention. If you are sincere, why did you kill them?' 184 If they reject you, so have other messengers been rejected before you, even though they came with clear evidence, books of wisdom and enlightening scripture. 185Every soul will taste death and you will be paid in full only on the Day of Resurrection. Whoever is kept away from the Fire and admitted to the Garden will have triumphed. The present world is only an illusory pleasure: 186 you are sure to be tested through your possessions and persons; you are sure to hear much that is hurtful from those who were given the Scripture before you and from those who associate others with God. If you are steadfast and mindful of God, that is the best course.

187 God took a pledge from those who were given the Scripture– 'Make it known to people; do not conceal it'– but they tossed the pledge over their shoulders, they bartered it for a small price: what a bad bargain they made! 188 Do not think [Prophet] that those who exult in what they have done and seek praise for things they have not done will escape the torment; agonizing torment awaits them. 189Control of the heavens and earth belongs to God; God has

a A retort to 2: 245, which was often cited by the Prophet when asking for financial

contributions to the cause.

power over everything. 190 There truly are signs in the creation of the heavens and earth, and in the alternation of night and day, for those with understanding, 191 who remember God standing, sitting, and lying down, who reflect on the creation of the heavens and earth: 'Our Lord! You have not created all this without purpose– You are far above that!– so protect us from the torment of the Fire. 192Our Lord! You will truly humiliate those You commit to the Fire. The evildoers have no one to help them. 193Our Lord! We have heard someone calling us to faith–" Believe in your Lord"– and we have believed. Our Lord! Forgive us our sins, wipe out our bad deeds, and grant that we join the righteous when we die. 194 Our Lord! Bestow upon us all that You have promised us through Your messengers– do not humiliate us on the Day of Resurrection– You never break Your promise.' 195 Their Lord has answered them: 'I will not allow the deeds of any one of you to be lost, whether you are male or female, each is like the other [in rewards].a I will certainly wipe out the bad deeds of those who emigrated and were driven out of their homes, who suffered harm for My cause, who fought and were killed. I will certainly admit them to Gardens graced with flowing streams, as a reward from God: the best reward is with God.'
196 [Prophet], do not be deceived by the disbelievers' [lucrative] trading to and fro in the land: 197 this is only a brief enjoyment, after which Hell will be their home– a miserable resting place! 198 But those who were mindful of their Lord will have Gardens graced with flowing streams where they will stay as a reward from God. What God has is best for those who are truly good.
199 Some of the People of the Book believe in God, in what has been sent down to you and in what was sent down to them: humbling themselves before God, they would never sell God's revelation for a small price. These people will have their rewards with their Lord: God is swift in reckoning. 200You who believe, be steadfast, more steadfast than others; be ready;b always be mindful of God, so that you may prosper.
a Literally 'you come from each other', i.e. you are equal.
b 'For prayer' or 'to ward off an attack'.

4. WOMEN

A Medinan sura which takes its title from the many references to women throughout the sura (verses 3–4, 127–30). It gives a number of instructions, urging justice to children and orphans, and mentioning inheritance and marriage laws. Verses 5–12 of the sura give rulings on property and inheritance, and so does the verse which concludes the sura. The sura also talks of the tensions between the Muslim community in Medina and some of the People of the Book (verses 44, 61), moving into a general discussion of war: it warns the Muslims to be cautious and to defend the weak and helpless (verses 71–6). Another similar theme is the intrigues of the hypocrites (verses 88–91, 138–46).

In the name of God, the Lord of Mercy, the Giver of Mercy
1People, be mindful of your Lord, who created you from a single soul, and from ita created its mate, and from the pair of them spread

countless men and women far and wide; be mindful of God, in whose name you make requests of one another. Beware of severing the ties of kinship:[b] God is always watching over you. 2Give orphans their property, do not replace [their] good things with bad, and do not consume their property with your own–a great sin. 3 If you fear that you will not deal fairly with orphan girls,[c] you may marry whichever [other][d] women seem good to you, two, three, or four. If you fear that you cannot be equitable [to them], then marry only one, or your slave(s):[e] that is more likely to make you avoid bias. 4Give women their bridal gift upon marriage, though if they are happy to give up some of it for you, you may enjoy it with a clear conscience. 5 Do not entrust your property to the feeble-minded. God has made it a means of support for you: make provision for them from it, clothe them, and address them kindly. 6Test orphans until they reach marriageable age; then, if you find they have sound judgement, hand

[a] 'From the same essence'. Razi convincingly reached this conclusion based on comparison with many instances when min anfusikum is used in the Qur_an.

[b] Literally 'the womb-relationships', i.e. all those to whom you are related. This expression occurs again in 47: 22.

[c] In pre-Islamic Arabia, some guardians of orphan girls used to marry them in order to take their property (see 4: 127).

[d] This is a widely accepted interpretation.

[e] 'Literally 'what your right hands possess'.

over their property to them. Do not consume it hastily before they come of age: if the guardian is well off he should abstain from the orphan's property, and if he is poor he should use only what is fair. When you give them their property, call witnesses in; but God takes full account of everything you do.[a]

7 Men shall have a share in what their parents and closest relatives leave, and women shall have a share in what their parents and closest relatives leave, whether the legacy be small or large: this is ordained by God. 8 If other relatives, orphans, or needy people are present at the distribution, give them something too, and speak kindly to them. 9 Let those who would fear for the future of their own helpless children, if they were to die, show the same concern [for orphans]; let them be mindful of God and speak out for justice. 10Those who consume the property of orphans unjustly are actually swallowing fire into their own bellies: they will burn in the blazing Flame. 11Concerning your children, God commands you that a son should have the equivalent share of two daughters. If there are only daughters, two or more should share two-thirds of the inheritance, if one, she should have half. Parents inherit a sixth each if the deceased leaves children; if he leaves no children and his parents are his sole heirs, his mother has a third, unless he has brothers, in which case she has a sixth. [In all cases, the distribution comes] after payment of any bequests or debts. You cannot know which of your parents or your children is more beneficial to you: this is a law from God, and He is all knowing, all wise. 12You inherit half of what your wives leave, if they have no children; if they have children, you inherit a quarter. [In all cases, the distribution comes] after payment of any bequests or debts. If you have no children, your wives' share is a

quarter; if you have children, your wives get an eighth. [In all cases, the distribution comes] after payment of any bequests or debts. If a man or a woman dies leaving no children or parents,b but a single brother or sister, he or she should take one-sixth of the inheritance; if there are more siblings, they share one-third between them. [In all cases, the distribution comes] after payment of any bequests or debts, with no harm done to anyone: this is a commandment from God: God is all knowing and benign to all. 13 These are the bounds

a kaffa bi here is used idiomatically.

b This is the most generally accepted meaning of the Arabic word kalala. There are many others.

set by God: God will admit those who obey Him and His Messenger to Gardens graced with flowing streams, and there they will stay– that is the supreme triumph! 14 But those who disobey God and His Messenger and overstep His limits will be consigned by God to the Fire, and there they will stay– a humiliating torment awaits them!
15 If any of your women commit a lewd act, call four witnesses from among you, then, if they testify to their guilt, keep the women at home until death comes to them or until God shows them another way.a
16 If two men commit a lewd act, punish them both; if they repent and mend their ways, leave them alone– God is always ready to accept repentance, He is full of mercy. 17 But God only undertakes to accept repentance from those who do evil out of ignorance and soon afterwards repent: these are the ones God will forgive, He is all knowing, all wise. 18 It is not true repentance when people continue to do evil until death confronts them and then say, 'Now I repent,' nor when they die defiant: We have prepared a painful torment for these.
19You who believe, it is not lawful for you to inherit women against their will,b nor should you treat your wives harshly, hoping to take back some of the bride-gift you gave them, unless they are guilty of something clearly outrageous. Live with them in accordance with what is fair and kind: if you dislike them, it may well be that you dislike something in which God has put much good. 20 If you wish to replace one wife with another, do not take any of her bride-gift back, even if you have given her a great amount of gold. 21How could you take it when this is unjust and a blatant sin? How could you take it when you have lain with each other and they have taken a solemn pledge from you?
22Do not marry women that your fathers married– with the exception of what is past– this is indeed a shameful thing to do, loathsome and leading to evil. 23You are forbidden to take as wives your mothers, daughters, sisters, paternal and maternal aunts, the daughters of brothers and daughters of sisters, your milk-mothers and milk-sisters,c your wives' mothers, the stepdaughters in your

a Through another regulation, or marriage, or any other way. See also end of 65: 2, which uses nearly identical words.

b In pre-Islamic Arabia, if a man died leaving a widow, her stepson or another man of his family could inherit her.

c Islam regards women who breastfeed other people's infants as their 'milkmothers', not merely 'wet nurses'.

care– those born of women with whom you have consummated marriage, if you have not consummated the marriage, then you will not be blamed– wives of your begotten sons, two sisters simultaneously– with the exception of what is past: God is most forgiving and merciful– 24women already married, other than your slaves.a God has ordained all this for you. Other women are lawful to you, so long as you seek them in marriage, with gifts from your property, looking for wedlock rather than fornication. If you wish to enjoy women through marriage, give them their bride-gift– this is obligatory– though if you should choose mutually, after fulfilling this obligation, to do otherwise [with the bride-gift], you will not be blamed: God is all knowing and all wise.
25 If any of you does not have the means to marry a believing free woman, then marry a believing slave– God knows best [the depth of] your faith: you are [all] part of the same familyb – so marry them with their people's consent and their proper bride-gifts. [Make them] married women, not adulteresses or lovers. If they commit adultery when they are married, their punishment will be half that of free women. This is for those of you who fear that you will sin; it is better for you to practise self-restraint. God is most forgiving and merciful, 26 He wishes to make His laws clear to you and guide you to the righteous ways of those who went before you. He wishes to turn towards you in mercy– He is all knowing, all wise– 27 He wishes to turn towards you, but those who follow their lusts want you to go far astray. 28 God wishes to lighten your burden; man was created weak.
29You who believe, do not wrongfully consume each other's wealth but trade by mutual consent. Do not kill each other, for God is merciful to you. 30 If any of you does these things, out of hostility and injustice, We shall make him suffer Fire: that is easy for God. 31 But if you avoid the great sins you have been forbidden, We shall wipe out your minor misdeeds and let you in through the entrance of honour. 32 Do not covet what God has given to some of you more than others– men have the portion they have earned;c and women the

a Slave women were often unclaimed war captives, who would not be in a position to dissolve any previous marriage. An owner was not permitted to touch a slave woman whose husband was with her (Abu Hanifa, in Razi).
b Literally 'you are from one another'.
c The preposition min here is taken to have an explanatory rather than a partitive function, which would render the translation 'some of what they have earned'.

portion they have earned– you should rather ask God for some of His bounty: He has full knowledge of everything. 33We have appointed heirs for everything that parents and close relatives leave behind, including those to whom you have pledged your hands [in marriage], so give them their share: God is witness to everything.
34 Husbands should take good care of their wives, witha [the bounties] God has given to some more than others and with what they spend out of their own money. Righteous wives are devout and guard what God would have them guard in their husbands' absence. If you fear high-handednessb from your wives, remind them [of the teachings

of God], then ignore them when you go to bed, then hit them.c If they obey you, you have no right to act against them: God is most high and great. 35 If you [believers] fear that a couple may break up, appoint one arbiter from his family and one from hers. Then, if the couple want to put things right, God will bring about a reconciliation between them: He is all knowing, all aware.
36Worship God; join nothing with Him. Be good to your parents, to relatives, to orphans, to the needy, to neighbours near and far, to travellers in need, and to your slaves. God does not like arrogant, boastful people, 37 who are miserly and order other people to be the same, hiding the bounty God has given them. We have prepared a humiliating torment for such ungrateful people. 38 [Nor does He like those] who spend their wealth to show off, who do not believe in Him or the Last Day. Whoever has Satan as his companion has an evil companion! 39What harm would it do them to believe in God and the Last Day, and give charitably from the sustenance God has given them? God knows them well. 40 He does not wrong anyone by as much as the weight of a speck of dust: He doubles any good deed and gives a tremendous reward of His own. 41What will they do when We bring a witness from each community, with you [Muhammad] as a witness against these people? 42 On that day, those who disbelieved and disobeyed the Prophet will wish that the earth could swallow them up: they will not be able to hide anything from God.

a bi is interpreted as instrumental rather than causal.

b The verb nashaza from which nushuz is derived means 'to become high', 'to rise'. See also verse 128, where the same word is applied to husbands. It applies to a situation where one partner assumes superiority to the other and behaves accordingly.

c This signifies a single blow, as is clear from the circumstances of the revelation of this verse. See also Abdel Haleem, Understanding the Qur_an, 46–54.

43You who believe, do not come anywhere near the prayer if you are intoxicated,a not until you know what you are saying; nor if you are in a state of major ritual impurity– though you may pass through the mosqueb – not until you have bathed; if you are ill, on a journey, have relieved yourselves, or had intercourse, and cannot find any water, then find some clean sandc and wipe your faces and hands with it. God is always ready to pardon and forgive.
44 [Prophet], have you not considered how those who were given a share of the Scripture purchase misguidance and want you [believers], too, to lose the right path? 45God knows your enemies best: God is enough to protect and to help you. 46 Some Jews distort the meaning of [revealed] words: they say, 'We hear and disobey,' and 'Listen,' [adding the insult] 'May you not hear,' and 'Ra_ina [Look at us],'d twisting it abusively with their tongues so as to disparage religion. If they had said, 'We hear and obey,' 'Listen,' and 'Unzurna [Look at us],' that would have been better and more proper for them. But God has spurned them for their defiance; they believe very little.
47People of the Book, believe in what We have sent down to confirm what you already have before We wipe out [your sense of] direction,e turning you back, or reject you, as We rejected those who broke the Sabbath: God's will is always done. 48 God does not forgive

the joining of partners with Him: anything less than that He forgives to whoever He will, but anyone who joins partners with God has concocted a tremendous sin. 49 [Prophet], have you considered those who claim purity for themselves? No! God purifies whoever He will: no one will be wronged by as much as the husk of a date stone. 50 See how they invent lies about God, this in itself is a flagrant sin! 51Do you not see how those given a share of the Scripture, [evidently] now believe in idols and evil powers? They say of the disbelievers, 'They are more rightly guided than the believers.'[f] 52 Those are the ones God has rejected: you [Prophet] will not find

[a] The prohibition of intoxicants was introduced by stages, and they were eventually made completely unlawful. Cf. 2: 219; 5: 90–1.

[b] or 'unless you are on a journey'.

[c] The term sa_ id means dust or earth or soil or sand.

[d] Cf. note to 2: 104.

[e] Literally 'obliterate faces'. Another meaning of wujuh (faces) is 'directions' (Razi).

[f] This is taken to refer to an actual event in which a group of disbelieving Meccans went to two eminent Jewish figures for counsel on the truth of Muhammad's teachings and were told that the pagans were more rightly guided than the Muslims.

anyone to help those God has rejected. 53 Do they have any share of what He possesses? If they did they would not give away so much as the groove of a date stone. 54 Do they envy [other] people for the bounty[a] God has granted them? We gave the descendants of Abraham the Scripture and wisdom– and We gave them a great kingdom– 55but some of them believed in it[b] and some turned away from it. Hell blazes fiercely enough. 56We shall send those who reject Our revelations to the Fire. When their skins have been burned away, We shall replace them with new ones so that they may continue to feel the pain: God is mighty and wise. 57 As for those who believe and do good deeds, We shall admit them into Gardens graced with flowing streams and there they will remain forever. They will have pure spouses there, and We shall admit them into cool refreshing shade. 58God commands you [people] to return things entrusted to you to their rightful owners, and, if you judge between people, to do so with justice: God's instructions to you are excellent, for He hears and sees everything. 59You who believe, obey God and the Messenger, and those in authority among you. If you are in dispute over any matter, refer it to God and the Messenger, if you truly believe in God and the Last Day: that is better and fairer in the end. 60 Do you [Prophet] not see those who claim to believe in what has been sent down to you, and in what was sent down before you, yet still want to turn to unjust tyrants[c] for judgement, although they have been ordered to reject them? Satan wants to lead them far astray. 61When they are told, 'Turn to God's revelations and the Messenger [for judgement],' you see the hypocrites turn right away from you [Prophet]. 62 If disaster strikes them because of what they themselves have done, then they will come to you, swearing by God, 'We only wanted to do good and achieve harmony.' 63God knows well what is in the hearts of these people, so ignore what they say, instruct them, and speak to them about themselves using penetrating

words.
64 All the messengers We sent were meant to be obeyed, by God's leave. If only [the hypocrites] had come to you [Prophet] when they
a i.e. the Prophethood given to Muhammad.
b The pronoun hi here refers to either (i) the Scripture or (ii) Abraham.
c The Arabic taghut is variously interpreted to refer to idols, a specific tyrant, an oracle, or an opponent of the Prophet.

wronged themselves, and begged God's forgiveness, and the Messenger had asked forgiveness for them, they would have found that God accepts repentance and is most merciful. 65 By your Lord, they will not be true believers until they let you decide between them in all matters of dispute, and find no resistance in their souls to your decisions, accepting them totally– 66 if We had ordered, 'Lay down your lives' or 'Leave your homes,' they would not have done so, except for a few– it would have been far better for them and stronger confirmation of their faith, if they had done as they were told, 67and We would have given them a rich reward of Our own 68 and guided them to a straight path. 69Whoever obeys God and the Messenger will be among those He has blessed: the messengers, the truthful, those who bear witness to the truth,a and the righteous– what excellent companions these are! 70That is God's favour. No one knows better than Him.
71You who believe, be on your guard. March [to battle] in small groups or as one body. 72Among you there is the sort of person who is sure to lag behind: if a calamity befalls you, he says, 'God has been gracious to me that I was not there with them,' 73 yet he is sure to say, if you are favoured by God, 'If only I had been with them, I could have made great gains,' as if there had been no ties of affection between you and him. 74 Let those of you who are willing to trade the life of this world for the life to come, fight in God's way. To anyone who fights in God's way, whether killed or victorious, We shall give a great reward. 75Why should you not fight in God's cause and for those oppressed men, women, and children who cry out, 'Lord, rescue us from this town whose people are oppressors! By Your grace, give us a protector and give us a helper!'? 76 The believers fight for God's cause, while those who reject faith fight for an unjust cause.b Fight the allies of Satan: Satan's strategies are truly weak.
77 [Prophet], do you not see those who were told, 'Restrain yourselves from fighting, perform the prayer, and pay the prescribed alms'? When fighting was ordained for them, some of them feared men as much as, or even more than, they feared God, saying, 'Lord, why have You ordained fighting for us? If only You would give us just a little more time.' Say to them, 'Little is the enjoyment in this
a Martyrs bear witness to the truth with their lives (Razi).
b Again this is the term taghut, which has a multitude of meanings. See note to verse 60.

world, the Hereafter is far better for those who are mindful of God: you will not be wronged by as much as the fibre in a date stone.
78Death will overtake you no matter where you may be, even inside

high towers.' When good fortune comes their way, they say, 'This is from God,' but when harm befalls them, they say, 'This is from you [Prophet].' Say to them, 'Both come from God.' What is the matter with these people that they can barely understand what they are told? 79Anything good that happens to you [Prophet] is from God; anything bad is [ultimately] from yourself. We have sent you as a messenger to people; God is sufficient witness. 80Whoever obeys the Messenger obeys God. If some pay no heed, We have not sent you to be their keeper. 81They say, 'We obey you,' but as soon as they leave your presence, some of them scheme by night to do other than what you said. God records what they scheme, so leave them alone, and put your trust in God: He is sufficient protector.
82Will they not think about this Qur_an? If it had been from anyone other than God, they would have found much inconsistency in it. 83Whenever news of any matter comes to them, whether concerning peace or war, they spread it about; if they referred it to the Messenger and those in authority among them, those seeking its meaning would have found it out from them. If it were not for God's bounty and mercy towards you, you would almost all have followed Satan.
84 So [Prophet] fight in God's way. You are accountable only for yourself. Urge the believers on. God may well curb the power of the disbelievers, for He is stronger in might and more terrible in punishment. 85Whoever speaks for[a] a good cause will share in its benefits and whoever speaks for a bad cause will share in its burden: God controls everything. 86 But [even in battle] when you [believers] are offered a greeting, respond with a better one, or at least return it:[b] God keeps account of everything. 87 He is God: there is no god but Him. He will gather you all together on the Day of Resurrection, about which there is no doubt. Whose word can be truer than God's?
[a] It is reported that an individual asked the Prophet to exempt another from going into battle. 'Speaks for' is one of the meanings of shafa_a as explained by Razi, and it is more fitting for the context of urging the believer to fight in God's cause here. The other meaning, 'intercedes', adopted by most translators does not fit with the context.
[b] See 4: 94 and Razi's comment.

88 [Believers], why are you divided in two about the hypocrites, when God Himself has rejected them because of what they have done? Do you want to guide those God has left to stray? If God leaves anyone to stray, you [Prophet] will never find the way for him. 89They would dearly like you to reject faith, as they themselves have done, to be like them. So do not take them as allies until they migrate [to Medina] for God's cause. If they turn [on you],[a] then seize and kill them wherever you encounter them.[b] Take none of them as an ally or supporter. 90 But as for those who seek refuge with people with whom you have a treaty, or who come over to you because their hearts shrink from fighting against you or against their own people, God could have given them power over you, and they would have fought you. So if they withdraw and do not fight you, and offer you peace, then God gives you no way against them. 91You will find others who wish to be

safe from you, and from their own people, but whenever they are back in a situation where they are tempted [to fight you], they succumb to it. So if they neither withdraw, nor offer you peace, nor restrain themselves from fighting you, seize and kill them wherever you encounter them: We give you clear authority against such people.
92Never should a believer kill another believer, except by mistake. If anyone kills a believer by mistake he must free one Muslim slave and pay compensation to the victim's relatives, unless they charitably forgo it; if the victim belonged to a people at war with you but is a believer, then the compensation is only to free a believing slave; if he belonged to a people with whom you have a treaty, then compensation should be handed over to his relatives, and a believing slave set free. Anyone who lacks the means to do this must fast for two consecutive months by way of repentance to God: God is all knowing, all wise. 93 If anyone kills a believer deliberately, the punishment for him is Hell, and there he will remain: God is angry with him, and rejects him, and has prepared a tremendous torment for him. 94So, you who believe, be careful when you go to fight in God's way, and do not say to someone who offers you a greeting of peace, 'You are not a believer,'[c] out of desire for the chance gains of this life– God

[a] That 'turn with aggression' is the intended meaning is clear from the context. Cf. 4: 91.

[b] See 2: 191.

[c] A Muslim killed someone in battle who had given him the Muslim greeting, thinking that the man was trying to save himself, but the Prophet condemned this.

has plenty of gains for you. You yourself were in the same position [once], but God was gracious to you, so be careful: God is fully aware of what you do.
95 Those believers who stay at home, apart from those with an incapacity, are not equal to those who commit themselves and their possessions to striving in God's way. God has raised such people to a rank above those who stay at home– although He has promised all believers a good reward, those who strive are favoured with a tremendous reward above those who stay at home– 96 high ranks conferred by Him, as well as forgiveness, and mercy: God is most forgiving and merciful.
97 When the angels take the souls of those who have wronged themselves,[a] they ask them, 'What circumstances were you in?' They reply, 'We were oppressed in this land,' and the angels say, 'But was God's earth not spacious enough for you to migrate to some other place?' These people will have Hell as their refuge, an evil destination, 98but not so the truly helpless men, women, and children who have no means in their power nor any way to leave– 99God may well pardon these, for He is most pardoning and most forgiving. Anyone who migrates for God's cause will find many a refuge and great plenty in the earth, 100 and if anyone leaves home as a migrant towards God and His Messenger and is then overtaken by death, his reward from God is sure. God is most forgiving and most merciful.
101When you [believers] are travelling in the land, you will not be

blamed for shortening your prayers, if you fear the disbelievers may harm you: they are your sworn enemies. 102When you [Prophet] are with the believers, leading them in prayer, let a group of them stand up in prayer with you, taking their weapons with them, and when they have finished their prostration, let them take up their positions at the back. Then let the other group, who have not yet prayed, pray with you, also on their guard and armed with their weapons: the disbelievers would dearly like you to be heedless of your weapons and baggage, in order for them to take you in a single assault. You will not be blamed if you lay aside your arms when you are overtaken by heavy rain or illness, but be on your guard. Indeed, God has prepared a humiliating punishment for the disbelievers. 103 After

a By living in a place where they are unable to practise their religion.

performing the ritual prayer, continue to remember God– standing, sitting, and lying on your sides– and once you are safe, keep up regular prayer, for prayer is obligatory for the believers at prescribed times. 104 Do not be faint-hearted in pursuing the enemy: if you are suffering hardship, so are they, but you hope to receive something from God for which they cannot hope. God is all knowing and wise.

105We have sent down the Scripture to you [Prophet] with the truth so that you can judge between people in accordance with what God has shown you. Do not be an advocate for those who betray trust.a 106 Ask God for forgiveness: He is most forgiving and merciful. 107 Do not argue for those who betray their own souls: God does not love anyone given to treachery and sin. 108 They try to hide themselves from people, but they cannot hide from God. He is with them when they plot at night, saying things that do not please Him: He is fully aware of everything they do. 109 There you [believers] are, arguing on their behalf in this life, but who will argue on their behalf with God on the Day of Resurrection? Who will be their defender? 110Yet anyone who does evil or wrongs his own soul and then asks God for forgiveness will find Him most forgiving and merciful. 111 He who commits sin does so against his own soul– God is all knowing and wise– 112 and anyone who commits an offence or a sin, and then throws the blame on to some innocent person, has burdened himself with deceit as well as flagrant sin.

113 If it were not for the grace of God and His mercy to you [Prophet], a party of them would have tried to lead you astray; they only lead themselves astray, and cannot harm you in any way, since God has sent down the Scripture and Wisdom to you, and taught you what you did not know. God's bounty to you is great indeed.

114 There is no good in most of their secret talk, only in commanding charity, or good, or reconciliation between people. To anyone who does these things, seeking to please God, We shall give a rich reward; 115 if anyone opposes the Messenger, after guidance has been made clear to him, and follows a path other than that of the believers, We shall leave him on his chosen path– We shall burn him in Hell, an evil destination.

a A man from Medina stole a suit of armour and accused a Jew of doing it. He

brought his family to ask the Prophet to rule against the Jew and he was about to do this when these verses were revealed (Razi).

116 God does not forgive the worship of others beside Him–
though He does forgive whoever He will for lesser sins– for whoever
does this has gone far, far astray. 117 In His place the idolaters
invoke only females,a and Satan, the rebel 118 God rejected, who
said, 'I will certainly take my due share of Your servants; 119 I will
mislead them and incite vain desires in them; I will command
them to slit the ears of cattle;b I will command them to tamper
with God's creation.' Whoever chooses Satan as a patron instead
of God is utterly ruined: 120 he makes them promises and raises
false hopes, but Satan's promises are nothing but delusion. 121Such
people will have Hell for their home and will find no escape from
it, 122but We shall admit those who believe and do good deeds into
Gardens graced with flowing streams, there to remain for ever– a
true promise from God. Who speaks more truly than God? 123 It
will not be according to your hopes or those of the People of the
Book: anyone who does wrong will be requited for it and will find
no one to protect or help him against God; 124 anyone, male or
female, who does good deeds and is a believer, will enter Paradise
and will not be wronged by as much as the dip in a date stone.
125 Who could be better in religion than those who direct themselves
wholly to God, do good, and follow the religion of Abraham, who
was true in faith? God took Abraham as a friend. 126 It is to God
that everything in the heavens and earth belongs: God is fully
aware of all things.
127 They ask you [Prophet] for a ruling about women. Say, 'God
Himself gives you a ruling about them. You already have what has
been recited to you in the Scripture about orphan girls [in your
charge] from whom you withhold the prescribed shares [of their
inheritance] and whom you wish to marry, and also about helpless
children– God instructs you to treat orphans fairly: He is well aware
of whatever good you do.'
128 If a wife fears high-handedness or alienation from her husband,
neither of them will be blamed if they come to a peaceful settlement,
for peace is best. Although human souls are prone to selfishness, if
you do good and are mindful of God, He is well aware of all that you

a See also 53: 19–20.

b An example of pagan superstitious practices: they used to dedicate cattle to their gods by slitting their ears.

do. 129You will never be able to treat your wives with equal fairness,
however much you may desire to do so, but do not ignore one
wife altogether, leaving her suspended [between marriage and
divorce]. If you make amends and remain conscious of God, He is
most forgiving and merciful, 130but if husband and wife do separate,
God will provide for each out of His plenty: He is infinite in plenty,
and all wise. 131Everything in the heavens and the earth belongs
to God.
We have commanded those who were given the Scripture before

you, and We command you, to be mindful of God. Even if you do ignore Him, everything in the heavens and the earth belongs to Him, and He is self-sufficient, worthy of all praise. 132Yes, indeed, everything in the heavens and the earth belongs to God, and He is enough for those who trust in Him. 133 If He so willed, He could remove you altogether and replace you with new people: He has full power to do so. 134 If some want the rewards of this world, the rewards of this world and the next are both God's to give: He hears and sees everything.
135You who believe, uphold justice and bear witness to God, even if it is against yourselves, your parents, or your close relatives. Whether the person is rich or poor, God can best take care of both. Refrain from following your own desire, so that you can act justly– if you distort or neglect justice, God is fully aware of what you do.
136You who believe, believe in God and His Messenger and in the Scripture He sent down to His Messenger, as well as what He sent down before. Anyone who does not believe in God, His angels, His Scriptures, His messengers, and the Last Day has gone far, far astray.
137 As for those who believe, then reject the faith, then believe again, then reject the faith again and become increasingly defiant, God will not forgive them, nor will He guide them on any path. 138 [Prophet], tell such hypocrites that an agonizing torment awaits them.
139 Do those who ally themselves with the disbelievers rather than the believers seek power through them? In reality all power is God's to give. 140 As He has already revealed to you [believers] in the Scripture, if you hear people denying and ridiculing God's revelation, do not sit with them unless they start to talk of other things, or else you yourselves will become like them:a God will gather all the hypocrites

a See 6: 68– an earlier, Meccan sura.

and disbelievers together into Hell. 141 The [hypocrites] wait to see what happens to you and, if God brings you success, they say, 'Were we not on your side?' but if the disbelievers have some success, they say to them, 'Did we not have the upper hand over you, and [yet] protect you from the believers?' God will judge between you all on the Day of Resurrection, and He will give the disbelievers no means of overcoming the believers.
142The hypocrites try to deceive God, but it is He who causes them to be deceived. When they stand up to pray, they do so sluggishly, showing off in front of people, and remember God only a little, 143wavering all the time between this and that, belonging neither to one side nor the other. If God leaves someone to stray, you [Prophet] will never find a way for him. 144You who believe, do not take the disbelievers as allies and protectors instead of the believers: do you want to offer God clear proof against you? 145 The hypocrites will be in the lowest depths of Hell, and you will find no one to help them. 146 Not so those who repent, mend their ways, hold fast to God, and devote their religion entirely to Him: these will be joined with the believers, and God will give the believers a mighty reward.
147Why should God make you suffer torment if you are thankful and believe in Him? God always rewards gratitude and He knows everything.

148 God does not like bad words to be made public unless someone has been wronged: He is all hearing and all knowing. 149 If you do good, openly or in secret, or if you pardon something bad,[a] then God is most forgiving and powerful.
150 As for those who ignore God and His messengers and want to make a distinction between them, saying, 'We believe in some but not in others,' seeking a middle way, 151 they are really disbelievers: We have prepared a humiliating punishment for those who disbelieve.
152 But God will give [due] rewards to those who believe in Him and His messengers and make no distinction between any of them. God is most forgiving and merciful.
153The People of the Book demand that you [Prophet] make a book physically come down to them from heaven, but they demanded even more than that of Moses when they said, 'Show us God face to face,' and were struck by the thunderbolt for their

[a] Razi suggests that this means: if the hypocrites repent, the believers should not taunt them for what they did in the past.

presumption. Even after clear revelations had come down to them, they took the calf as an object of worship, yet We pardoned this, and gave Moses clear authority; 154We made the mountain tower high above them at their pledge; We said to them, 'Enter the gate[a] humbly,' and, 'Do not break the Sabbath,' and took a solemn pledge from them. 155 And so for breaking their pledge, for rejecting God's revelations, for unjustly killing their prophets, for saying 'Our minds are closed'[b] – No! God has sealed them in their disbelief, so they believe only a little– 156 and because they disbelieved and uttered a terrible slander against Mary, 157 and said, 'We have killed the Messiah, Jesus, son of Mary, the Messenger of God.' (They did not kill him, nor did they crucify him, though it was made to appear like that to them; those that disagreed about him are full of doubt, with no knowledge to follow, only supposition: they certainly did not kill him– 158God raised him up to Himself. God is almighty and wise. 159 There is not one of the People of the Book who will not believe in [Jesus] before his death, and on the Day of Resurrection he will be a witness against them.) 160For the wrongdoings done by the Jews, We forbade them certain good things that had been permitted to them before: for having frequently debarred others from God's path; 161 for taking usury when they had been forbidden to do so; and for wrongfully devouring other people's property. For those of them that reject the truth we have prepared an agonizing torment. 162 But those of them who are well grounded in knowledge and have faith do believe in what has been revealed to you [Muhammad], and in what was revealed before you– those who perform the prayers, pay the prescribed alms, and believe in God and the Last Day– to them We shall give a great reward.
163We have sent revelation to you [Prophet] as We did to Noah and the prophets after him, to Abraham, Ishmael, Isaac, Jacob, and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon– to David We gave the book [of Psalms]– 164 to other messengers We have already mentioned to you, and also to some We have not. To Moses God

spoke directly. 165They were messengers bearing good news and warning, so that mankind would have no excuse before God, once
a The gate of the town mentioned in 2: 58; 7: 161.
b Literally ‘our hearts are covered’, or ‘encased’. Cf. 2: 88.

the messengers had been sent: God is almighty and all wise. 166 But God Himself bears witness to what He has sent down to you– He sent it down with His full knowledge– the angels too bear witness, though God is sufficient witness. 167 Those who have disbelieved and barred others from God’s path have gone far astray; 168 God will not forgive those who have disbelieved and do evil, nor will He guide them to any path 169 except that of Hell, where they will remain for ever– this is easy for God.
170 The Messenger has come to you [people] with the truth from your Lord, so believe– that is best for you– for even if you disbelieve, all that is in the heavens and the earth still belongs to God, and He is all knowing and all wise. 171People of the Book, do not go to excess in your religion, and do not say anything about God except the truth: the Messiah, Jesus, son of Mary, was nothing more than a messenger of God, His word, directed to Mary, a spirit from Him. So believe in God and His messengers and do not speak of a ‘Trinity’– stop [this], that is better for you– God is only one God, He is far above having a son, everything in the heavens and earth belongs to Him and He is the best one to trust. 172 The Messiah would never disdain to be a servant of God, nor would the angels who are close to Him. He will gather before Him all those who disdain His worship and are arrogant: 173 to those who believe and do good works He will give due rewards and more of His bounty; to those who are disdainful and arrogant He will give an agonizing torment, and they will find no one besides God to protect or help them.
174People, convincing proof has come to you from your Lord and We have sent a clear light down to you. 175 God will admit those who believe in Him and hold fast to Him into His mercy and favour; He will guide them towards Him on a straight path.
176 They ask you [Prophet] for a ruling. Say, ‘God gives you a rulinga about inheritance from someone who dies childless with no surviving parents. If a man leaves a sister, she is entitled to half of the inheritance; if she has no child her brother is her sole heir; if there are two sisters, they are entitled to two-thirds of the inheritance between them, but if there are surviving brothers and sisters, the male is entitled to twice the share of the female. God makes this clear to you so that you do not make mistakes: He has full knowledge of everything.’
a See also verse 12.

5. THE FEAST

The title relates to food, and a central theme of this Medinan sura is the regulation of lawful and unlawful food, obedience to which is part of the pledge between God and the believers (verses 1–5, 87–108). Part of the sura concerns hunting for food during the pilgrimage and respect for the rites of pilgrimage. God had also taken pledges from the Jews and Christians and the section between

verses 13 and 86 deals with what these two communities did to their pledges, and with their relationships with the Muslims. The passage from verse 109 to the end deals with the afterlife and the verdict of the messengers on the behaviour of their respective communities. Jesus, in particular, is given prominence here: mention is made of the feast for which his disciples asked him to pray to God, which gives the sura its title, and of his renunciation of any claim to divinity.

In the name of God, the Lord of Mercy, the Giver of Mercy

1You who believe, fulfil your obligations.a Livestock animals are lawful as food for you, with the exception of what is about to be announced to you. You are forbidden to kill game while you are on pilgrimage—God commands what He will, 2 so, you who believe, do not violate the sanctity of God's rites, the Sacred Month, the offerings, their garlands, nor those going to the Sacred House to seek the bounty and pleasure of their Lord—but when you have completed the rites of pilgrimage you may hunt. Do not let your hatred for the people who barred you from the Sacred Mosque induce you to break the law: help one another to do what is right and good; do not help one another towards sin and hostility. Be mindful of God, for His punishment is severe.

3You are forbidden to eat carrion; blood; pig's meat; any animal over which any name other than God's has been invoked; any animal strangled, or victim of a violent blow or a fall, or gored or savaged by a beast of prey, unless you still slaughter it [in the correct manner]; or anything sacrificed on idolatrous altars. You are also forbidden to allot shares [of meat] by drawing marked arrowsb —a heinous

a Obligations consequent on accepting the faith, including its dietary prohibitions. See verse 7, 'pledge'.

b A pagan Arab custom. Arrows were also used to make other decisions, as in drawing lots, to determine the will of the idols (see verse 90).

practice– today the disbelievers have lost all hope that you will give up your religion. Do not fear them: fear Me. Today I have perfected your religion for you, completed My blessing upon you, and chosen as your religion islam: [total devotion to God]; but if any of you is forced by hunger to eat forbidden food, with no intention of doing wrong, then God is most forgiving and merciful.

4 They ask you, Prophet, what is lawful for them. Say, 'All good things are lawful for you.' [This includes] what you have taught your birds and beasts of prey to catch, teaching them as God has taught you, so eat what they catch for you, but first pronounce God's name over it. Be mindful of God: He is swift to take account.

5Today all good things have been made lawful for you. The food of the People of the Book is lawful for you as your food is lawful for them. So are chaste, believing, women as well as chaste women of the people who were given the Scripture before you, as long as you have given them their bride-gifts and married them, not taking them as lovers or secret mistresses. The deeds of anyone who rejects faith will come to nothing, and in the Hereafter he will be one of the losers.

6You who believe, when you are about to pray, wash your faces and your hands up to the elbows, wipe your heads, wash your feet up to

the ankles and, if required,[a] wash your whole body. If any of you is sick or on a journey, or has just relieved himself, or had intimate contact with a woman, and can find no water, then take some clean sand and wipe your face and hands with it. God does not wish to place any burden on you: He only wishes to cleanse you and perfect His blessing on you, so that you may be thankful.[b] 7Remember God's blessing on you and the pledge with which you were bound when you said, 'We hear and we obey.' Be mindful of God: God has full knowledge of the secrets of the heart.
8You who believe, be steadfast in your devotion to God and bear witness impartially: do not let hatred of others[c] lead you away from
[a] e.g. after sexual intercourse or discharging semen.
[b] 'Perfecting the blessing' is seen in instructing believers to avoid what is unclean in food and to wash before worship. This is also noted in 4: 43, where there is an instruction
to wash before the prayer following an instruction to keep away from the pollution of the immoral acts mentioned in the preceding verses.
[c] This resumes the instruction in vv. 1–2.

justice, but adhere to justice, for that is closer to awareness of God. Be mindful of God: God is well aware of all that you do. 9 God has promised forgiveness and a rich reward to those who have faith and do good works; 10 those who reject faith and deny Our revelations will inhabit the blazing Fire.
11You who believe, remember God's blessing on you when a certain people were about to raise their hands against you and He restrained them. Be mindful of God: let the believers put their trust in Him.
12 God took a pledge from the Children of Israel. We made twelve leaders arise among them, and God said, 'I am with you: if you keep up the prayer, pay the prescribed alms, believe in My messengers and support them, and lend God a good loan,[a] I will wipe out your sins and admit you into Gardens graced with flowing streams. Any of you who now ignore this [pledge] will be far from the right path.' 13 But they broke their pledge, so We distanced them [from Us] and hardened their hearts. They distort the meaning of [revealed] words and have forgotten some of what they were told to remember: you [Prophet] will always find treachery in all but a few of them. Overlook this and pardon them: God loves those who do good. 14We also took a pledge from those who say, 'We are Christians,' but they too forgot some of what they were told to remember, so We stirred up enmity and hatred among them until the Day of Resurrection, when God will tell them what they have done.
15People of the Book, Our Messenger has come to make clear to you much of what you have kept hidden of the Scripture, and to overlook much [you have done]. A light has now come to you from God, and a Scripture making things clear, 16 with which God guides to the ways of peace those who follow what pleases Him, bringing them from darkness out into light, by His will, and guiding them to a straight path. 17 Those who say, 'God is the Messiah, the son of Mary,' are defying the truth. Say, 'If it had been God's will, could

anyone have prevented Him from destroying the Messiah, son of Mary, together with his mother and everyone else on earth? Control of the heavens and earth and all that is between them belongs to God: He creates whatever He will.b God has power over everything.'

a God repays what is given for His sake, many times over. The Qur_an uses this figure of speech in many instances. See, for example, 57: 18; 64: 17.

b Including his creation of Jesus without a father (3: 47 and 59).

18 The Jews and the Christians say, 'We are the children of God and His beloved ones.' Say, 'Then why does He punish you for your sins? You are merely human beings, part of His creation: He forgives whoever He will and punishes whoever He will. Control of the heavens and earth and all that is between them belongs to Him: all journeys lead to Him.' 19People of the Book, Our Messenger comes to you now, after a break in the sequence of messengers, to make things clear for you in case you should say, 'No one has come to give us good news or to warn us.' So someone has come to you, to give you good news and warn you: God has the power to do all things.

20 Moses said to his people, 'My people, remember God's blessing on you: how He raised prophets among you and appointed kings for you and gave you what he had not given to any other people. 21My people, go into the holy land which God has ordained for you– do not turn back or you will be the losers.' 22 They said, 'Moses, there is a fearsome people in this land. We will not go there until they leave. If they leave, then we will enter.' 23Yet two men whom God had blessed among those who were afraid said, 'Go in to them through the gate and when you go in you will overcome them. If you are true believers, put your trust in God.' 24 They said, 'Moses, we will never enter while they are still there, so you and your Lord go in and fight, and we will stay here.' 25 He said, 'Lord, I have authority over no one except myself and my brother: judge between the two of us and these disobedient people.' 26 God said, 'The land is forbidden to them for forty years: they will wander the earth aimlessly. Do not grieve over those who disobey.'

27 [Prophet], tell them the truth about the story of Adam's two sons: each of them offered a sacrifice, and it was accepted from one and not the other. One said, 'I will kill you,' but the other said, 'God only accepts the sacrifice of those who are mindful of Him. 28 If you raise your hand to kill me, I will not raise mine to kill you. I fear God, the Lord of all worlds, 29 and I would rather you were burdened with my sins as well as yours and became an inhabitant of the Fire: such is the evildoers' reward.' 30 But his soul prompted him to kill his brother: he killed him and became one of the losers. 31 God sent a raven to scratch up the ground and show him how to cover his brother's corpse and he said, 'Woe is me! Could I not have been like this raven and covered up my brother's body?' He became

remorseful. 32 On account of [his deed], We decreed to the Children of Israel that if anyone kills a person– unless in retribution for murder or spreading corruption in the land– it is as if he kills all

mankind, while if any saves a life it is as if he saves the lives of all mankind. Our messengers came to them with clear signs, but many of them continued to commit excesses in the land. 33Those who wage war against God and His Messenger and strive to spread corruption in the land should be punished by death, crucifixion, the amputation of an alternate hand and foot,[a] or banishment from the land: a disgrace for them in this world, and then a terrible punishment in the Hereafter, 34 unless they repent before you overpower them– in that case bear in mind that God is forgiving and merciful.
35You who believe, be mindful of God, seek ways to come closer to Him and strive for His cause, so that you may prosper. 36 If the disbelievers possessed all that is in the earth and twice as much again and offered it to ransom themselves from torment on the Day of Resurrection, it would not be accepted from them– they will have a painful torment. 37 They will wish to come out of the Fire but they will be unable to do so: theirs will be a lasting torment.
38 Cut off the hands of thieves, whether they are man or woman, as punishment for what they have done– a deterrent from God: God is almighty and wise. 39 But if anyone repents after his wrongdoing and makes amends, God will accept his repentance: God is most forgiving, most merciful. 40Do you [Prophet] not know that control of the heavens and earth belongs solely to God? He punishes whoever He will and forgives whoever He will: God has power over everything.
41 Messenger, do not be grieved by those who race to surpass one another in disbelief– those who say with their mouths, 'We believe,' but have no faith in their hearts, and the Jews who listen eagerly to lies and to those who have not even met you, who distort the meanings of [revealed] words and say [to each other], 'If you are given this ruling, accept it, but if you are not, then beware!'[b] —if God intends

[a] Left hand and right foot or vice versa.

[b] According to most interpreters, this refers to a case where an eminent Jewish man and woman committed adultery. The Jewish community did not want to apply the biblical penalty of stoning, so they sent representatives to the Prophet to ask for a ruling, saying, 'If he orders you to apply lashing accept it, but if he orders stoning, do not accept it' (Razi).

some people to be so misguided, you will be powerless against God on their behalf. These are the ones whose hearts God does not intend to cleanse– a disgrace for them in this world, and then a heavy punishment in the Hereafter– 42 they listen eagerly to lies and consume what is unlawful. If they come to you [Prophet] for judgement, you can either judge between them, or decline– if you decline, they will not harm you in any way, but if you do judge between them, judge justly: God loves the just– 43but why do they come to you for judgement when they have the Torah with God's judgement, and even then still turn away? These are not believers. 44We revealed the Torah with guidance and light, and the prophets, who had submitted to God, judged according to it for the Jews. So did the rabbis and the scholars in accordance with that part of God's Scripture which they were entrusted to preserve, and to which they were witnesses. So

[rabbis and scholars] do not fear people, fear Me; do not barter away My messages for a small price; those who do not judge according to what God has sent down are rejecting [God's teachings]. 45 In the Torah We prescribed for them a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, an equal wound for a wound: if anyone forgoes this out of charity, it will serve as atonement for his bad deeds. Those who do not judge according to what God has revealed are doing grave wrong.
46We sent Jesus, son of Mary, in their footsteps, to confirm the Torah that had been sent before him: We gave him the Gospel with guidance, light, and confirmation of the Torah already revealed– a guide and lesson for those who take heed of God. 47 So let the followers of the Gospel judge according to what God has sent down in it. Those who do not judge according to what God has revealed are lawbreakers.
48We sent to you [Muhammad] the Scripture with the truth, confirming the Scriptures that came before it, and with final authority over them: so judge between them according to what God has sent down. Do not follow their whims, which deviate from the truth that has come to you. We have assigned a law and a path to each of you. If God had so willed, He would have made you one community, but He wanted to test you through that which He has given you, so race to do good: you will all return to God and He will make clear to you the matters you differed about. 49 So [Prophet] judge between them according to what God has sent down. Do not follow their whims,

and take good care that they do not tempt you away from any of what God has sent down to you. If they turn away, remember that God intends to punish them for some of the sins they have committed: a great many people are lawbreakers. 50 Do they want judgement according to the time of pagan ignorance? Is there any better judge than God for those of firm faith?
51You who believe, do not take the Jews and Christians as allies:a they are allies only to each other. Anyone who takes them as an ally becomes one of them– God does not guide such wrongdoers– 52 yet you [Prophet] will see the perverse at heart rushing to them for protection, saying, 'We are afraid fortune may turn against us.' But God may well bring about a triumph or some other event of His own making: then they will rue the secrets they harboured in their hearts, 53 and the believers will say, 'Are these the men who swore by God using their strongest oaths that they were with you?' All they did was in vain: they have lost everything.
54You who believe, if any of you go back on your faith,b God will soon replace you with people He loves and who love Him, people who are humble towards the believers, hard on the disbelievers, and who strive in God's way without fearing anyone's reproach. Such is God's favour. He grants it to whoever He will. God has endless bounty and knowledge. 55Your true allies are God, His Messenger, and the believers– those who keep up the prayer, pay the prescribed alms, and bow down in worship. 56 Those who turn for protection to God, His Messenger, and the believers [are God's party]: God's party

is sure to triumph.
57You who believe, do not take as allies those who ridicule your religion and make fun of it– whether people who were given the Scripture before you, or disbelievers– and be mindful of God if you are true believers. 58When you make the call to prayer, they ridicule it and make fun of it: this is because they are people who do not reason. 59 Say [Prophet], 'People of the Book, do you resent us for any reason other than the fact that we believe in God, in what has been sent down to us, and in what was sent before us, while most of you are disobedient?' 60 Say, 'Shall I tell you who deserves a worse punishment from God than [the one you wish upon] us? Those God
a i.e. those who are against the Muslim camp, as is clear from the following verses, up to 59. 'Do not turn to them as allies in preference to the Muslims' (see 4: 144).
b What is intended in this context is 'by taking them as allies'.

distanced from Himself, was angry with, and condemned as apes and pigs,a and those who worship idols: they are worse in rank and have strayed further from the right path.
61 When they come to you [believers], they say, 'We believe,' but they come disbelieving and leave disbelieving– God knows best what they are hiding. 62You [Prophet] see many of them rushing into sin and hostility and consuming what is unlawful. How evil their practices are! 63Why do their rabbis and scholars not forbid them to speak sinfully and consume what is unlawful? How evil their deeds are! 64 The Jews have said, 'God is tight-fisted,' but it is they who are tight-fisted, and they are rejected for what they have said. Truly, God's hands are open wide: He gives as He pleases. What has been sent down to you from your Lord is sure to increase insolence and defiance in many of them. We have sown enmity and hatred amongst them till the Day of Resurrection. Whenever they kindle the fire of war, God will put it out. They try to spread corruption in the land, but God does not love those who corrupt. 65 If only the People of the Book would believe and be mindful of God, We would take away their sins and bring them into the Gardens of Delight. 66 If they had upheld the Torah and the Gospel and what was sent down to them from their Lord, they would have been given abundance from above and from below: some of them are on the right course, but many of them do evil.
67 Messenger, proclaim everything that has been sent down to you from your Lord– if you do not, then you will not have communicated His message– and God will protect you from people. God does not guide those who defy Him. 68 Say, 'People of the Book, you have no true basis [for your religion] unless you uphold the Torah, the Gospel, and that which has been sent down to you from your Lord,' but what has been sent down to you [Prophet] from your Lord is sure to increase many of them in their insolence and defiance: do not worry about those who defy [God]. 69For the [Muslim] believers, the Jews, the Sabians,b and the Christians– those who believe in God and the Last Day and do good deeds– there is no fear: they will not grieve.
70We took a pledge from the Children of Israel, and sent
a Tabari (in his commentary on 2: 65) regards this as metaphorical in the sense of 'like

apes, pigs'. Compare the metaphorical use of 'blind, deaf, dumb'– 2: 18; 5: 71; 8: 22; 43: 40; etc.
b See note to 2: 62.

messengers to them. Whenever a messenger brought them anything they did not like, they accused some of lying and put others to death; 71 they thought no harm could come to them and so became blind and deaf [to God]. God turned to them in mercy but many of them again became blind and deaf: God is fully aware of their actions. 72Those who say, 'God is the Messiah, son of Mary,' have defied God. The Messiah himself said, 'Children of Israel, worship God, my Lord and your Lord.' If anyone associates others with God, God will forbid him from the Garden, and Hell will be his home. No one will help such evildoers.
73 Those people who say that God is the third of three are defying [the truth]: there is only One God. If they persist in what they are saying, a painful punishment will afflict those of them who persist.
74Why do they not turn to God and ask His forgiveness, when God is most forgiving, most merciful? 75 The Messiah, son of Mary, was only a messenger; other messengers had come and gone before him; his mother was a virtuous woman; both ate food [like other mortals]. See how clear We make these signs for them; see how deluded they are. 76 Say, 'How can you worship something other than God, that has no power to do you harm or good? God alone is the All Hearing and All Knowing.' 77 Say, 'People of the Book, do not overstep the bounds of truth in your religion and do not follow the whims of those who went astray before you– they led many others astray and themselves continue to stray from the even path.'
78 Those Children of Israel who defied [God] were rejected through the words of David, and Jesus, son of Mary, because they disobeyed, they persistently overstepped the limits, 79 they did not forbid each other to do wrong. How vile their deeds were! 80 You [Prophet] see many of them allying themselves with the disbelievers. How terrible is what their souls have stored up for them: God is angry with them and they will remain tormented. 81 If they had believed in God, in the Prophet, and in what was sent down to him, they would never have allied themselves with the disbelievers, but most of them are rebels.
82You [Prophet] are sure to find that the most hostile to the believers are the Jews and those who associate other deities with God; you are sure to find that the closest in affection towards the believers are those who say, 'We are Christians,' for there are among them people devoted

to learning and ascetics.a These people are not given to arrogance, 83 and when they listen to what has been sent down to the Messenger, you will see their eyes overflowing with tears because they recognize the Truth [in it]. They say, 'Our Lord, we believe, so count us amongst the witnesses. 84Why should we not believe in God and in the Truth that has come down to us, when we long for our Lord to include us in the company of the righteous?' 85For saying this, God has rewarded

them with Gardens graced with flowing streams, and there they will stay: that is the reward of those who do good. 86 Those who reject the truth and deny Our messages will be the inhabitants of Hellfire.
87You who believe, do not forbid the good things God has made lawful to you– do not exceed the limits: God does not love those who exceed the limits– 88but eat the lawful and good things that God provides for you. Be mindful of God, in whom you believe. 89 God does not take you [to task] for what is thoughtless in your oaths,b only for your binding oaths: the atonement for breaking an oath is to feed ten poor people with food equivalent to what you would normally give your own families, or to clothe them, or to set free a slave– if a person cannot find the means, he should fast for three days. This is the atonement for breaking your oaths– keep your oaths. In this way God makes clear His revelations to you, so that you may be thankful.
90You who believe, intoxicants and gambling, idolatrous practices, and [divining with]c arrows are repugnant acts– Satan's doing– shun them so that you may prosper. 91With intoxicants and gambling, Satan seeks only to incite enmity and hatred among you, and to stop you remembering God and prayer. Will you not give them up? 92 Obey God, obey the Messenger, and always be on your guard: if you pay no heed, bear in mind that the sole duty of Our Messenger is to deliver the message clearly. 93 Those who believe and do good deeds will not be blamed for what they may have consumed [in the past]d as long as they are mindful of God, believe and do good deeds,

a Most translators render these as 'priests and monks', which are their modern meanings, not the etymological senses of the words (al-Raghib, Mufradat).

b Some Muslims swore to renounce the world and not to eat certain good foods or wear fine clothes, and when told this was wrong, they asked the Prophet what they could do about their oaths.

c See note to verse 3 above.

d It was reported that when wine was forbidden, some companions asked the Prophet, 'What about those believers who used to drink and have already died? What state would they be in?' This is the reply to that question, and it also applies to the living.

then are mindful of God and believe, then are mindful of God and do good deeds: God loves those who do good deeds.
94You who believe, God is sure to test you with game within reach of your hands and spears, to find out who fears Him even though they cannot see Him: from now on, anyone who transgresses will have a painful punishment.a 95You who believe, do not kill game while you are in the state of consecration [for pilgrimage]. If someone does so intentionally the penalty is an offering of a domestic animal brought to the Ka_ba, equivalent– as judged by two just men among you– to the one he has killed; alternatively, he may atone by feeding the needy or by fasting an equivalent number of days, so that he may taste the full gravity of his deed. God forgives what is past, but if anyone re-offends, God will exact the penalty from him: God is mighty, and capable of exacting the penalty. 96 It is permitted for you to catch and eat seafood– an enjoyment for you and the traveller– but hunting game is forbidden while you are in the state of consecration [for pilgrimage]. Be mindful of God to whom you

will be gathered.
97God has made the Ka_ba– the Sacred House– a means of
support for people,b and the Sacred Months, the animals for sacrifice
and their garlands: all this. Know that God has knowledge of all that
is in the heavens and earth and that He is fully aware of all things.
98Know too that God is severe in punishment yet most forgiving and
merciful.c 99 The Messenger's duty is only to deliver the message:
God knows what you reveal and what you conceal.
100 Say [Prophet], 'Bad cannot be likened to good, though you may
be dazzled by how abundant the bad is. Be mindful of God, people of
understanding, so that you may prosper.' 101You who believe, do not
ask about matters which, if made known to you, might make things
difficult for you– if you ask about them while the Qur_an is being
revealed, they will be made known to you– for God has kept silent
a In the world to come.
b The Ka_ba is the centre of the pilgrimage, bringing in people from all over the world, where Muslims are allowed to trade– the Sacred Months ensured their safety. The offerings provide a means of livelihood to the poor and needy, and the custom of garlanding an animal gives it special protection. In addition to all these material benefits, there are the spiritual benefits of worshipping God. This is an example of bringing people together in peace (Razi).
c This is a warning for those who violate these rites and refers back to verse 2 of this sura.

about them: God is most forgiving and forbearing. 102 Before you,
some people asked about things, then ignored [the answers]. 103God
did not institute the dedication of such things as bahira, sa_iba,
wasila, or hama to idols; but the disbelievers invent lies about God.
Most of them do not use reason: 104 when it is said to them, 'Come
to what God has sent down, and to the Messenger,' they say, 'What
we inherited from our forefathers is good enough for us,' even
though their forefathers knew nothing and were not guided. 105 You
who believe, you are responsible for your own souls; if anyone else
goes astray it will not harm you so long as you follow the guidance;
you will all return to God, and He will make you realize what you
have done.
106You who believe, when death approaches any of you, let two
just men from among you act as witnesses to the making of a
bequest, or two men from another people if you are journeying in the
land when death approaches. Keep the two witnesses back after
prayer, if you have any doubts, and make them both swear by God,
'We will not sell our testimony for any price, even if a close relative is
involved. We will not hide God's testimony, for then we should be
doing wrong.' 107 If it is discovered that these two are guilty [of perjury],
two of those whose rights have been usurped have a better right
to bear witness in their place. Let them swear by God, 'Our testimony
is truer than theirs. We have said nothing but the truth, for
that would make us wrongdoers': 108 that will make it more likely
they will give true and proper testimony, or fear that their oaths
might be refuted by others afterwards. Be mindful of God and listen;
God does not guide those who break His laws.

109 On the Day when God assembles all the messengers[b] and asks, 'What response did you receive?' they will say, 'We do not have that knowledge: You alone know things that cannot be seen.' 110Then God will say, 'Jesus, son of Mary! Remember My favour to you and to your mother: how I strengthened you with the holy spirit, so that

[a] Different classes of animals liberated from work or use as food, in honour of idols, and venerated by the pagan Arabs.

[b] As Razi rightly stated, it is the habit of the Qur_an, having talked at length on legislation, to follow it with reminders of God's power, stories of earlier prophets, or what happens on the Day of Judgement, in order to motivate people to adhere to the legislation. In this sura, having earlier mentioned the claims of Christians, it seeks further to refute them by showing that Jesus will disown their claims on the Day of Judgement.

you spoke to people in your infancy and as a grown man; how I taught you the Scripture and wisdom, the Torah and the Gospel; how, by My leave, you fashioned the shape of a bird out of clay, breathed into it, and it became, by My leave, a bird; how, by My leave, you healed the blind person and the leper; how, by My leave, you brought the dead back to life; how I restrained the Children of Israel from [harming] you when you brought them clear signs, and those of them who disbelieved said, "This is clearly nothing but sorcery"; 111 and how I inspired the disciples to believe in Me and My messengers– they said, "We believe and bear witness that we devote ourselves [to God]."' [a]

112 When the disciples said, 'Jesus, son of Mary, can your Lord send down a feast to us from heaven?' he said, 'Beware of God if you are true believers.' 113 They said, 'We wish to eat from it; to have our hearts reassured; to know that you have told us the truth; and to be witnesses of it.' 114 Jesus, son of Mary, said, 'Lord, send down to us a feast from heaven so that we can have a festival– the first and last of us– and a sign from You. Provide for us: You are the best provider.' 115 God said, 'I will send it down to you, but anyone who disbelieves after this will be punished with a punishment that I will not inflict on anyone else in the world.'

116When God says, 'Jesus, son of Mary, did you say to people, "Take me and my mother as two gods alongside God"?' he will say, 'May You be exalted! I would never say what I had no right to say– if I had said such a thing You would have known it: You know all that is within me, though I do not know what is within You, You alone have full knowledge of things unseen– 117 I told them only what You commanded me to: "Worship God, my Lord and your Lord." I was a witness over them during my time among them. Ever since You took my soul, You alone have been the watcher over them: You are witness to all things 118 and if You punish them, they are Your servants; if You forgive them, You are the Almighty, the Wise.' 119 God will say, 'This is a Day when the truthful will benefit from their truthfulness. They will have Gardens graced with flowing streams, there to remain for ever. God is pleased with them and they with Him: that is the supreme triumph.' 120Control of the heavens and earth and everything in them belongs to God: He has power over all things.

a Cf. 2: 131–3.
5: 120 The Feast 79
6. LIVESTOCK
A Meccan sura which takes its title from verses 136–9. The false claims the polytheists made about livestock are thoroughly addressed: the sura in its entirety makes plain that it is God who creates, controls, and sees everything, and that it is to Him that we turn in times of need. Thus it gives a lengthy refutation of the idolaters' claims.
In the name of God, the Lord of Mercy, the Giver of Mercy
1 Praise belongs to God who created the heavens and the earth and made darkness and light; yet the disbelievers set up equals to their Lord! 2 He is the one who created you from clay and specified a term [for you] and another fixed time,a known only to Him; yet still you doubt! 3 He is God in the heavens and on earth, He knows your secrets and what you reveal, and He knows what you do; 4but every time revelation comes to them from their Lord, they turn their backs on it. 5 So they denied the truth when it came to them, but the very thing they laughed at will be brought home to them.
6 Do they not realize how many generations We destroyed before them? We established them in the earth more firmly than you, sent down abundant rain on them from the sky and made running rivers flow at their feet, yet We destroyed them for their misdeeds and raised other generations after them. 7Even if We had sent down to you [Prophet] a book inscribed on parchment, and they had touched it with their own hands, the disbelievers would still say, 'This is nothing but blatant sorcery.' 8 They say, 'Why was no angel sent down to [support] him?'b But had We sent down an angel, their judgement would have come at once with no respite given. 9 Indeed, if We had sent an angel as messenger, We would still have sent him in the form of a man, so increasing their confusion.
10 Messengers have been mocked before you [Muhammad], and those who mocked them were engulfed by the very punishment they had mocked. 11 Say, 'Travel throughout the earth and see what fate
a These refer to the specified lifetime of individuals and the Day of Judgement.
b They always argued against the Prophet that he was only a man, and asked him to produce an angel to support him. Cf. 25: 7.
befell those who rejected the truth.' 12 Say, 'To whom belongs all that is in the heavens and earth?' Say, 'To God. He has taken it upon Himself to be merciful. He will certainly gather you on the Day of Resurrection, which is beyond all doubt. Those who deceive themselves will not believe. 13 All that rests by night or by day belongs to Him. He is the All Hearing, the All Knowing.' 14 Say, 'Shall I take for myself a protector other than God, the Creator of the heavens and the earth, who feeds but is not fed?' Say, 'I am commanded to be the first [of you] to devote myself [to Him].' Do not be one of the idolaters. 15 Say, 'I fear the punishment of a dreadful Day if I disobey my Lord. 16 God will have been truly merciful to whoever is spared on that Day: that is the clearest triumph.'
17 If God touches you [Prophet] with affliction, no one can remove it except Him, and if He touches you with good, He has power over all things: 18 He is the Supreme Master over His creatures, the All

Wise, the All Aware. 19 Say, ‘What counts most as a witness?’ Say, ‘God is witness between you and me. This Qur_an was revealed for me to warn you [people] and everyone it reaches. Do you really bear witness that there are other gods beside God?’ Say, ‘I myself do not bear witness [to any such thing].’ Say, ‘He is only one God, and I disown whatever you join with Him.’ 20Those to whom We have given the Scripture know this as well as they know their own sons. Those who have lost their souls will not believe. 21 Who does greater wrong than someone who fabricates a lie against God or denies His revelation? Those who do such wrong will not prosper. 22When We gather them all together and say to the polytheists, ‘Where are those you claimed were partners with God?’ in their utter dismay 23 they will only say, ‘By God, our Lord, we have not set up partners beside Him!’ 24 See how they lie against themselves and how those they invented have deserted them.

25Among them are some who [appear to] listen to you, but we have placed covers over their hearts– so they do not understand the Qur_an– and deafness in their ears. Even if they saw every sign they would not believe in them. So, when they come to you, they argue with you: the disbelievers say, ‘These are nothing but ancient fables,’ 26 and tell others not to listen [to the Qur_an], while they themselves keep away from it. But they ruin no one but themselves, though they fail to realize this. 27 If you could only see, when they are made to stand before the Fire, how they will say, ‘If only we could be

sent back, we would not reject the revelations of our Lord, but be among the believers.’ 28 No! The truth they used to hide will become all too clear to them. Even if they were brought back, they would only return to the very thing that was forbidden to them– they are such liars! 29 They say, ‘There is nothing beyond our life in this world: we shall not be raised from the dead.’ 30 If you could only see, when they are made to stand before their Lord, how He will say, ‘Is this not real?’ They will say, ‘Yes indeed, by our Lord.’ He will say, ‘Then taste the torment for having disbelieved.’ 31 Lost indeed are those who deny the meeting with their Lord until, when the Hour suddenly arrives, they say, ‘Alas for us that we disregarded this!’ They will bear their burdens on their backs. How terrible those burdens will be! 32 The life of this world is nothing but a game and a distraction; the Home in the Hereafter is best for those who are aware of God. Why will you [people] not understand?

33We know well that what they say grieves you [Prophet]. It is not you they disbelieve: the evildoers reject God’s revelation. 34 Other messengers were disbelieved before you, and they bore their rejection and persecution steadfastly until Our aid arrived– no one can alter God’s promises. You have already received accounts of these messengers. 35 If you find rejection by the disbelievers so hard to bear, then seek a tunnel into the ground or a ladder into the sky, if you can, and bring them a sign: God could bring them all to guidance if it were His will, so do not join the ignorant. 36 Only those who can hear will respond; as for the dead, God will raise them up, and to Him they will all be returned.

37 They also say, 'Why has no sign been sent down to him from his Lord?' Say, 'God certainly has the power to send down a sign,' though most of them do not know: 38 all the creatures that crawl on the earth and those that fly with their wings are communities like yourselves. We have missed nothing out of the Record– in the end they will be gathered to their Lord. 39 Those who reject Our signs are deaf, dumb, and in total darkness. God leaves whoever He will to stray, and sets whoever He will on a straight path. 40 Say, 'Think: if the punishment of God or the Hour should come to you, would you call on anyone other than God, if you are being truthful?' 41No indeed, it is on Him that you would call. If it were His will, He could remove whatever harm made you call on Him, and then you would forget what you now associate with Him.

42We sent messengers before you [Prophet] to many communities and afflicted their people with suffering and hardships, so that they could learn humility. 43 If only they had learned humility when suffering came from Us! But no, their hearts became hard and Satan made their foul deeds alluring to them. 44So, when they had forgotten the warning they had received, We opened the gates to everything for them. Then, as they revelled in what they had been given, We struck them suddenly and they were dumbfounded. 45The evildoers were wiped out: praise be to God, the Lord of the Worlds!

46 Say [Prophet], 'Think: if God were to take away your hearing and your sight and seal up your hearts, what god other than He could restore them?' See how We explain Our revelations in various ways, yet still they turn away. 47 Say, 'Think: if the punishment of God should come to you, by surprise or openly, would anyone but the evildoers be destroyed?' 48We send messengers only to give good news and to warn, so for those who believe and do good deeds there will be no fear, nor will they grieve. 49 As for those who rejected Our signs, torment will afflict them as a result of their defiance. 50 Say, 'I do not have the treasures of God, nor do I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me.' Say, 'Is a blind person like one who can see? Why will you not reflect?'

51 Use the Qur_an to warn those who fear being gathered before their Lord– they will have no one but Him to protect them and no one to intercede– so that they may beware. 52 Do not drive away those who call upon their Lord morning and evening, seeking nothing but His Face.a You are in no way accountable for them, nor they for you; if you drove the believers away,b you would become one of the evildoers. 53We have made some of them a test for others, to make the disbelievers say, 'Is it these men that God has favoured among us?' Does God not know best who are the grateful ones?

54 When those who believe in Our revelations come to you [Prophet], say, 'Peace be upon you. Your Lord has taken it on

a 'His pleasure/approval', or 'to see His face' (see 'The Face, Divine and Human in the Qur_an', in Abdel Haleem, Understanding the Qur_an, 107–22); see also 92: 19–21.

b Cf. 80: 1. The Prophet was torn between his efforts to win over the nobles to save them, and the humble believers, whom the nobles wanted him to get rid of, claiming that

they only congregated around him to gain prestige or material benefits. The Prophet here is told that he should not worry about them and so become a wrongdoer by driving away true believers.

Himself to be merciful: if any of you has foolishly done a bad deed, and afterwards repented and mended his ways, God is most forgiving and most merciful.' 55 In this way We explain the revelations, so that the way for sinners may be made clear.a 56 Say, 'I am forbidden to worship those you call on other than God.' Say, 'I will not follow your vain desires, for if I did, I would stray from the path and cease to be rightly guided.' 57 Say, 'I stand on clear proof from my Lord, though you deny it. What you seek to hasten is not within my power. Judgement is for God alone: He tells the truth, and He is the best of judges.' 58 Say, 'If what you seek to hasten were within my power, the matter would be settled between you and me, but God knows best who does wrong.' 59 He has the keys to the unseen: no one knows them but Him. He knows all that is in the land and sea. No leaf falls without His knowledge, nor is there a single grain in the darkness of the earth, or anything, fresh or withered, that is not written in a clear Record. 60 It is He who calls your souls back by night, knowing what you have done by day, then raises you up again in the daytime until your fixed term is fulfilled. It is to Him that you will return in the end, and He will tell you what you have done. 61He is the Supreme Master over His subjects. He sends out recorders to watch over you until, when death overtakes any of you, those sent by Us take his soul– they never fail in their duty. 62 Then they will all be returned to God, their true Lord. The Judgement truly belongs to Him, and He is the swiftest of reckoners.

63 Say [Prophet], 'Who is it that saves you from the dark depths of land and sea when you humbly and secretly call to Him [and say], "If He rescues us from this, We shall truly be thankful"?' 64 Say, 'God rescues you from this and every distress; yet still you worship others beside Him.' 65 Say, 'He has power to send punishment on you from above or from under your very feet, or to divide you into discordant factions and make some taste the violence of others.' See how We explain Our revelation in various ways, so that they may understand, 66 yet your people still reject it even though it is the truth. Say, 'I have not been put in charge of you. 67Every prophecy has its fixed time to be fulfilled: you will come to realize this.'

68When you come across people who speak with scorn about Our

a Another interpretation of this verse is that the way of the sinners is hereby made distinct from the way of the righteous.

revelations, turn away from them until they move on to another topic. If Satan should make you forget, then, when you have remembered, do not sit with those who are doing wrong. 69 The righteous are not in any way held accountable for the wrongdoers; their only duty is to remind them, so that they may be mindful of God. 70 Leave to themselves those who take their religion for a mere game and distraction and are deceived by the life of this world, but continue to remind them with the [Qur_an], lest any soul be damned by what it

has done– it will have no one to protect it from God and no one to intercede; whatever ransom it may offer will not be accepted. Such are those who are damned by their own actions: they will have boiling water to drink and a painful punishment, because they used to defy [God].
71 Say, 'Instead of God, are we to call on what neither profits nor harms us? [Are we to] turn on our heels after God has guided us, like someone bewildered, having been tempted by devils into a desert ravine,a though his companions call him to guidance [saying], "Come to us"?' Say, 'God's guidance is the true guidance. We are commanded to devote ourselves to the Lord of the Worlds, 72 to establish regular prayers and be mindful of Him.' It is to Him that you will all be gathered. 73 It is He who created the heavens and the earth for a true purpose. On the Day when He says, 'Be,' it will be: His word is the truth. All control on the Day the Trumpet is blown belongs to Him. He knows the seen and the unseen: He is the All Wise, the All Aware.
74Remember when Abraham said to his father, Azar, 'How can you take idols as gods? I see that you and your people have clearly gone astray.' 75 In this way We showed Abraham [God's] mighty dominion over the heavens and the earth, so that he might be a firm believer.
76 When the night grew dark over him he saw a star and said, 'This is my Lord,' but when it set, he said, 'I do not like things that set.'
77 And when he saw the moon rising he said, 'This is my Lord,' but when it too set, he said, 'If my Lord does not guide me, I shall be one of those who go astray.' 78 Then he saw the sun rising and cried, 'This is my Lord! This is greater.' But when the sun set, he said, 'My people, I disown all that you worship beside God. 79 I have turned my face as a true believer towards Him who created the heavens and the earth. I am not one of the polytheists.'
a This interpretation of the literal 'in the land' is preferred by Razi.

80 His people argued with him, and he said, 'How can you argue with me about God when He has guided me? I do not fear anything you associate with Him: unless my Lord wills [nothing can happen]. My Lord encompasses everything in His knowledge. How can you not take heed? 81Why should I fear what you associate with Him? Why do you not fear to associate with Him things for which He has sent you no authority? Tell me, if you know the answer, which side has more right to feel secure? 82 It is those who have faith, and do not mix their faith with idolatry,a who will be secure, and it is they who are rightly guided.' 83Such was the argument We gave to Abraham against his people– We raise in rank whoever We will– your Lord is all wise, all knowing.
84We gave him Isaac and Jacob, each of whom We guided, as We had guided Noah before, and among his descendants were David, Solomon, Job, Joseph, Moses, and Aaron– in this way We reward those who do good– 85 Zachariah, John, Jesus, and Elijah– every one of them was righteous– 86 Ishmael, Elisha, Jonah, and Lot. We favoured each one of them over other people, 87 and also some of their forefathers, their offspring, and their brothers: We chose them and guided them on a straight path. 88Such is God's guidance, with

which He guides whichever of His servants He will. If they had associated other gods with Him, all their deeds would have come to nothing. 89 Those are the ones to whom We gave the Scripture, wisdom, and prophethood. Even if these people now disbelieve in them, We have entrusted them to others who do not disbelieve. 90Those were the people God guided, '[Prophet], follow the guidance they received.' Say, 'I ask no reward for it from you: it is a lesson for all people.'

91 They have no grasp of God's true measure when they say, 'God has sent nothing down to a mere mortal.' Say, 'Who was it who sent down the Scripture, which Moses brought as a light and a guide to people, which you made into separate sheets, showing some but hiding many? You were taught things that neither you nor your forefathers had known.' Say, 'God [sent it down],' then leave them engrossed in their vain talk. 92 This is a blessed Scripture that We have sent down to confirm what came before it and for you to warn

a The Prophet explained zulm (evildoing) here to be shirk (idolatry), referring to 31: 13.

 6: 80

the Mother of Citiesa and all around it. Those who believe in the Hereafter believe in this Scripture, and do not neglect their prayers. 93Who could be more wicked than someone who invents a lie against God, or claims, 'A revelation has come to me,' when no revelation has been sent to him, or says, 'I too can reveal something equal to God's revelation'? If you could only see the wicked in their death agonies, as the angels stretch out their hands [to them], saying, 'Give up your souls. Today you will be repaid with a humiliating punishment for saying false things about God and for arrogantly rejecting His revelations.' 94 [God will say], 'Now you return to Us, alone, as We first created you: you have left behind everything We gave you, nor do We see those intercessors of yours that you claimed were partners of God. All the bonds between you have been severed, and those about whom you made such claims have deserted you.'

95 It is God who splits open the seed and the fruit stone: He brings out the living from the dead and the dead from the living– that is God– so how can you turn away from the truth? 96 He makes the dawn break; He makes the night for rest; and He made the sun and the moon to a precise measure. That is the design of the Almighty, the All Knowing. 97 It is He who made the stars, so that they can guide you when land and sea are dark: We have made the signs clear for those who have knowledge. 98 It is He who first produced you from a single soul, then gave you a place to stay [in life] and a resting place [after death]. We have made Our revelations clear to those who understand. 99 It is He who sends down water from the sky. With it We produce the shoots of each plant, then bring greenery from it, and from that We bring out grains, one riding on the other in close-packed rows.

From the date palm come clusters of low-hanging dates, and there are gardens of vines, olives, and pomegranates, alike yet different. Watch their fruits as they grow and ripen! In all this there are signs

for those who would believe. 100Yet they made the jinnb partners
with God, though He created them, and without any true knowledge
they attribute sons and daughters to Him. Glory be to Him! He is far
a Mecca.
b Unseen beings (sometimes said to appear) made from 'smokeless fire' (see 38: 76; 55: 15).

higher than what they ascribe to Him, 101 the Creator of the heavens
and earth! How could He have children when He has no spouse,
when He created all things, and has full knowledge of all things?
102 This is God, your Lord, there is no God but Him, the Creator of
all things, so worship Him; He is in charge of everything. 103No
vision can take Him in, but He takes in all vision.a He is the All
Subtle, the All Aware.
104Now clear proof has come to you from your Lord: if anyone
sees it, that will be to his advantage; if anyone is blind to it, that will
be to his loss– [Say], 'I am not your guardian.' 105 This is how We
explain Our revelations in various ways– thoughb they will say,
'You [Muhammad] have been studying'– to make them clear for
those who know. 106Follow what has been revealed to you from your
Lord, there is no God but Him. Turn away from those who join
other gods with Him. 107 If it had been God's will, they would not
have done so, but We have not made you their guardian, nor are you
their keeper.
108 [Believers], do not revile those they call on beside God in case
they, in their hostility and ignorance, revile God. To each community
We make their own actions seem alluring, but in the end they
will return to their Lord and He will inform them of all they did.
109 They swear by God with their most solemn oaths that if a miraculous
sign came to them they would believe in it. Say [Prophet],
'Signs are in the power of God alone.' What will make you
[believers] realize that even if a sign came to them they still would
not believe? 110We would make their hearts and their eyes turn away,
just as they did not believe the first time, and leave them to flounder
in their obstinacy. 111Even if We sent the angels down to them, and
the dead spoke to them, and We gathered all things right in front of
them, they still would not believe, unless God so willed, but most of
them are ignorant [of this]. 112 In the same way We assigned to each
prophet an enemy, evil humans and evil jinn. They suggest alluring
words to one another in order to deceive– if it had been your Lord's
will, [Prophet], they would not have done this: leave them to their
inventions– 113 so that the hearts of those who do not believe in the
a No human eye is able to see God, but God sees everything we see: this is another illustration of our powerlessness compared with Him.
b See Razi; the preposition li in Arabic here indicates result rather than purpose.

Hereafter may incline towards their deceit, be pleased with it, and so
perpetrate whatever they perpetrate.
114 [Say], 'Shall I seek any judge other than God, when it is He
who has sent down for you [people] the Scripture, clearly
explained?' Those to whom We gave the Scripture know that this

[Qur_an] is revealed by your Lord [Prophet] with the truth, so do not be one of those who doubt. 115The word of your Lord is complete in its truth and justice. No one can change His words: He is the All Hearing, the All Knowing. 116 If you obeyed most of those on earth, they would lead you away from the path of God. They follow nothing but speculation; they are merely guessing. 117Your Lord knows best who strays from His path and who is rightly guided.
118 So [believers] eat any [animal] over which God's name has been pronounced, if you believe in His revelations. 119Why should you not eat such animals when God has already fully explained what He has forbidden you, except when forced by hunger? But many lead others astray by their desires, without any true knowledge: your Lord knows best who oversteps the limit. 120Avoid committing sin, whether openly or in secret, for those who commit sin will be repaid for what they do, 121 and do not eat anything over which God's name has not been pronounced, for that is breaking the law.
The evil ones incite their followers to argue with you:a if you listen to them, you too will become idolaters. 122 Is a dead person brought back to life by Us, and given light with which to walk among people, comparable to someone trapped in deep darkness who cannot escape? In this way the evil deeds of the disbelievers are made to seem alluring to them. 123And so We have put chief evildoers in every city to perpetrate their schemes there– but they scheme only against themselves, without realizing it. 124When a revelation is brought before them they say, 'We shall not believe unless we ourselves are given a revelation as God's messengers were.' But God knows best where to place His messages: humiliation before God and severe torment will befall the evildoers for their scheming. 125When God wishes to guide someone, He opens their breast to islam;b when He wishes to lead them astray, He closes and constricts their breast as if they were climbing up to the skies. That is how God makes the foulness of those who do not believe rebound against them.
a Saying that nothing is wrong with meat sacrificed to an idol.
b Devotion to God (see 2: 131–2).

126 [Prophet], this is the path of your Lord, made perfectly straight. We have explained Our revelations to those who take heed. 127 They shall have the Home of Peace with their Lord, and He will take care of them as a reward for their deeds.
128 On the day He gathers everyone together [saying], 'Company of jinn! You have seduced a great many humans,' their adherents among mankind will say, 'Lord, we have profited from one another, but now we have reached the appointed time You decreed for us.' He will say, 'Your home is the Fire, and there you shall remain'– unless God wills otherwise: [Prophet], your Lord is all wise, all knowing. 129 In this way, We make some evildoers have power over others through their misdeeds. 130'Company of jinn and mankind! Did messengers not come from among you to recite My revelations to you and warn that you would meet this Day?' They will say, 'We testify against ourselves.' The life of this world seduced them, but they will testify against themselves that they rejected the truth:

131 your Lord would not destroy towns for their wrongdoing if they had not been warned. 132Everyone is assigned a rank according to their deeds; your Lord is not unaware of anything they do. 133Your Lord is self-sufficient and full of mercy. If He pleased, He could remove you and put others in your place, just as He produced you from the offspring of other people. 134What you are promised is sure to come, and you cannot escape. 135 [Prophet], say, 'My people, you carry on as you are, and so will I: you will come to realize who will have a happy homecoming in the Hereafter.' The evildoers will not prosper.

136 They apportion to God a share of the produce and the livestock He created, saying, 'This is for God'– so they claim!–' and this is for our idols.' Their idols' share does not reach God, but God's share does reach their idols: how badly they judge! 137 In the same way, their idols have induced many of the pagans to kill their own children, [a] bringing them ruin and confusion in their faith: if God had willed otherwise they would not have done this, so [Prophet] leave them to their own devices. 138 They also say, 'These cattle and crops are reserved, and only those we allow may eat them'– so they claim! There are some animals they exempt from labour and some over

[a] Razi explains that either the jinn or servants of the idols appointed by the pagans suggested this infanticide.

which they do not pronounce God's name [during slaughter], falsely attributing these [regulations] to Him: He will repay them for the falsehoods they invent. 139 They also say, 'The contents of these animals' wombs will be reserved solely for our men and forbidden to our women, though if the offspring is stillborn they may have a share of it.' He will punish them for what they attribute to Him: He is all wise, all aware. 140 Lost indeed are those who kill their own children out of folly, with no basis in knowledge,[a] forbidding what God has provided for them, fabricating lies against Him: they have gone far astray and have heeded no guidance.

141 It is He who produces both trellised and untrellised gardens, date palms, crops of diverse flavours, the olive, the pomegranate, alike yet different. So when they bear fruit, eat some of it, paying what is due on the day of harvest, but do not be wasteful: God does not like wasteful people. 142 [He gave you] livestock, as beasts of burden and as food. So eat what God has provided for you and do not follow in Satan's footsteps: he is your sworn enemy. 143 [God gave you] eight animals, in [four] pairs: a pair of sheep and a pair of goats– ask them [Prophet], 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Tell me based on knowledge if you are telling the truth.' 144 And a pair of camels and a pair of cattle– ask them [Prophet], 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Were you present when God gave you these commands?' So who is more wicked than he who fabricates lies against God with no basis in knowledge in order to lead people astray? God does not guide the evildoers.

145 [Prophet], say, 'In all that has been revealed to me, I find nothing

forbidden for people to eat, except for carrion, flowing blood, pig's meat– it is loathsome– or a sinful offering over which any name other than God's has been invoked.' But if someone is forced by hunger, rather than desire or excess, then God is most forgiving and most merciful. 146We forbade for the Jews every animal with claws, and the fat of cattle and sheep, except what is on their backs and in their intestines, or that which sticks to their bones. This is how We penalized them for their disobedience: We are true to Our word. 147 If they [the disbelievers] accuse you [Prophet] of lying, say,

a i.e. scriptural evidence, cf. verses 143, 144, and 148.

'Your Lord has all-encompassing mercy, but His punishment cannot be diverted from the evildoers.' 148 The idolaters will say, 'If God had willed, we would not have ascribed partners to Him– nor would our fathers– or have declared anything forbidden.' In the same way, those before them continually denied [the truth] until they tasted Our punishment. Say, 'Have you any knowledge that you can show us? You follow only supposition and tell only lies.' 149 Say, 'The conclusive argument belongs to God alone. Had He so willed He would have guided you all.' 150 Say, 'Bring your witnesses to testify that God has forbidden all this.' If they do testify, do not bear witness with them. Do not follow the whims of those who have denied Our revelation, who do not believe in the Hereafter, and who set up equals with their Lord.

151 Say, 'Come! I will tell you what your Lord has really forbidden you. Do not ascribe anything as a partner to Him; be good to your parents; do not kill your children in fear of poverty'– We will provide for you and for them–' stay well away from committing obscenities, whether openly or in secret; do not take the life God has made sacred, except by right. This is what He commands you to do: perhaps you will use your reason. 152 Stay well away from the property of orphans, except with the best [intentions], until they come of age; give full measure and weight, according to justice'– We do not burden any soul with more than it can bear–' when you speak, be just, even if it concerns a relative; keep any promises you make in God's name. This is what He commands you to do, so that you may take heed'– 153 this is My path, leading straight, so follow it, and do not follow other ways: they will lead you away from it–' This is what He commands you to do, so that you may refrain from wrongdoing.'

154 Once again,a We gave Moses the Scripture, perfecting [Our favour] for those who do good, explaining everything clearly, as guidance and mercy, so that they might believe in the meeting with their Lord. 155 This, too, is a blessed Scripture which We have sent down– follow it and be conscious of your Lord, so that you may receive mercy– 156 lest you say, 'Scriptures were only sent down to two communities before us: we were not aware of what they studied,' 157 or 'If only the Scripture had been sent down to us, we would have

a This reiterates the statement in verses 91–3 in response to their denial that God has ever sent down any revelation.

been better guided than them.' Now clear evidence, guidance, and

mercy have come to you from your Lord. Who could be more wrong than someone who rejects God's revelations and turns away from them? We shall repay those who turn away with a painful punishment.
158 Are they waiting for the very angels to come to them, or your Lord Himself, or maybe some of His signs? But on the Day some of your Lord's signs[a] come, no soul will profit from faith if it had none before, or has not already earned some good through its faith. Say, 'Wait if you wish: we too are waiting.'
159 As for those who have divided their religion and broken up into factions, have nothing to do with them [Prophet]. Their case rests with God: in time He will tell them about their deeds. 160Whoever has done[b] a good deed will have it ten times to his credit, but whoever has done a bad deed will be repaid only with its equivalent– they will not be wronged. 161 Say, 'My Lord has guided me to a straight path, an upright religion, the faith of Abraham, a man of pure faith. He was not a polytheist.' 162 Say, 'My prayers and sacrifice, my life and death, are all for God, Lord of all the Worlds; 163He has no partner. This is what I am commanded, and I am the first[c] to devote myself to Him.' 164 Say, 'Should I seek a Lord other than God, when He is the Lord of all things?' Each soul is responsible for its own actions; no soul will bear the burden of another. You will all return to your Lord in the end, and He will tell you the truth about your differences. 165 It is He who made you successors[d] on the earth and raises some of you above others in rank, to test you through what He gives you. [Prophet], your Lord is swift in punishment, yet He is most forgiving and merciful.

a Signs of the Day of Judgement.
b Lit. Whoever brings, i.e. to the Judgement.
c The first 'of you': cf. verse 14 and many others.
d See note a to 2: 30.

7. THE HEIGHTS

A Meccan sura named after the heights of the barrier which will divide the righteous from the damned on the Day of Judgement (verse 46). The sura begins by addressing the Prophet, reassuring him about his revelations, and closes emphasizing the fact that he merely repeats what is revealed to him. It warns the disbelievers of their fate via numerous stories of disobedient communities of the past, in the hope that they may take heed and repent before it is too late. Both subjects also serve to give encouragement to the Prophet and the believers.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Mim Sad
2 This Book has been sent down to you [Prophet]—let there be no anxiety in your heart because of it[a] —so that you may use it to give warning and to remind the believers: 3 'Follow what has been sent down to you from your Lord; do not follow other masters beside Him. How seldom you take heed!'
4How many towns We have destroyed! Our punishment came to them by night or while they slept in the afternoon: 5 their only cry when Our punishment came to them was, 'How wrong we were!'
6We shall certainly question those to whom messengers were sent—

and We shall question the messengers themselves—7 and, with full knowledge, for We were never far from them, We shall tell them what they did. 8 On that Day the weighing of deeds will be true and just: those whose good deeds are heavy on the scales will be the ones to prosper, 9 and those whose good deeds are light will be the ones who have lost their souls through their wrongful rejection of Our messages.

10We established you [people] on the earth and provided you with a means of livelihood there—small thanks you give! 11We created you, We gave you shape, and then We said to the angels, 'Bow down before Adam,' and they did. But not Iblis: he was not one of those who bowed

a See 6: 33–6; 20: 2.

down. 12 God said, 'What prevented you from bowing down as I commanded you?' and he said, 'I am better than him: You created me from fire and him from clay.' 13 God said, 'Get down from here! This[a] is no place for your arrogance. Get out! You are contemptible!' 14but Iblis said, 'Give me respite until the Day people are raised from the dead,' 15 and God replied, 'You have respite.' 16 And then Iblis said, 'Because You have put me in the wrong, I will lie in wait for them all on Your straight path: 17 I will come at them– from their front and their back, from their right and their left– and You will find that most of them are ungrateful.' 18 God said, 'Get out! You are disgraced and banished! I swear I shall fill Hell with you and all who follow you! 19 But you and your wife, Adam, live in the Garden. Both of you eat whatever you like, but do not go near this tree or you will become wrongdoers.' 20 Satan whispered to them so as to expose their nakedness,[b] which had been hidden from them: he said, 'Your Lord only forbade you this tree to prevent you becoming angels or immortals,' 21 and he swore to them, 'I am giving you sincere advice'– 22 he lured them with lies. Their nakedness became exposed to them when they had eaten from the tree: they began to put together leaves from the Garden to cover themselves. Their Lord called to them, 'Did I not forbid you to approach that tree? Did I not warn you that Satan was your sworn enemy?' 23 They replied, 'Our Lord, we have wronged our souls: if You do not forgive us and have mercy, we shall be lost.' 24He said, 'All of you get out! You are each other's enemies.[c] On earth you will have a place to stay and livelihood– for a time.' 25 He said, 'There you will live; there you will die; from there you will be brought out.'

26Children of Adam, We have given you garments to cover your nakedness and as adornment for you; the garment of Godconsciousness is the best of all garments– this is one of God's signs, so that people may take heed. 27 Children of Adam, do not let Satan seduce you, as he did your parents, causing them to leave the Garden, stripping them of their garments[d] to expose their nakedness to them: he and his forces can see you from where you cannot see them: We have made evil ones allies to those who do not believe.

a The Garden, cf. 20: 117.

b Conventionally translated as 'private parts', but the Arabic does not necessarily have this meaning.

c Iblis is the enemy of mankind and vice versa.

d Of God-consciousness. This is one of the views reported by Razi.

28Yet when [these people] do something disgraceful,[a] they say,
'We found our forefathers doing this,' and, 'God has commanded us
to do this.' Say [Prophet], 'God does not command disgraceful
deeds. How can you say about God things that you do not know [to
be true]?' 29 Say, 'My Lord commands righteousness. Direct your
worship straight to Him wherever you pray; call on Him; devote
your religion entirely to Him. Just as He first created you, so you
will come back [to life] again.' 30 Some He has guided and some are
doomed to stray: they have taken evil ones rather than God as their
masters, thinking that they are rightly guided. 31 Children of Adam,
dress well[b] whenever you are at worship, and eat and drink [as We
have permitted] but do not be extravagant: God does not like
extravagant people. 32 Say [Prophet], 'Who has forbidden the
adornment and the nourishment God has provided for His servants?'
Say, 'They are [allowed] for those who believe during the life
of this world: they will be theirs alone on the Day of Resurrection.'
This is how We make Our revelation clear for those who
understand.
33 Say [Prophet], 'My Lord only forbids disgraceful deeds–
whether they be open or hidden– and sin[c] and unjustified aggression,
and that you, without His sanction, associate things with Him,
and that you say things about Him without knowledge.'[d] 34 There is a
time set for every people: they cannot hasten it, nor, when it comes,
will they be able to delay it for a single moment.
35 Children of Adam, when messengers come to you from among
yourselves, reciting My revelations to you, for those who are conscious
of God and live righteously, there will be no fear, nor will they
grieve. 36 But those who reject Our revelations and arrogantly scorn
them are the people of the Fire and there they will remain. 37 Who is
more wrong than the person who invents lies against God or rejects
His revelations? Such people will have their preordained share [in
this world], but then, when Our angels arrive to take them back,

[a] It has been suggested that this could refer to the pagan custom of men and women walking round the Ka_ ba naked (Razi).
[b] Literally 'wear your adornment', but this is clearly a reference to clothes and not to jewellery; cf. 7: 26. See also references to food in 6: 135, 145, 148.
[c] Razi identifies this as intoxicants because of their link with 'sin' in 2: 219 and the preceding verse about food.
[d] Revealed knowledge, cf. 6: 148.

saying, 'Where are those you used to call on beside God?' they will
say, 'They have deserted us.' They will confess that they were disbelievers
and 38 God will say, 'Join the crowds of jinn and humans
who have gone before you into the Fire.' Every crowd curses its
fellow crowd as it enters, then, when they are all gathered inside, the
last of them will say of the first, 'Our Lord, it was they who led us
astray: give them double punishment in the Fire'– God says, 'Every
one of you will have double punishment, though you do not know
it'– 39 and the first of them will say to the last, 'You were no better
than us: taste the punishment you have earned.'

40 The gates of Heaven will not be open to those who rejected Our revelations and arrogantly spurned them; even if a thick ropea were to pass through the eye of a needle they would not enter the Garden. This is how We punish the guilty– 41 Hell will be their resting place and their covering, layer upon layer– this is how We punish those who do evil. 42 But those who believe and do good deeds– and We do not burden any soul with more than it can bear– are the people of the Garden and there they will remain. 43We shall have removed all ill feeling from their hearts; streams will flow at their feet. They will say, 'Praise be to God, who guided us to this: had God not guided us, We would never have found the way. The messengers of our Lord brought the Truth.' A voice will call out to them, 'This is the Garden you have been given as your own on account of your deeds.' 44 The people of the Garden will cry out to the people of the Fire, 'We have found what our Lord promised us to be true. Have you found what your Lord promised you to be true?' and they will answer, 'Yes'. A voice will proclaim from their midst, 'God's rejection [hangs] over the evildoers: 45 those who turned others away from God's path and tried to make it crooked, those who denied the Hereafter.'

46 A barrier divides the two groups with men on its heights recognizing each group by their marks: they will call out to the people of the Garden, 'Peace be with you!'– they will not have entered, but they will be hoping, 47 and when their glance falls upon the people of the Fire, they will say, 'Our Lord, do not let us join the evildoers!'– 48 and the people of the heights will call out to certain

a Not 'camel'. The roots of the words for 'camel' and 'thick twisted rope' are the same in Arabic and 'rope' makes more sense here (Razi).

men they recognize by their marks, 'What use were your great numbers and your false pride? 49 And are these the people you swore God would never bless? [Now these people are being told], "Enter the Garden! No fear for you, nor shall you grieve."'

50 The people of the Fire will call to the people of Paradise, 'Give us some water, or any of the sustenance God has granted you!' and they will reply, 'God has forbidden both to the disbelievers– 51 those who took their religion for distraction, a mere game, and were deluded by worldly life.' Today We shall ignorea them, just as they have ignored their meeting with this Day and denied Our Revelations.

52We have brought people a Scripture– We have explained it on the basis of true knowledge– as guidance and mercy for those who believe. 53What are they waiting for but the fulfilment of its [final prophecy]? On the Day it is fulfilled, those who had ignored it will say, 'Our Lord's messenger spoke the truth. Is there anyone to intercede for us now? Or can we be sent back to behave differently from the way we behaved before?' They will really have squandered their souls, and all [the idols] they invented will have deserted them.

54Your Lord is God, who created the heavens and earth in six Days, then established Himself on the throne; He makes the night cover the day in swift pursuit; He created the sun, moon, and stars to

be subservient to His command; all creation and command belong to Him. Exalted be God, Lord of all the worlds! 55 Call on your Lord humbly and privately– He does not like those who transgress His bounds: 56 do not corrupt the earth after it has been set right– call on Him fearing and hoping. The mercy of God is close to those who do good. 57 It is God who sends the winds, bearing good news of His coming grace, and when they have gathered up the heavy clouds, We drive them to a dead land where We cause rain to fall, bringing out all kinds of crops, just as We shall bring out the dead. Will you not reflect? 58Vegetation comes out of good land in abundance, by the will of its Lord, but out of bad land only scantily: We explain Our Revelations in various ways to those who give thanks.

59We sent Noah to his people. He said, 'My people, serve God: you have no god other than Him. I fear for you the punishment of a fearsome Day!' 60but the prominent leaders of his people said, 'We

a 'Ignore' is one of the meanings of the Arabic nasiya normally translated as 'forget'.

believe you are far astray.' 61 He replied, 'My people, there is nothing astray about me! On the contrary, I am a messenger from the Lord of all the Worlds: 62 I am delivering my Lord's messages to you and giving you sincere advice. I know things from God that you do not. 63Do you find it so strange that a message should come from your Lord– through a man in your midst– to warn you and make you aware of God so that you may be given mercy?' 64but they called him a liar. We saved him, and those who were with him, on the Ark and We drowned those who rejected Our revelations– they were wilfully blind.

65To the people of _Ad We sent their brother, Hud. He said, 'My people, serve God: you have no god other than Him. Will you not take heed?' 66but the disbelieving leaders of his people said, 'We believe you are a fool,' and 'We think you are a liar.' 67 He said, 'My people, there is nothing foolish about me! On the contrary, I am a messenger from the Lord of all the Worlds: 68 I am delivering my Lord's messages to you. I am your sincere and honest adviser. 69Do you find it so strange that a message should come from your Lord, through a man in your midst, to warn you? Remember how He made you heirs after Noah's people, and increased your stature: remember God's bounties, so that you may prosper.' 70 They said, 'Have you really come to tell us to serve God alone and to forsake what our forefathers served? If what you say is true, bring us the punishment you threaten.' 71 He said, 'You are already set to receive your Lord's loathing and anger. Are you arguing with me about mere names you and your forefathers invented, names for which God has given no sanction? Just wait; I too am waiting.' 72We saved him, and those who were with him, through Our mercy; We destroyed those who denied Our revelations and would not believe.

73To the people of Thamud We sent their brother, Salih. He said, 'My people, serve God: you have no god other than Him. A clear sign has come to you now from your Lord: this is God's she-camel– a sign for you– so let her graze in God's land and do not harm her in any way, or you will be struck by a painful torment. 74Remember

how He made you heirs after _Ad and settled you in the land to build yourselves castles on its plains and carve houses out of the mountains: remember God's blessings and do not spread corruption in the land,' 75but the arrogant leaders among his people said to the believers they thought to be of no account, 'Do you honestly think

that Salih is a messenger from his Lord?' They said, 'Yes. We believe in the message sent through him,' 76but the arrogant leaders said, 'We reject what you believe in,' 77 and then they hamstrung the camel. They defied their Lord's commandment and said, 'Salih, bring down the punishment you threaten, if you really are a messenger!' 78 An earthquake seized them: by the next morning they were lying dead in their homes. 79 So he turned away from them, saying, 'My people, I delivered my Lord's messages to you and gave you sincere advice, but you did not like those who gave sincere advice.' 80We sent Lot and he said to his people, 'How can you practise this outrage? No one in the world has outdone you in this. 81You lust after men rather than women! You transgress all bounds!' 82 The only response his people gave was to say [to one another], 'Drive them out of your town! These men want to keep themselves chaste!' 83We saved him and his kinsfolk– apart from his wife who stayed behind– 84and We showered upon [the rest of] them a rain [of destruction]. See the fate of the evildoers.
85To the people of Midian We sent their brother, Shu_ayb. He said, 'My people, serve God: you have no god other than Him. A clear sign has come to you from your Lord. Give full measure and weight and do not undervalue people's goods; do not cause corruption in the land after it has been set in order: this is better for you, if you are believers. 86 Do not sit in every pathway, threatening and barring those who believe in God from His way, trying to make it crooked. Remember how you used to be few and He made you multiply. Think about the fate of those who used to spread corruption. 87 If some of you believe the message I bring and others do not, then be patient till God judges between us. He is the best of all judges.' 88 His people's arrogant leaders said, 'Shu_ayb, we will expel you and your fellow believers from our town unless you return to our religion.' He said, 'What! Even if we detest it? 89 If we were to return to your religion after God has saved us from it, we would be inventing lies about Him: there is no way we could return to it– unless by the will of God our Lord: in His knowledge He comprehends everything. We put our trust in God. Our Lord, expose the truth [and judge] between us and our people, for You are the best judge.' 90The disbelieving leaders among his people said, 'You will certainly be losers if you follow Shu_ayb'– 91 an earthquake seized them: by the next morning they were lying dead in their homes; 92 it was as if those

who had rejected Shu_ayb had never lived there; it was those who had rejected Shu_ayb who were the losers– 93 so he turned away from them, saying, 'My people, I delivered my Lord's messages to you and gave you sincere advice, so why should I grieve for people who refused to believe?'

94Whenever We sent a prophet to a town, We afflicted its [disbelieving]
a people with suffering and hardships, so that they might
humble themselves [before God], 95and then We changed their
hardship into prosperity, until they multiplied. But then they said,
‘Hardship and affluence also befell our forefathers,’ and so We took
them suddenly, unawares. 96 If the people of those towns had believed
and been mindful of God, We would have showered them with
blessings from the heavens and earth, but they rejected the truth and
so We punished them for their misdeeds.
97 Do the people of these towns feel secure that Our punishment
will not come upon them by night, while they are asleep? 98 Do the
people of these towns feel secure that Our punishment will not come
upon them by day, while they are at play? 99 Do they feel secure
against God’s plan? Only the losers feel secure against God’s plan.
100 Is it not clear to those who inherit the land from former generations
that We can punish them too for their sins if We will? And
seal up their hearts so that they cannot hear? 101We have told you
[Prophet] the stories of those towns: messengers came to them, and
clear signs, but they would not believe in what they had already
rejected– in this way God seals the hearts of disbelievers. 102We
found that most of them did not honour their commitments; We
found that most of them were defiant.
103 After these, We sent Moses to Pharaoh and his leading supporters
with Our signs, but they rejected them. See the fate of
those who used to spread corruption. 104 Moses said, ‘Pharaoh, I am a
messenger from the Lord of all the Worlds, 105 duty-bound to say
nothing about God but the truth, and I have brought you a clear sign
from your Lord. Let the Children of Israel go with me.’ 106 He said,
‘Produce this sign you have brought, if you are telling the truth.’
107 So Moses threw his staff and– lo and behold!– it was a snake,
clear to all, 108 and then he pulled out his hand and– lo and
a This is implied in Arabic (Razi).

behold!– it was white for all to see. 109 The leaders among Pharaoh’s
people said, ‘This man is a learned sorcerer! 110 He means to drive
you out of your land!’ Pharaoh said, ‘What do you suggest?’ 111They
said, ‘Delay him and his brother for a while, and send messengers to
all the cities 112 to summon every learned sorcerer to you.’
113 The sorcerers came to Pharaoh and said, ‘Shall we be rewarded
if we win?’ 114 and he replied, ‘Yes, and you will join my inner court.’
115 So they said, ‘Moses, will you throw first or shall we?’ 116He
said, ‘You throw,’ and they did, casting a spell on people’s eyes,
striking fear into them, and bringing about great sorcery. 117Then
We inspired Moses, ‘Throw your staff,’ and– lo and behold!– it
devoured their fakery. 118 The truth was confirmed and what they
had produced came to nothing: 119 they were defeated there and
utterly humiliated. 120 The sorcerers fell to their knees 121 and said,
‘We believe in the Lord of the Worlds, 122 the Lord of Moses and
Aaron!’ 123but Pharaoh said, ‘How dare you believe in Him before I
have given you permission? This is a plot you have hatched to drive
the people out of this city! Soon you will see: 124 I will cut off your

alternate hands and feet[a] and then crucify you all!' 125 They said, 'And so we shall return to our Lord– 126Your only grievance against us is that we believed in the signs of our Lord when they came to us. Our Lord, pour steadfastness upon us and let us die in devotion to You.'
127 The leaders among Pharaoh's people said to him, 'But are you going to leave Moses and his people to spread corruption in the land and forsake you and your gods?' He replied, 'We shall kill their male children, sparing only the females: We have complete power over them.' 128 Moses said to his people, 'Turn to God for help and be steadfast: the earth belongs to God– He gives it as their own to whichever of His servants He chooses– and the happy future belongs to those who are mindful of Him,' 129 and they replied, 'We were being persecuted long before you came to us, and since then too.' He said, 'Your Lord may well destroy your enemy and make you successors to the land to see how you behave.'
130We inflicted years of drought and crop failure on Pharaoh's people, so that they might take heed, 131 then, when something good came their way, they said, 'This is our due!'. When something bad

[a] Left hand and right foot or vice versa.

came, they ascribed it to the evil omen of Moses and those with him, but their 'evil omen' was really from God, though most of them did not realize it. 132 They said, 'We will not believe in you, no matter what signs you produce to cast a spell on us,' 133 and so We let loose on them the flood, locusts, lice, frogs, blood– all clear signs. They were arrogant, wicked people. 134They would say, whenever a plague struck them, 'Moses, pray to your Lord for us by virtue of the promise He has made to you: if you relieve us of the plague, we will believe you and let the Children of Israel go with you,' 135but when We relieved them of the plague and gave them a fixed period [in which to fulfil their promise]– lo and behold!– they broke it. 136And so, because they rejected Our signs and paid them no heed, We exacted retribution from them: We drowned them in the sea 137 and We made those who had been oppressed succeed to both the east and the west of the land that We had blessed. Your Lord's good promise to the Children of Israel was fulfilled, because of their patience, and We destroyed what Pharaoh and his people were making and what they were building.
138We took the Children of Israel across the sea, but when they came upon a people who worshipped idols, they said, 'Moses, make a god for us like theirs.' He said, 'You really are foolish people: 139 [the cult] these people practise is doomed to destruction, and what they have been doing is useless. 140Why should I seek any god other than God for you, when He has favoured you over all other people?'
141Remember how We saved you from Pharaoh's people, who were subjecting you to the worst of sufferings, killing your male children, sparing only your females– that was a mighty ordeal from your Lord.
142We appointed thirty nights for Moses, then added ten more: the term set by his Lord was completed in forty nights. Moses said to his

brother Aaron, ‘Take my place among my people: act rightly and do not follow the way of those who spread corruption.’ 143When Moses came for the appointment, and his Lord spoke to him, he said, ‘My Lord, show Yourself to me: let me see You!’ He said, ‘You will never see Me, but look at that mountain: if it remains standing firm, you will see Me,’ and when his Lord revealed Himself to the mountain, He made it crumble: Moses fell down unconscious. When he recovered, he said, ‘Glory be to You! To You I turn in repentance! I am the first to believe!’ 144 He said, ‘Moses, I have raised you above

other people by [giving you] My messages and speaking to you: hold on to what I have given you; be one of those who give thanks.’ 145We inscribed everything for him in the Tablets which taught and explained everything, saying, ‘Hold on to them firmly and urge your people to hold fast to their excellent teachings. I will show you the end of those who rebel. 146 I will keep distracted from My signs those who behave arrogantly on Earth without any right, and who, even if they see every sign, will not believe in them; they will not take the way of right guidance if they see it, but will take the way of error if they see that. This is because they denied Our signs and paid them no heed: 147 the deeds of those who denied Our signs and the Meeting of the Hereafter will come to nothing– why should they be repaid for anything other than what they have done?’
148 In his absence, Moses’ people took to worshipping a mere shape that made sounds like a cow– a calf made from their jewellery. Could they not see that it did not speak to them or guide them in any way? Yet they took it for worship: they were evildoers. 149 When, with much wringing of hands, they perceived that they were doing wrong, they said, ‘If our Lord does not have mercy and forgive us, we shall be the losers.’ 150 On his return to his people, angry and aggrieved, Moses said, ‘How foul and evil is what you have done in my absence! Were you so keen to bring your Lord’s judgement forward?’ He threw the tablets down and seized his brother by the hair, pulling him towards him. Aaron said, ‘Son of my mother, these people overpowered me! They almost killed me! Do not give my enemies reason to rejoice! Do not include me with these evildoers!’ 151 Moses said, ‘My Lord, forgive me and my brother; accept us into Your mercy: You are the Most Merciful of all who show mercy. 152Those who took to worshipping the calf will be afflicted by their Lord’s wrath, and by disgrace in this life.’ This is the way We repay those who invent such falsehoods, 153but your Lord is most forgiving and most merciful towards those who do wrong, then repent afterwards and truly believe.
154 When Moses’ anger abated, he picked up the Tablets, on which were inscribed guidance and mercy for those who stood in awe of their Lord. 155 Moses chose from his people seventy men for Our appointment, and when they were seized by trembling, he prayed, ‘My Lord, if You had chosen to do so, You could have destroyed them long before this, and me too, so will You now destroy us for

what the foolish among us have done? This is only a trial from You–

through it, You cause whoever You will to stray and guide whoever You will– and You are our Protector, so forgive us and have mercy on us. You are the best of those who forgive. 156Grant us good things in this world and in the life to come. We turn to You.' God said, 'I bring My punishment on whoever I will, but My mercy encompasses all things.
'I shall ordain My mercy for those who are conscious of God and pay the prescribed alms; who believe in Our Revelations; 157who follow the Messenger– the unletteredᵃ prophet they find described in the Torah that is with them, and in the Gospel– who commands them to do right and forbids them to do wrong, who makes good things lawful to them and bad things unlawful, and relieves them of their burdens, and the iron collarsᵇ that were on them. So it is those who believe him, honour and help him, and who follow the light which has been sent down with him, who will succeed.' 158 Say [Muhammad], 'People, I am the Messenger of God to you all, from Him who has control over the heavens and the earth. There is no God but Him; He gives life and death, so believe in God and His Messenger, the unlettered prophet who believes in God and His words, and follow him so that you may find guidance.'
159 There is a group among the people of Moses who guide with truth, and who act justly according to it. 160We divided them into twelve tribes [as distinct] communities, and, when his people asked him for water, inspired Moses to strike the rock with his staff [so that] twelve springs gushed out. Each tribe knew its own drinking place; We gave them the shade of clouds and sent down to them manna and quails [saying], 'Eat the good things We have provided for you.' They did not wrong Us; it was themselves they wronged.
161 When they were told, 'Enter this town and eat freely there as you will, but say, "Relieve us!" and enter its gate humbly: then We shall forgive you your sins, and increase the reward of those who do good,' 162 the wrongdoers among them substituted another saying for that which had been given them, so We sent them a punishment from heaven for their wrongdoing.
ᵃ Ummi can mean 'unlettered' or 'gentile'.
ᵇ Cf. 6: 146. This reference is said by interpreters to refer to the difficult obligations imposed on the Children of Israel.

163 [Prophet], ask them about the town by the sea; how its people broke the Sabbath when their fish surfaced for them only on that day, never on weekdays– We tested them in this way: because of their disobedience– 164 how, when some of them asked [their preachers], 'Why do you bother preaching to people God will destroy, or at least punish severely?' [the preachers] answered, 'In order to be free from your Lord's blame, and so that they may perhaps take heed.' 165 When they ignored [the warning] they were given, We saved those who forbade evil, and punished the wrongdoers severely because of their disobedience. 166 When, in their arrogance, they persisted in doing what they had been forbidden to do, We said to them, 'Be like apes!ᵃ Be outcasts!' 167 And then your Lord declared that, until the Day of Resurrection, He would send people against them to

inflict terrible suffering on them. Your Lord is swift in punishment but He is most forgiving and merciful.
168We dispersed them over the earth in separate communities– some are righteous and some less so: We tested them with blessings and misfortunes, so that they might all return [to righteousness]– 169 and they were succeeded by generations who, although they inherited the Scripture, took the fleeting gains of this lower world, saying, 'We shall be forgiven,' and indeed taking them again if other such gains came their way. Was a pledge not taken from them, written in the Scripture, to say nothing but the truth about God? And they have studied its contents well. For those who are mindful of God, the Hereafter is better. 'Why do you not use your reason?'
170 But as for those who hold fast to the Scripture and keep up the prayer, We do not deny righteous people their rewards. 171When We made the mountain loom high above them like a shadow, and they thought it would fall on them, We said, 'Hold fast to what We have given you, and remember what it contains, so that you may remain conscious of God.'
172 [Prophet], when your Lord took out the offspring from the loins of the Children of Adam and made them bear witness about themselves, He said, 'Am I not your Lord?' and they replied, 'Yes, we bear witness.' So you cannot say on the Day of Resurrection, 'We were not aware of this,' 173 or, 'It was our forefathers who, before us, ascribed partners to God, and we are only the descendants who came
a Cf. note to 2: 65.

after them: will you destroy us because of falsehoods they invented?' 174 In this way We explain the messages, so that they may turn [to the right path].
175 [Prophet], tell them the story of the man to whom We gave Our messages: he sloughed them off, so Satan took him as his follower and he went astray– 176 if it had been Our will, We could have used these signs to raise him high, but instead he clung to the earth and followed his own desires– he was like a dog that pants with a lolling tongue whether you drive it away or leave it alone. Such is the image of those who reject Our signs. Tell them the story so that they may reflect. 177How foul is the image of those who reject Our signs! It is themselves they wrong: 178whoever God guides is truly guided, and whoever God allows to stray is a loser. 179We have created many jinn and people who are destined for Hell, with hearts they do not use for comprehension, eyes they do not use for sight, ears they do not use for hearing. They are like cattle, no, even further astray: these are the ones who are entirely heedless.
180 The Most Excellent Names belong to God: use them to call on Him, and keep away from those who abuse them– they will be requited for what they do. 181Among those We created are a group of people who guide with truth and act justly according to it. 182But We lead on those who reject Our messages, step by step, without them realizing it: 183 I will give them respite, but My plan is sure. 184 Has it not occurred to them that their companion[a] **is not mad but is giving clear warning? 185Have they not contemplated the realm of the**

heavens and earth and all that God created, and that the end of their time might be near? What [other revelation] will they believe in if they do not believe in this? 186 No one can guide those God allows to stray: He leaves them blundering about in their insolence.
187 They ask you [Prophet] about the Hour, 'When will it happen?' Say, 'My Lord alone has knowledge of it: He alone will reveal when its time will come, a time that is momentousb in both the heavens and earth. All too suddenly it will come upon you.' They ask you about it as if you were eager [to find out]. Say, 'God alone has knowledge of [when it will come], though most people do not realize it.' 188 Say [Prophet], 'I have no control over benefit or harm, [even] to myself,

a This refers to Prophet Muhammad.

b Alternatively Suddi gives 'hidden from' as the interpretation of thaqulat (Razi), literally 'weighs heavy'.

except as God may please: if I had knowledge of what is hidden, I would have abundant good things and no harm could touch me. I am no more than a bearer of warning, and good news to those who believe.'
189 It is He who created you all from one soul, and from it made its mate so that he might find comfort in her: when one [of them] lies with his wife and she conceives a light burden, going about freely, then grows heavy, they both pray to God, their Lord, 'If You give us a good child we shall certainly be grateful,' 190 and yet when He gives them a good child they ascribe some of what He has granted them to others. 191 God is far above the partners they set up alongside Him! How can they set up with Him these partners that create nothing and are themselves created, 192 that cannot help them at all, or even help themselves?
193 If you [believers] call such people to guidance, they do not follow you: it makes no difference whether you call them or remain silent. 194 Those you [idolaters] call upon instead of God are created beings like you. Call upon them, then, and let them respond to you if what you say is true. 195 Do they have feet to walk, hands to strike, eyes to see, or ears to hear? Say [Prophet], 'Call on your "partners"! Scheme against me! Do not spare me! 196 My protector is God: He has revealed the Scripture, and it is He who protects the righteous, 197but those you call on instead of Him cannot help you or even help themselves.'
198 If you [believers] call such people to guidance, they do not hear. You [Prophet] may observe them looking at you, but they cannot see. 199 Be tolerant and command what is right: pay no attention to foolish people. 200 If Satan should prompt you to do something, seek refuge with God– He is all hearing, all knowing– 201 those who are aware of God think of Him when Satan prompts them to do something and immediately they can see [straight]; 202 the followers of devilsa are led relentlessly into error by them and cannot stop.
203When you do not bring them a fresh revelation, they say, 'But can you not just ask for one?' Say, 'I merely repeatb what is revealed to me from my Lord: this revelation brings you insights from your Lord, and guidance and mercy for those who believe, 204 so pay

a Ikhwan 'brothers'—cf. 17: 27, where the devils' followers are described as their

ikhwan.
b Cf. 75: 18.

attention and listen quietly when the Qur_an is recited, so that you may be given mercy.' 205 [Prophet], remember your Lord inwardly, in all humility and awe, without raising your voice, in the mornings and in the evenings– do not be one of the heedless– 206 [even] those who live in the presence of your Lord are not too proud to worship Him: they glorify Him and bow down before Him.

8. BATTLE GAINS

The main part of this Medinan sura is a comment on the Battle of Badr (near Medina), the first fought between the Muslims and their Meccan opponents in the second year after the Migration. The Muslims, some of whom were at first reluctant to fight, won in spite of being vastly outnumbered, and began to question the distribution of the gains. The sura reminds them that it was God who brought about the victory. Verse 41 shows how the gains were to be distributed. It advises Muslims and comments on the role of the hypocrites and on those who always break their treaties (verse 56), ending with a statement about loyalties and alliances.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 They ask you [Prophet] about [distributing] the battle gains. Say, 'That is a matter for God and His Messenger, so be mindful of God and make things right between you. Obey God and His Messenger if you are true believers: 2 true believers are those whose hearts tremble with awe when God is mentioned, whose faith increases when His revelations are recited to them, who put their trust in their Lord, 3 who keep up the prayer and give to others out of what We provide for them. 4 Those are the ones who truly believe. They have high standing with their Lord, forgiveness, and generous provision.'
5 Fora it was your Lord who made you [Prophet] venture from your home for a true purpose—though a group of the believers disliked it 6 and argued with you about the truth after it had been made clear, as if they were being driven towards a death they could see with their own eyes. 7Remember how God promised you [believers] that one of the two enemy groupsb would fall to you: you wanted the unarmed group to be yours, but it was God's will to establish the truth according to His Word and to finish off the disbelievers—8 to prove the Truth to be true, and the false to be false, much as the guilty might dislike it. 9When you begged your Lord for help, He answered you, 'I will reinforce you with a thousand angels in succession.' 10God
a This links to v. 1.
b The Meccan trade caravan or their army.
made this a message of hope to reassure your hearts: help comes only from God, He is mighty and wise. 11Remember when He gave you sleepa as a reassurance from Him, and sent down water from the sky to cleanse you, to remove Satan's pollution from you, to make your hearts strong and your feet firm. 12Your Lord revealed to the angels: 'I am with you: give the believers firmness; I shall put terror into the hearts of the disbelievers– strike above their necks and strike all

their fingertips.’ 13That was because they opposed God and His Messenger, and if anyone opposes God and His Messenger, God punishes them severely– 14 ‘That is what you get! Taste that!’—and the torment of the Fire awaits the disbelievers.
15 Believers, when you meet the disbelievers in battle, never turn your backs on them: 16 if anyone does so on such a day– unless manoeuvring to fight or to join a fighting group– he incurs the wrath of God, and Hell will be his home, a wretched destination! 17 It was not you who killed them but God, and when you [Prophet] threw [sand at them][b] it was not your throw [that defeated them] but God’s, to do the believers a favour: God is all seeing and all knowing– 18 ‘That is what you get!’—and God will weaken the disbelievers’ designs. 19 [Disbelievers], if you were seeking a decision, now you have witnessed one: if you stop here, it will be better for you. If you return, so shall We, and your forces, though greater in number, will be of no use to you. God is with the believers.
20 Believers, obey God and His Messenger: do not turn away when you are listening to him; 21 do not be like those who say, ‘We heard,’ though in fact they were not listening– 22 the worst creatures in God’s eyes are those who are [wilfully] deaf and dumb, who do not reason. 23 If God had known there was any good in them, He would have made them hear, but even if He had, they would still have turned away and taken no notice. 24 Believers, respond to God and His Messenger when he calls you to that which gives you life. Know that God comes between a man and his heart,[c] and that you will be gathered to Him. 25Beware of discord that harms not only the wrongdoers among you: know that God is severe in His punishment.
[a] On the night before the battle.
[b] Before the battle, the Prophet prayed and threw a handful of sand at the enemy as a symbol of their being defeated.
[c] There are various ways of interpreting this, including that, through death, God separates a man from his heart’s desire, i.e. life.
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26Remember when you were few, victimized in the land, afraid that people might catch you, but God sheltered you and strengthened you with His help, and provided you with good things so that you might be grateful. 27 Believers, do not betray God and the Messenger, or knowingly betray [other people’s] trust in you. 28Be aware that your possessions and your children are only a test, and that there is a tremendous reward with God. 29 Believers, if you remain mindful of God, He will give you a criterion [to tell right from wrong] and wipe out your bad deeds, and forgive you: God’s favour is great indeed.
30Remember [Prophet] when the disbelievers plotted to take you captive, kill, or expel you. They schemed and so did God: He is the best of schemers. 31Whenever Our Revelation is recited to them they say, ‘We have heard all this before– we could say something like this if we wanted– this is nothing but ancient fables.’ 32 They also said, ‘God, if this really is the truth from You, then rain stones on us from the heavens, or send us some other painful punishment.’ 33But God would not send them punishment while you [Prophet] are in their

midst, nor would He punish them if they sought forgiveness, 34 yet why should God not punish them when they debar people from the Sacred Mosque, although they are not its [rightful] guardians? Only those mindful of God are its rightful guardians, but most of the disbelievers do not realize this. 35 Their prayers before the House are nothing but whistling and clapping. 'So taste the punishment[a] for your disbelief.' 36 They use their wealth to bar people from the path of God, and they will go on doing so. In the end this will be a source of intense regret for them: they will be overcome and herded towards Hell. 37 God will separate the bad from the good, place the bad on top of one another– heaping them all up together– and put them in Hell. They will be the losers. 38 [Prophet], tell the disbelievers that if they desist their past will be forgiven, but if they persist, they have an example in the fate of those who went before. 39 [Believers], fight them until there is no more persecution, and all worship[b] is devoted to God alone: if they desist, then God sees all that they do, 40but if they pay no heed, be sure that God is your protector, the best protector and the best helper.

[a] This could allude to their defeat in the battle.

[b] At the Sacred House; cf. 2: 191–3, 2: 17.

41Know that one-fifth of your battle gains belongs to God and the Messenger, to close relatives and orphans, to the needy and travellers, if you believe in God and the revelation We sent down to Our servant on the day of the decision, the day when the two forces met in battle. God has power over all things. 42Remember when you were on the near side of the valley, and they were on the far side and the caravan was below you. If you had made an appointment to fight, you would have failed to keep it [but the battle took place] so that God might bring about something already ordained, so that those who were to die might die after seeing a clear proof, and so that those who were to live might live after seeing a clear proof– God is all hearing and all seeing.

43 [Prophet], remember when God made you see them in your sleep as few: if He had shown them to you [believers] as many, you would certainly have lost heart and argued about it, but God saved you. He knows the secrets of the heart. 44When you met He showed them to you as few, and He made you few in their eyes, so that He might bring about what has been ordained: everything goes back to God.

45 Believers, when you meet a force in battle, stand firm and keep God firmly in mind, so that you may prosper. 46 Obey God and His Messenger, and do not quarrel with one another, or you may lose heart and your spirit may desert you. Be steadfast: God is with the steadfast. 47 Do not be like those who came out of their homes full of conceit, showing off to people, and barring others from the way of God– God has full knowledge of all that they do. 48 Satan made their foul deeds seem fair to them, and said, 'No one will conquer you today, for I will be right beside you,' but when the armies came within sight of one another he turned on his heels, saying, 'This is where I leave you: I see what you do not, and I fear God– God is

severe in His punishment.'
49 The hypocrites and those who have sickness in their hearts said, 'These people [the believers] must be deluded by their religion,' but if anyone puts his trust in God, God is mighty and wise. 50 If only you [Prophet] could see, when the angels take the souls of the disbelievers, how they strike their faces and backs: it will be said, 'Taste the punishment of the Fire. 51 This is caused by what your own hands have stored up for you: God is never unjust to His creatures.'
52 They are like Pharaoh's people and those before them who ignored

God's signs, so God punished them for their sins: God is strong and severe in His punishment. 53 [He did] this because God would never change a favour He had conferred on a people unless they changed what was within themselves. God is all hearing, all knowing. 54They are indeed like Pharaoh's people and those before them, who denied the signs of their Lord: We destroyed them for their sins, and We drowned Pharaoh's people– they were all evildoers.
55The worst creatures in the sight of God are those who reject Him and will not believe; 56who, whenever you [Prophet] make a treaty with them, break it, for they have no fear of God. 57 If you meet them in battle, make a fearsome example of them to those who come after them, so that they may take heed. 58 And if you learn of treachery on the part of any people, throw their treaty back at them, for God does not love the treacherous. 59 The disbelievers should not think they have won; they cannot escape.
60 Prepare whatever forces you [believers] can muster, including warhorses, to frighten off God's enemies and yours, and warn others unknown to you but known to God. Whatever you give in God's cause will be repaid to you in full, and you will not be wronged. 61 But if they incline towards peace, you [Prophet] must also incline towards it, and put your trust in God: He is the All Hearing, the All Knowing. 62 If they intend to deceive you, God is enough for you: it was He who strengthened you with His help, 63 and with the believers, and brought their hearts together. Even if you had given away everything in the earth you could not have done this, but God brought them together: God is mighty and wise.
64 Prophet, God is enough for you, and for the believers who follow you. 65 Prophet, urge the believers to fight: if there are twenty of you who are steadfast, they will overcome two hundred, and a hundred of you, if steadfast, will overcome a thousand of the disbelievers, for they are people who do not understand. 66 But God has lightened your burden for now, knowing that there is weakness in you– a steadfast hundred of you will defeat two hundred and a steadfast thousand of you will defeat two thousand, by God's permission: God is with the steadfast.
67 It is not right for a prophet to take captives before he has
a Translators use 'if you fear', but one of the old meanings of khafa is 'to know' and 'to be certain'.

conquered the battlefield. You [people] desire the transient goods of this world, but God desires the Hereafter [for you]– God is mighty

and wise– 68 and had it not been preordained by God, a severe punishment would have come upon you for what you have taken. 69So enjoya in a good and lawful manner the things you have gained in war and be mindful of God: He is forgiving and merciful.
70 Prophet, tell those you have taken captive, 'If God knows of any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: God is forgiving and merciful.' 71 But if they mean to betray you, they have betrayed God before, and He has given you mastery over them: He is all knowing, all wise.
72 Those who believed and emigrated [to Medina] and struggled for God's cause with their possessions and persons, and those who gave refuge and help, are all allies of one another. As for those who believed but did not emigrate, you are not responsible for their protection until they have done so. But if they seek help from you against persecution, it is your duty to assist them, except against people with whom you have a treaty: God sees all that you do.
73 The disbelievers support one another. If you do not do the same, there will be persecution in the land and great corruption. 74Those who believed and emigrated, and struggled for God's cause, and those who gave refuge and help– they are the true believers and they will have forgiveness and generous provision. 75 And those who came to believe afterwards, and emigrated and struggled alongside you, they are part of you, but relatives still have prior claim over one another in God's Scripture: God has full knowledge of all things.
a Literally 'eat'.
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9. REPENTANCE
A Medinan sura whose title is taken from verse 104. The sura opens by giving notice of the severance of the treaty with the idolaters because they had broken it, but the bulk of the sura deals with preparations and recruitment for the expedition to Tabuk, which took place in the heat of the summer of ah 9 (631 ce). The hypocrites and those who stayed behind and failed to support the Prophet are all censured. This is the only sura not to begin with the formula 'In the name of God, the Lord of Mercy, the Giver of Mercy'; there is an opinion that suras 8 and 9 are in fact just one sura.
1 A release by God and His Messenger from the treaty you [believers] made with the idolaters [is announced]—2 you [idolaters] may move freely about the land for four months, but you should bear in mind both that you will not escape God, and that God will disgrace those who defy [Him].a 3 On the Day of the Great Pilgrimage [there will be] a proclamation from God and His Messenger to all people: 'God and His Messenger are released from [treaty] obligations to the idolaters. It will be better for you [idolaters] if you repent; know that you cannot escape God if you turn away.' [Prophet], warn those who ignore [God] that they will have a painful punishment. 4As for those who have honoured the treaty you made with them and who have not supported anyone against you: fulfil your agreement with them to the end of their term. God loves those who are mindful of Him.
5 When the [four] forbidden months are over, whereverb you

encounter the idolaters,[c] kill them, seize them, besiege them, wait
for them at every lookout post; but if they turn [to God], maintain
the prayer, and pay the prescribed alms, let them go on their way, for
God is most forgiving and merciful. 6 If any one of the idolaters
should seek your protection [Prophet], grant it to him so that he may
hear the word of God, then take him to a place safe for him, for they
are people with no knowledge [of it]. 7How could there be a treaty

[a] 'Kafara bi (something)' in Arabic can mean 'disown (something)' (al-Mu_jam al-Wasit), so kuffar here could also mean 'those who disown [the treaty]'.
[b] Inside or outside the Sanctuary in Mecca. See note d to 2: 191.
[c] In this context, this definitely refers to the ones who broke the treaty. The article here is ahdiya (specific) referring to what has already been stated.

with God and His Messenger for such idolaters? But as for those
with whom you made a treaty at the Sacred Mosque, so long as they
remain true to you, be true to them; God loves those who are mindful
of Him. 8[How,] when, if they were to get the upper hand over
you, they would not respect any tie with you, of kinship or of treaty?
They please you with their tongues, but their hearts are against you
and most of them are lawbreakers. 9 They have sold God's message
for a trifling gain, and barred others from His path. How evil their
actions are! 10 Where believers are concerned, they respect no tie of
kinship or treaty. They are the ones who are committing aggression.
11 If they turn to God, keep up the prayer, and pay the prescribed
alms, then they are your brothers in faith: We make the messages
clear for people who are willing to learn. 12 But if they break their
oath after having made an agreement with you, if they revile your
religion, then fight the leaders of disbelief– oaths mean nothing to
them– so that they may stop. 13How could you not fight a people
who have broken their oaths, who tried to drive the Messenger out,
who attacked you first? Do you fear them? It is God you should fear
if you are true believers. 14 Fight them: God will punish them at your
hands, He will disgrace them, He will help you to conquer them, He
will heal the believers' feelings 15 and remove the rage from their
hearts. God turns to whoever He will in His mercy; God is all
knowing and wise. 16Do you think that you will be left untested[a]
without God identifying which of you will strive for His cause and
take no supporters apart from God, His Messenger, and other
believers? God is fully aware of all your actions.
17 It is not right for the idolaters to tend God's places of worship
while testifying to their own disbelief: the deeds of such people will
come to nothing and they will abide in Hell. 18 The only ones who
should tend God's places of worship are those who believe in God
and the Last Day, who keep up the prayer, who pay the prescribed
alms, and who fear no one but God: such people may hope to be
among the rightly guided. 19Do you consider giving water to pilgrims
and tending the Sacred Mosque to be equal to the deeds of
those who believe in God and the Last Day and who strive in
God's path? They are not equal in God's eyes. God does not guide
such benighted people. 20 Those who believe, who migrated and

[a] See also 29: 2.

strove hard in God's way with their possessions and their persons, are in God's eyes much higher in rank; it is they who will triumph; 21 and their Lord gives them the good news of His mercy and pleasure, Gardens where they will have lasting bliss 22 and where they will remain for ever: truly, there is a tremendous reward with God.
23 Believers, do not take your fathers and brothers as alliesa if they prefer disbelief to faith: those of you who do so are doing wrong.
24 Say [Prophet], 'If your fathers, sons, brothers, wives, tribes, the wealth you have acquired, the trade which you fear will decline, and the dwellings you love are dearer to you than God and His Messenger and the struggle in His cause, then wait until God brings about His punishment.' God does not guide those who break away. 25God has helped you [believers] on many battlefields, even on the day of the Battle of Hunayn.b You were well pleased with your large numbers, but they were of no use to you: the earth seemed to close in on you despite its spaciousness, and you turned tail and fled. 26Then God sent His calm down to His Messenger and the believers, and He sent down invisible forces. He punished the disbelievers– this is what the disbelievers deserve– 27but God turns in His mercy to whoever He will. God is most forgiving and merciful.
28 Believers, those who ascribe partners to God are truly unclean: do not let them come near the Sacred Mosque after this year. If you are afraid you may become poor, [bear in mind that] God will enrich you out of His bounty if He pleases: God is all knowing and wise.
29 Fight those of the People of the Book who do not [truly]c believe in God and the Last Day, who do not forbid what God and His Messenger have forbidden, who do not obey the rule of justice,d until they pay the taxe and agree to submit.f 30 The Jews said, 'Ezra is
a Against the Muslims. Cf. 4: 144.
b This took place in a valley between Mecca and Ta_ if in the year ah 8/630 ce.
c 'Truly' is implied, as it is in many other statements in the Qur_an, e.g. 2: 32; 8: 41; and 65: 3.
d The main meaning of the Arabic dana is 'he obeyed'. It also means 'behave', and 'follow a way of life or religion' (Qamus and Lane).
e Etymologically, jizya means 'payment in return', related to jaza_ meaning 'reward', i.e. in return for the protection of the Muslim state with all the accruing benefits and exemption from military service, and such taxes on Muslims as zakah. This tax was levied only on able-bodied free men who could afford it, and monks were exempted. The amount was generally low (e.g. one dinar per year).
f Commentators in the past generally understood wa hum saghirun to mean they should be humiliated when paying. However, it is clear from the context that they were unwilling to pay, and the clause simply means they should submit to paying this tax.

the son of God,'a and the Christians said, 'The Messiah is the son of God': they said this with their own mouths, repeating what earlier disbelievers had said. May God confound them! How far astray they have been led! 31 They take their rabbis and their monks as lords, as well as Christ, the son of Mary. But they were commanded to serve only one God: there is no god but Him; He is far above whatever they set up as His partners! 32 They try to extinguish God's light with their mouths, but God insists on bringing His light to its fullness,

even if the disbelievers hate it. 33 It is He who has sent His Messenger with guidance and the religion of truth, to show that it is above all [other] religions, however much the idolaters may hate this.
34 Believers, many rabbis and monks wrongfully consume people's possessions and turn people away from God's path. [Prophet], tell those who hoard gold and silver instead of giving in God's cause that they will have a grievous punishment: 35 on the Day it is heated up in Hell's Fire and used to brand their foreheads, sides, and backs, they will be told, 'This is what you hoarded up for yourselves! Now feel the pain of what you hoarded!'
36 God decrees that there are twelve months– ordained in God's Book on the Day when He created the heavens and earth– four months of which are sacred:[b] this is the correct calculation.[c] Do not wrong your souls in these months– though you may fight the idolaters at any time,[d] if they first fight you– remember that God is with those who are mindful of Him. 37Postponing sacred months is another act of disobedience by which those who disregard [God] are led astray: they will allow it one year and forbid it in another in order outwardly to conform with the number of God's sacred months, but in doing so they permit what God has forbidden. Their evil deeds are made alluring to them: God does not guide those who disregard [Him].
38 Believers, why, when it is said to you, 'Go and fight in God's way,' do you feel weighed down to the ground? Do you prefer this

a Clearly this refers to a certain group who, possibly at the time of the Prophet or earlier, made this claim.
b These are Rajab, Dhu 'l-Qa_da, Dhu 'l-Hijjah, and Muharram in the Muslim lunar calendar. Fighting was not allowed during these months (except in self-defence). Cf. 2: 194.
c One of the meanings of din is 'calculation' or 'reckoning'.
d Another interpretation of kafatan is 'all together'.

world to the life to come? How small the enjoyment of this world is, compared with the life to come! 39 If you do not go out and fight, God will punish you severely and put others in your place, but you cannot harm Him in any way: God has power over all things. 40Even if you do not help the Prophet, God helped him when the disbelievers drove him out: when the two of them[a] were in the cave, he [Muhammad] said to his companion, 'Do not worry, God is with us,' and God sent His calm down to him, aided him with forces invisible to you, and brought down the disbelievers' plan. God's plan is higher: God is almighty and wise.
41 So go out, no matter whether you are lightly or heavily armed, and struggle in God's way with your possessions and your persons: this is better for you, if you only knew. 42They would certainly have followed you [Prophet] if the benefit was within sight and the journey short, but the distance seemed too great for them. They will swear by God, 'If we could, we certainly would go out [to battle] with you,' but they ruin themselves, for God knows that they are lying.
43 God forgive you [Prophet]! Why did you give them permission

to stay at home before it had become clear to you which of them spoke the truth and which were liars? 44 Those who have faith in God and the Last Day do not ask you for exemption from struggle with their possessions and their persons– God knows exactly who is mindful of Him– 45 only those who do not have faith in God and the Last Day ask your permission to stay at home: they have doubt in their hearts and so they waver. 46 If they had really wanted to go out [to battle] with you, they would have made preparations, but God was loath to let them rise up and made them hold back. It was said, 'Stay with those who stay behind.' 47They would only have given you trouble if they had gone out [to battle] with you: they would have scurried around, trying to sow discord among you, and some of you would willingly have listened to them– God knows exactly who does evil. 48 Indeed, they had tried before that to stir up discord: they devised plots against you [Prophet] until the truth was exposed and God's will triumphed, much to their disgust. 49 Some of them said, 'Give me permission to stay at home: do not trouble me.' They are already in trouble: Hell will engulf the disbelievers. 50 If you

a The Prophet and his companion Abu Bakr.

[Prophet] have good fortune, it will grieve them, but if misfortune comes your way, they will say to themselves, 'We took precautions for this,' and go away rejoicing. 51 Say, 'Only what God has decreed will happen to us. He is our Master: let the believers put their trust in God.' 52 Say, 'Do you expect something other than one of the two best things to happen to us?a Well, we expect God to inflict punishment on you, either from Himself or at our hands. So wait; we too are waiting.' 53 Say, 'Whether you give willingly or unwillingly, what you give will not be accepted, for you are disobedient people.' 54 The only thing that prevents what they give from being accepted is the fact that they defy God and His Messenger, perform the prayer only lazily, and give only grudgingly. 55 So [Prophet] do not let their possessions or their children impress you: through these God intends to punish them in this world and for their souls to depart while they disbelieve.

56 They swear by God that they belong with you [believers], but they do not. They are cowardly: 57 if they could find a place of refuge, or a cave, or somewhere to crawl into, they would run there with great haste. 58 Some of them find fault with you [Prophet] regarding the distribution of alms: they are content if they are given a share, but angry if not. 59 If only they would be content with what God and His Messenger have given them, and say, 'God is enough for us– He will give us some of His bounty and so will His Messenger– to God alone we turn in hope.' 60 Alms are meant only for the poor, the needy, those who administer them, those whose hearts need winning over, to free slaves and help those in debt, for God's cause, and for travellers in need. This is ordained by God; God is all knowing and wise.

61 There are others who insult the Prophet by saying, 'He will listen to anything.' Say, 'He listens for your own good: he believes in God, trusts the believers, and is a mercy for those of you who

believe.' An agonizing torment awaits those who insult God's Messenger. 62 They swear by God in order to please you [believers]: if they were true believers it would be more fitting for them to please God and His Messenger. 63 Do they not know that whoever opposes God and His Messenger will go to the Fire of Hell and stay there? That is the supreme disgrace.

a Victory or reward in the next world.

64 The hypocrites fear that a sura will be revealed exposing what is in their hearts– say, 'Carry on with your jokes: God will bring about what you fear!'– 65 yet if you were to question them, they would be sure to say, 'We were just chatting, just amusing ourselves.' Say, 'Were you making jokes about God, His Revelations, and His Messenger? 66 Do not try to justify yourselves; you have gone from belief to disbelief.' We may forgive some of you, but We will punish others: they are evildoers. 67The hypocrites, both men and women, are all the same: they order what is wrong and forbid what is right; they are tight-fisted. They have ignored God, so He has ignored them.a The hypocrites are the disobedient ones. 68 God promises the Fire of Hell as a permanent home for the hypocrites, both men and women, and the disbelievers: this is enough for them. God rejects them and a lasting punishment awaits them. 69 'Youb are like those who lived before you: they were even stronger than you, with more wealth and children; they enjoyed their share in this life as you have enjoyed yours; like them, you have indulged in idle talk.' Their deeds go to waste in this world and the next; it is they who will lose all in the life to come. 70Have they never heard the stories about their predecessors, the peoples of Noah, _Ad, Thamud, Abraham, Midian, and the ruined cities? Their messengers came to them with clear evidence of the truth: God would not deceive them; they deceived themselves. 71 The believers, both men and women, support each other; they order what is right and forbid what is wrong; they keep up the prayer and pay the prescribed alms; they obey God and His Messenger. God will give His mercy to such people: God is almighty and wise. 72 God has promised the believers, both men and women, Gardens graced with flowing streams where they will remain; good, peaceful homes in Gardens of lasting bliss; and– greatest of all– God's good pleasure. That is the supreme triumph.

73 Prophet, strive against the disbelievers and the hypocrites, and be tough with them. Hell is their final home– an evil destination! 74 They swear by God that they did not, but they certainly did speak words of defiance and became defiant after having submitted; they tried to do something,c though they did not achieve it,

a See note to 7: 51.

b Another example of iltifat: God turns to address them.

c To harm the Prophet.

—being spiteful was their only response to God and His Messenger enriching them out of His bounty. They would be better off turning back [to God]: if they turn away, God will punish them in this world and the Hereafter, and there will be no one on earth to protect or

help them.
75 There are some among them who pledged themselves to God, saying, 'If God gives us some of His bounty, we shall certainly give alms and be righteous,' 76 yet when He did give them some of His bounty, they became mean and turned obstinately away. 77 Because they broke their promise to God, because of all the lies they told, He made hypocrisy settle in their hearts until the Day they meet Him.
78 Do they not realize that God knows their secrets and their private discussions? That God knows all that is hidden? 79 It is they who criticize the believers who give freely and those who can only give a little with great effort: they scoff at such people, but it is God who scoffs at them– a painful punishment awaits them. 80 It makes no difference [Prophet] whether you ask forgiveness for them or not: God will not forgive them even if you ask seventy times, because they reject God and His Messenger. God does not guide those who rebel against Him.
81Those who were left behind were happy to stay behind when God's Messenger set out; they hated the thought of striving in God's way with their possessions and their persons. They said to one another, 'Do not go [to war] in this heat.' Say, 'Hellfire is hotter.' If only they understood! 82 Let them laugh a little; they will weep a lot in return for what they have done. 83 So [Prophet], if God brings you back to a group of them, who ask you for permission to go out [to battle], say, 'You will never go out and fight an enemy with me: you chose to sit at home the first time, so remain with those who stay behind now.'
84 Do not hold prayers for any of them if they die, and do not stand by their graves: they disbelieved in God and His Messenger and died rebellious. 85 Do not let their possessions and their children impress you: God means to punish them through these in this world, and that their souls should depart while they disbelieve. 86 When a sura is revealed [saying], 'Believe in God and strive hard alongside His Messenger,' their wealthy ask your permission [to be exempt], saying, 'Allow us to stay behind with the others': 87 they prefer to be with those who stay behind. Their hearts have been sealed: they do not

comprehend. 88 But the Messenger and those who believe with him strive hard with their possessions and their persons. The best things belong to them; it is they who will prosper. 89 God has prepared Gardens graced with flowing streams for them and there they will stay. That is the supreme triumph.
90 Some of the desert Arabs, too, came to make excuses, asking to be granted exemption. Those who lied to God and His Messenger stayed behind at home. A painful punishment will afflict those of them who disbelieved, 91but there is no blame attached to the weak, the sick, and those who have no means to spend, provided they are true to God and His Messenger– there is no reason to reproach those who do good: God is most forgiving and merciful. 92 And there is no blame attached to those who came to you [Prophet] for riding animals and to whom you said, 'I cannot find a mount for you': they turned away with their eyes overflowing with tears of grief that they

had nothing they could contribute. 93The ones open to blame are those who asked you for exemption despite their wealth, and who preferred to be with those who stay behind. God has sealed their hearts: they do not understand.
94When you return from the expedition they will carry on coming to you [believers] with excuses. Say, 'Do not make excuses. We do not believe you: God has told us about you. God and His Messenger will watch your actions now, and in the end you will be returned to the One who knows the seen and the unseen. He will confront you with what you have done.' 95When you return to them, they will swear to you by God in order to make you leave them alone– so leave them alone: they are loathsome, and Hell will be their home as a reward for their actions– 96 they will swear to you in order to make you accept them, but even if you do accept them, God will not accept people who rebel against Him.
97 The desert Arabs are the most stubborn of all peoples in their disbelief and hypocrisy. They are the least likely to recognize the limits that God has sent down to His Messenger. God is all knowing and all wise. 98 Some of the desert Arabs consider what they give to be an imposition; they are waiting for fortune to turn against you, but fortune will turn against them. God is all hearing and all knowing.
99 But there are also some desert Arabs who believe in God and the Last Day and consider their contributions as bringing them nearer to God and the prayers of the Messenger: they will indeed

bring them nearer and God will admit them to His mercy. God is most forgiving and merciful.
100 God will be well pleased with the first emigrants and helpers[a] and those who followed them in good deeds, and they will be well pleased with Him: He has prepared Gardens graced with flowing streams for them, there to remain for ever. That is the supreme triumph.
101 Some of the desert Arabs around you are hypocrites, as are some of the people of Medina– they are obstinate in their hypocrisy. You [Prophet] do not know them, but We know them well: We shall punish them twice and then they will be returned to [face] a painful punishment [in the Hereafter]. 102 And there are others who have confessed their wrongdoing, who have done some righteous deeds and some bad ones: God may well accept their repentance, for God is most forgiving and merciful. 103 In order to cleanse and purify them [Prophet], accept[b] a gift out of their property [to make amends] and pray for them– your prayer will be a comfort to them. God is all hearing, all knowing. 104 Do they not know that it is God Himself who accepts repentance from His servants and receives what is given freely for His sake? He is always ready to accept repentance, most merciful. 105 Say [Prophet], 'Take action! God will see your actions– as will His Messenger and the believers– and then you will be returned to Him who knows what is seen and unseen, and He will tell you what you have been doing. 106 And there are others who are waiting for God's decree, either to punish them or to show them mercy. God is all knowing and wise.

107 Then there are those who built a mosque[c] —in an attempt to cause harm, disbelief, and disunity among the believers—as an outpost for those who fought God and His Messenger before: they swear, 'Our intentions were nothing but good,' but God bears witness that they are liars. 108 [Prophet], never pray in that mosque. You should rather pray in a mosque founded from its first day on consciousness of God: in this mosque there are men who desire to grow in purity– God loves those who seek to purify themselves. 109Which is better, the person who founds his building on consciousness of

[a] The Medinan Muslims who welcomed and supported the emigrants from Mecca.
[b] Literally 'take'.
[c] Abu _Amir al-Rahib told the hypocrites to build a rival mosque in order to sow dissension in the community.

God and desire for His good pleasure, or the person who founds his building on the brink of a crumbling precipice that will tumble down into the Fire of Hell, taking him with it? God does not guide the evildoers: 110 the building they have founded will always be a source of doubt within their hearts, until their hearts are cut to pieces. God is all knowing and wise.

111 God has purchased the persons and possessions of the believers in return for the Garden– they fight in God's way: they kill and are killed– this is a true promise given by Him in the Torah, the Gospel, and the Qur_an. Who could be more faithful to his promise than God? So be happy with the bargain you have made: that is the supreme triumph. 112 [The believers are] those who turn to God in repentance; who worship and praise Him; who bow down and prostrate themselves; who order what is good and forbid what is wrong and who observe God's limits. Give glad news to such believers.

113 It is not fitting for the Prophet and the believers to ask forgiveness for the idolaters– even if they are related to them– after having been shown that they are the inhabitants of the Blaze: 114Abraham asked forgiveness for his father because he had made a promise to him, but once he realized that his father was an enemy of God, he washed his hands of him. Abraham was tender-hearted and forbearing.

115God would not condemn for going astray those He has already guided [to the faith] before making entirely clear to them what they should avoid.[a] God has knowledge of everything; 116 control of the heavens and earth belongs to God; He alone gives life and death; you have no ally or helper other than Him.

117 In His mercy God has turned to the Prophet, and the emigrants and helpers who followed him in the hour of adversity when some hearts almost wavered: He has turned to them; He is most kind and merciful to them. 118 And to the three men who stayed behind: when the earth, for all its spaciousness, closed in around them, when their very souls closed in around them, when they realized that the only refuge from God was with Him, He turned to them in mercy in order for them to return [to Him]. God is the Ever Relenting, the Most Merciful.

119You who believe, be mindful of God: stand with those who are

[a] This reassured the Muslims who had been praying for their disbelieving ancestors

that they would not be blamed for having done this.

true. 120 The people of Medina and their neighbouring desert Arabs should not have held back from following God's Messenger, nor should they have cared about themselves more than him: if ever they suffer any thirst, weariness, or hunger in God's cause, take any step that angers the disbelievers, or cause any harm to an enemy, a good deed is recorded in their favour on account of it– God never wastes the reward of those who do good– 121 if they spend a little or a lot for God's cause, if they traverse a mountain pass, all this is recorded to their credit so that God can reward them in accordance with the best of their deeds.
122Yet it is not right for all the believers to go out [to battle] together: out of each community, a group should go out to gain understanding of the religion, so that they can teach their people when they return and so that they can guard themselves against evil.
123You who believe, fight the disbelievers near you and let them find you standing firm: be aware that God is with those who are mindful of Him.
124 When a sura is revealed, some [hypocrites] say, 'Have any of you been strengthened in faith by it?' It certainly does strengthen the faith of those who believe and they rejoice, 125but, as for the perverse at heart, each new sura adds further to their perversity. They die disbelieving. 126 Can they not see that they are afflicted once or twice a year? Yet they neither repent nor take heed. 127Whenever a sura is revealed, they look at each other and say, 'Is anyone watching you?' and then they turn away– God has turned their hearts away because they are people who do not use their reason.
128 A Messenger has come to you from among yourselves. Your suffering distresses him: he is deeply concerned for you and full of kindness and mercy towards the believers. 129 If they turn away, [Prophet], say ,'God is enough for me: there is no god but Him; I put my trust in Him; He is the Lord of the Mighty Throne.'

10. JONAH

A Meccan sura which takes its title from the reference to Jonah in verse 98. It stresses God's power, the authenticity of the Qur_an, and the fate of evildoers. God's anger at those who consistently deny the truth of His revelations and signs is made clear, as is the fact that, were it not for His decision to await the Day of Resurrection, His judgement would already have fallen upon them. The Prophet is encouraged to be patient and reminded of the fact that he cannot force people to believe.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Ra
These are the verses of the wisea Book. 2 Is it so surprising to people that We have revealed to a man from among them that he should warn people, and give glad news to those who believe, that they are on a sure footing with their Lord? [Yet] those who disbelieve say, 'This man is clearly a sorcerer.'
3Your Lord is God who created the heavens and earth in six Days,b then established Himself on the Throne, governing everything;

there is no one that can intercede with Him, unless He has first given permission: this is God your Lord so worship Him. How can you not take heed? 4 It is to Him you shall all return—that is a true promise from God. It was He who created [you] in the first place, and He will do so again, so that He may justly reward those who believe and do good deeds. But the disbelievers will have a drink of scalding water, and agonizing torment, because they persistently disbelieved.

5 It is He who made the sun a shining radiance and the moon a light, determining phases for it so that you might know the number of years and how to calculate time. God did not create all these without a true purpose; He explains His signs to those who understand.

6 In the succession of night and day, and in what God created in the heavens and earth, there truly are signs for those who are aware of Him. 7 Those who do not expect[a] to meet Us and are pleased with the life of this world, contenting themselves with it and paying no heed to Our signs, 8 shall have the Fire for their home because of what they used to do. 9 But as for those who believe and do good deeds, their Lord will guide them because of their faith. Streams will flow at their feet in the Gardens of Bliss. 10 Their prayer in them will be, 'Glory be to You, God!' their greeting, 'Peace,' and the last part of their prayer, 'Praise be to God, Lord of the Worlds.'

11 If God were to hasten on for people the harm [they have earned] as they wish to hasten on the good, their time would already be up. But We leave those who do not expect to meet Us to wander blindly in their excesses. 12 When trouble befalls man he cries out to Us, whether lying on his side, sitting, or standing, but as soon as We relieve him of his trouble he goes on his way as if he had never cried out to Us to remove his trouble. In this way the deeds of such heedless people are made attractive to them. 13 Before you people, We destroyed whole generations when they did evil– their messengers brought them clear signs but they refused to believe. This is how We repay the guilty. 14Later We made you their successors in the land, to see how you would behave.

15When Our clear revelations are recited to them, those who do not expect to meet with Us say, 'Bring [us] a different Qur_an, or change it.' [Prophet], say, 'It is not for me to change it of my own accord; I only follow what is revealed to me, for I fear the torment of an awesome Day, if I were to disobey my Lord.' 16 Say, 'If God had so willed, I would not have recited it to you, nor would He have made it known to you. I lived a whole lifetime among you before it came to me. How can you not use your reason?'

17 Who could be more wicked than someone who invents lies against God or denies His revelations? The guilty will never prosper.

18They worship alongside God things that can neither harm nor benefit them, and say, 'These are our intercessors[b] with God.' Say, 'Do you think you can tell God about something He knows not to exist in the heavens or earth? Glory be to Him! He is far above the

a Hakim is understood in various ways: to mean 'full of wisdom', to suggest that it gives decisions on matters, and to convey that it is perfected and well formed.

b Not the sort of days we know—see 32: 5; 70: 4.

partner-gods they associate with Him! 19 All people were originally
a Or ‘fear’ (one of the meanings of yarjuna).
b See above, verse 3.

one single community, but later they differed. If it had not been for a worda from your Lord, the preordained judgement would already have been passed between them regarding their differences. 20They say, ‘Why has no miraculous sign been sent down to him from his Lord?’ Say [Prophet], ‘Only God knows the unseen, so wait– I too am waiting.’ 21 No sooner do We let people taste some mercy after some hardship has afflicted them, than they begin to scheme against Our revelations. Say, ‘God schemes even faster.’ Our messengersb record all your scheming.
22 It is He who enables you to travel on land and sea until, when you are sailing on ships and rejoicing in the favouring wind, a storm arrives: waves come at those on board from all sides and they feel there is no escape. Then they pray to God, professing sincere devotion to Him, ‘If You save us from this we shall be truly thankful.’
23Yet no sooner does He save them than, back on land, they behave outrageously against all that is right. People! Your outrageous behaviour only works against yourselves. Take your little enjoyment in this present life; in the end you will return to Us and We shall confront you with everything you have done.
24 The life of this world is like this: rain that We send down from the sky is absorbed by the plants of the earth, from which humans and animals eat. But when the earth has taken on its finest appearance, and adorns itself, and its people think they have power over it, then the fate We commanded comes to it, by night or by day, and We reduce it to stubble, as if it had not flourished just the day before. This is the way We explain the revelations for those who reflect.
25 But God invites [everyone] to the Home of Peace, and guides whoever He will to a straight path. 26 Those who did well will have the best reward and more besides. Neither darkness nor shame will cover their faces: these are the companions in Paradise, and there they will remain. 27 As for those who did evil, each evil deed will be requited by its equal and humiliation will cover them– no one will protect them against God– as though their faces were covered with veils cut from the darkness of the night. These are the inmates of the Fire, and there they shall remain.
28 On the Day We gather them all together, We shall say to those who associate partners with God, ‘Stay in your place, you and your
a Postponing judgement. b Angels.

partner-gods.’ Then We shall separate them, and their partner-gods will say, ‘It was not us you worshipped– 29 God is witness enough between us and you– we had no idea that you worshipped us.’
30Every soul will realize, then and there, what it did in the past. They will be returned to God, their rightful Lord, and their invented [gods] will desert them.
31 Say [Prophet], ‘Who provides for you from the sky and the earth? Who controls hearing and sight? Who brings forth the living

from the dead and the dead from the living, and who governs everything?' They are sure to say, 'God.' Then say, 'So why do you not take heed of Him? 32That is God, your Lord, the Truth. Apart from the Truth, what is there except error? So how is it that you are dissuaded?' 33 In this way, your Lord's word about those who defy [the Truth] has been proved– they do not believe. 34 Ask them, 'Can any of your partner-gods originate creation, then bring it back to life again in the end?' Say, 'It is God that originates creation, and then brings it back to life, so how can you be misled?' 35 Say, 'Can any of your partner-gods show the way to the Truth?' Say, 'God shows the way to the Truth. Is someone who shows the way to the Truth more worthy to be followed, or someone who cannot find the way unless he himself is shown? What is the matter with you? How do you judge?' 36 Most of them follow nothing but assumptions, but assumptions can be of no value at all against the Truth: God is well aware of what they do.

37 Nor could this Qur_an have been devised by anyone other than God. It is a confirmation of what was revealed before it and an explanation of the Scripture– let there be no doubt about it– it is from the Lord of the Worlds. 38 Or do they say, 'He has devised it'? Say, 'Then produce a sura like it, and call on anyone you can beside God if you are telling the truth.' 39 But they are denying what they cannot comprehend– its prophecy has yet to be fulfilled for them. In the same way, those before them refused to believe– see what was the end of those evildoers!

40 Some of them believe in it, and some do not: your Lord knows best those who cause corruption. 41 If they do not believe you, [Prophet], say, 'I act for myself, and you for yourselves. You are not responsible for my actions nor am I responsible for yours.' 42 Some of them do listen to you: but can you make the deaf hear if they will not use their minds? 43 Some of them look at you: but can you guide the

blind if they will not see? 44 God does not wrong people at all– it is they who wrong themselves.

45 On the Day He gathers them together, it will be as if they have stayed [in the world] no longer than a single hour, and they will recognize one another. Those who denied the meeting with God will be the losers, for they did not follow the right guidance. 46 Whether We let you [Prophet] see some of the punishment We have threatened them with, or cause you to die [first], they will return to Us: God is witness to what they do. 47Every community is sent a messenger, and when their messenger comes,a they will be judged justly; they will not be wronged. 48 They ask, 'When will this promise be fulfilled, if what you say is true?' 49 Say [Prophet], 'I cannot control any harm or benefit that comes to me, except as God wills. There is an appointed term for every community, and when it is reached they can neither delay nor hasten it, even for a moment.' 50 Say, 'Think: if His punishment were to come to you, during the night or day, what part of it would the guilty wish to hasten? 51Will you believe in it, when it actually happens?' It will be said, 'Now [you believe], when [before] you sought to hasten it?' 52 It will be said to the evildoers,

‘Taste lasting punishment. Why should you be rewarded for anything but what you did?’
53 They ask you [Prophet], ‘Is it true?’ Say, ‘Yes, by my Lord, it is true, and you cannot escape it.’ 54Every soul that has done evil, if it possessed all that is on the earth, would gladly offer it as ransom. When they see the punishment, they will repent in secret, but they will be judged with justice and will not be wronged. 55 It is to God that everything in the heavens and the earth truly belongs: God’s promise is true, but most people do not realize it. 56 It is He who gives life and takes it, and you will all be returned to Him.
57People, a teaching from your Lord has come to you, a healing for what is in [your] hearts, and guidance and mercy for the believers.
58 Say [Prophet], ‘In God’s grace and mercy let them rejoice: these are better than all they accumulate.’ 59 Say, ‘Think about the provision God has sent down for you, some of which you have made unlawful and some lawful.’b Say, ‘Has God given you permission [to do this], or are you inventing lies about God?’ 60What will those people who
a At the Judgement. The messengers will bear witness, see 39: 69.
b See 5: 103.

invent lies about Him think on the Day of Resurrection? God is bountiful towards people, but most of them do not give thanks.
61 In whatever matter you [Prophet] may be engaged and whatever part of the Qur_an you are reciting, whatever work you [people] are doing, We witness you when you are engaged in it. Not even the weight of a speck of dust in the earth or sky escapes your Lord, nor anything lesser or greater: it is all written in a clear record. 62 But for those who are on God’s side there is no fear, nor shall they grieve.
63For those who believe and are conscious of God, 64 for them there is good news in this life and in the Hereafter– there is no changing the promises of God– that is truly the supreme triumph. 65 Do not let their words grieve you [Prophet]. Power belongs entirely to God; He hears all and knows all; 66 indeed, all who are in the heavens and on the earth belong to Him. Those who call upon others beside God are not really following partner-gods; they are only following assumptions and telling lies. 67 It is He who made the night so that you can rest in it and the daylight so that you can see– there truly are signs in this for those who hear.
68 They say, ‘God has children!’ May He be exalted! He is the Self-Sufficient One; everything in the heavens and the earth belongs to Him. You have no authority to say this. How dare you say things about God without any knowledge? 69 Say [Prophet], ‘Those who invent lies about God will not prosper.’ 70They may have a little enjoyment in this world, but then they will return to Us. Then We shall make them taste severe punishment for persisting in blasphemy.
71Tell them the story of Noah. He said to his people, ‘My people, if my presence among you and my reminding you of God’s signs is too much for you, then I put my trust in God. Agree on your course of action, you and your partner-gods– do not be hesitant or secretive about it– then carry out your decision on me and give me no

respite. 72 But if you turn away, I have asked no reward from you; my reward is with God alone, and I am commanded to be one of those who devote themselves to Him.' 73 But they rejected him. We saved him and those with him on the Ark and let them survive; and We drowned those who denied Our revelations– see what was the end of those who were forewarned!
74 Then, after him, We sent messengers to their peoples bringing them clear signs. But they would not believe in anything they had

already rejected: in this way We seal the hearts of those who are full of hostility. 75 After them We sent Moses and Aaron with Our signs to Pharaoh and his leading supporters, but they acted arrogantly– they were wicked people. 76 When the truth came to them from Us, they said, 'This is blatant sorcery.' 77 Moses said, 'Is this what you say about the Truth when it comes to you? Is this sorcery? Sorcerers never prosper.' 78 They said, 'Have you come to turn us away from the faith we found our fathers following, so that you and your brother can gain greatness in this land? We will never believe in you.' 79 And Pharaoh said, 'Bring me every learned sorcerer.' 80 When the sorcerers came, Moses said to them, 'Throw down whatever you have.'a 81 When they did so, Moses said, 'Everything you have brought is sorcery and God will show it to be false. God does not make the work of mischief-makers right; 82 He will uphold the Truth with His words, even if the evildoers hate it.' 83 But no one believed in Moses except a few of his own people, for fear that Pharaoh and their leaders would persecute them: Pharaoh was domineering in the land and prone to excess.
84 Moses said, 'My people, if you have faith in God and are devoted to Him, put your trust in Him.' 85 They said, 'We have put our trust in God. Lord! Do not make us an object of persecution for the oppressors. 86 Save us, in Your mercy, from those who reject [Your message].' 87We revealed to Moses and his brother: 'House your people in Egypt and make these houses places of worship; keep up the prayer; give good news to the believers!' 88 And Moses said, 'Our Lord, You have given Pharaoh and his chiefs splendour and wealth in this present life and here they are, Lord, leading others astray from Your path. Our Lord, obliterate their wealth and harden their hearts so that they do not believe until they see the agonizing torment.' 89 God said, 'Your prayers are answered, so stay on the right course, and do not follow the path of those who do not know.' 90We took the Children of Israel across the sea. Pharaoh and his troops pursued them in arrogance and aggression. But as he was drowning he cried, 'I believe there is no God except the one the Children of Israel believe in. I submit to Him.' 91'Now? When you had always been a rebel, and a troublemaker! 92Today We shall save only your corpse as a sign to all posterity. A great many people fail to
a Your sticks or staffs– see 20: 66–9.

heed Our signs.' 93We settled the Children of Israel in a good place and provided good things as sustenance for them. It was only after knowledge had come to them that they began to differ among themselves.

Your Lord will judge between them on the Day of Resurrection regarding their differences.
94 So if you [Prophet] are in doubt about what We have revealed to you, ask those who have been reading the scriptures before you. The Truth has come to you from your Lord, so be in no doubt and do not deny God's signs– 95 then you would become one of the losers. 96 Those against whom your Lord's sentence is passed will not believe, 97 even if every sign comes to them, until they see the agonizing torment. 98 If only a single town had believed and benefited from its belief! Only Jonah's people did so, and when they believed, We relieved them of the punishment of disgrace in the life of this world, and let them enjoy life for a time. 99Had your Lord willed, all the people on earth would have believed. So can you [Prophet] compel people to believe? 100 No soul can believe except by God's will, and He brings disgrace on those who do not use their reason. 101 Say, 'Look at what is in the heavens and on the earth.' But what use are signs and warnings to people who will not believe? 102What are they waiting for but the punishment that came to those before them? Say, 'Wait then, I am waiting too.' 103 In the end We shall save Our messengers and the believers. We take it upon Ourself to save the believers.
104 [Prophet] say, 'People, even if you are in doubt about my religion, I do not worship those you worship other than God, but I worship God who will cause you to die, and I am commanded to be a believer.' 105 [Prophet], set your face towards religion as a man of pure faith. Do not be one of those who join partners with God; 106 do not pray to any other [god] that can neither benefit nor harm you: if you do, you will be one of the evildoers. 107 If God inflicts harm on you, no one can remove it but Him, and if He intends good for you, no one can turn His bounty away; He grants His bounty to any of His servants He will. He is the Most Forgiving, the Most Merciful.
108 Say, 'People, the Truth has come to you from your Lord. Whoever follows the right path follows it for his own good, and whoever strays does so to his own loss: I am not your guardian.' 109 [Prophet], follow what is being revealed to you, and be steadfast until God gives His judgement, for He is the Best of Judges.
10: 109 Jonah 135
11. HUD
A Meccan sura named after the prophet Hud whose story is given in verses 50–60. It begins by announcing that the Prophet is sent both to warn and to give good news, and the body of the sura focuses on the warning aspect: God watches over everything and is aware of all that people do (verses 5–6, 111–12, 123). The many stories of past prophets, which serve to warn the disbelievers, also strengthen the heart of the Prophet (verse 120).
In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Ra
[This is] a Scripture whose verses are perfected, then set out clearly, from One who is all wise, all aware. 2 [Say, Prophet], 'Worship no one but God. I am sent to you from Him to warn and to give good news.
3 Ask your Lord for forgiveness, then turn back to Him. He will grant you wholesome enjoyment until an appointed time, and give

His grace to everyone who has merit. But if you turn away, I fear you will have torment on a terrible Day: 4 it is to God that you will all return, and He has power over everything.'
5 See how they [the disbelievers] wrap themselves up, to hide their feelings from Him. But even when they cover themselves with their clothes, He knows what they conceal and what they reveal: He knows well the innermost secrets of the heart. 6 There is not a creature that moves on earth whose provision is not His concern. He knows where it lives and its [final] resting place: it is all [there] in a clear record.
7 It is He who created the heavens and the earth in six Days[a] —His rule[b] extends over the waters[c] too—so as to test which of you does best.
Yet [Prophet], if you say to them, 'You will be resurrected after death,' the disbelievers are sure to answer, 'This is clearly nothing but sorcery.' 8 If We defer their punishment for a determined time,
[a] See also 22: 47; 32: 4; 41: 9 ff.
[b] 'Rule' is one of the meanings of the Arabic word _arsh, normally translated as 'throne' (al-Mu_jam al-Wasit).
[c] Cf. 21: 30.
they are sure to say, 'What is holding it back?' But on the Day it comes upon them, nothing will divert it from them; what they mocked will be all around them. 9How desperate and ungrateful man becomes when We let him taste Our mercy and then withhold it! 10 And if We let him taste mercy after some harm has touched him, he is sure to say, 'Misfortune has gone away from me.' He becomes exultant and boastful. 11 Not so those who are steadfast and do good deeds: they will have forgiveness and a great reward.
12 So [Prophet] are you going to[a] abandon some part of what is revealed to you, and let your heart be oppressed by it, because they say, 'Why is no treasure sent down to him? Why has no angel come with him?'? You are only there to warn; it is God who is in charge of everything. 13 If they say, 'He has invented it himself,' say, 'Then produce ten invented suras like it, and call in whoever you can beside God, if you are truthful.' 14 If they do not answer you, then you will all know that it is sent down containing knowledge from God, and that there is no god but Him. Then will you submit to Him? 15 If any desire [only] the life of this world with all its finery, We shall repay them in full in this life for their deeds– they will be given no less–
16but such people will have nothing in the Hereafter but the Fire: their work here will be fruitless and their deeds futile. 17 Can they be compared to those who have clear proof from their Lord,[b] recited by a witness from Him,[c] and before it the Book of Moses, as a guide and mercy? These people believe in it, whereas those groups that deny its truth are promised the Fire. So have no doubt about it [Prophet]: it is the Truth from your Lord, though most people do not believe so.
18 Who could do more wrong than someone who invents lies about God? Such people will be brought before their Lord, and the witnesses will say, 'These are the ones that lied about their Lord.' God's rejection is the due of those who do such wrong, 19 who hinder others from God's path, trying to make it crooked, and deny the life to

come. 20 They will not escape on earth, and there will be no one other than God to protect them. Their punishment will be doubled. They could not hear, and they did not see. 21 It is they who will have lost
a Literally 'Perhaps you will . . .', but this is a challenging figure of speech.
b The Qur_an.
c The Angel Gabriel, see 4: 166.

their souls, and what they invented will have deserted them. 22 There is no doubt they will be the ones to lose most in the life to come.
23 But those who believed, did good deeds, and humbled themselves before their Lord will be companions in Paradise and there they will stay. 24 These two groups are like the blind and the deaf as compared with those who can see and hear well: can they be alike? How can you not take heed?
25We sent Noah to his people to say, 'I have come to you to give a clear warning: 26worship no one but God. I fear you will have torment on a painful Day.' 27 But the prominent disbelievers among his people said, 'We can see that you are nothing but a mortal like ourselves, and it is clear to see that only the vilest among us follow you. We cannot see how you are any better than we are. In fact, we think you are a liar.' 28 He said, 'My people, think: if I did have a clear sign from my Lord, and He had given me grace of His own, though it was hidden from you, could we force you to accept it against your will? 29 My people, I ask no reward for it from you; my reward comes only from God. I will not drive away the faithful: they are sure to meet their Lord. I can see you are foolish. 30 My people, who could help me against God if I drove the faithful away? Will you not take heed? 31 I am not telling you that I hold God's treasures, or have any knowledge of what is hidden, or that I am an angel. Nor do I say that God will not grant any good to those who are despised in your eyes: God Himself knows best what is in their souls. If I did this I would be one of the wrongdoers.' 32 They said, 'Noah! You have argued with us for too long. Bring down on us the punishment you threaten us with, if you are telling the truth.' 33 He said, 'It is God who will bring it down, if He wishes, and you will not be able to escape. 34My advice will be no use to you if God wishes to leave you to your delusions: He is your Lord and to Him you will be returned.'
35 If [these disbelievers]a say, 'He has made this up,' say [Muhammad], 'If I have made this up, I am responsible for my own crime, but I am innocent of the crimes you commit.'
36 It was revealed to Noah, 'None of your people will believe, other than those who have already done so, so do not be distressed by, what they do. 37 Build the Ark under Our [watchful] eyes and with Our inspiration. Do not plead with Me for those who have done
a In Mecca.

evil– they will be drowned.' 38 So he began to build the Ark, and whenever leaders of his people passed by, they laughed at him. He said, 'You may scorn us now, but we will come to scorn you: 39 you will find out who will receive a humiliating punishment, and on whom a lasting suffering will descend.' 40When Our command came,

and water gushed up[a] out of the earth, We said, 'Place on board this Ark a pair of each species, and your own family– except those against whom the sentence has already been passed– and those who have believed,' though only a few believed with him. 41 He said, 'Board the Ark. In the name of God it shall sail and anchor. My God is most forgiving and merciful.' 42 It sailed with them on waves like mountains, and Noah called out to his son, who stayed behind, 'Come aboard with us, my son, do not stay with the disbelievers.' 43 But he replied, 'I will seek refuge on a mountain to save me from the water.' Noah said, 'Today there is no refuge from God's command, except for those on whom He has mercy.' The waves cut them off from each other and he was among the drowned.
44 Then it was said, 'Earth, swallow up your water, and sky, hold back,' and the water subsided, the command was fulfilled. The Ark settled on Mount Judi, and it was said, 'Gone are those evildoing people!' 45 Noah called out to his Lord, saying, 'My Lord, my son was one of my family, though Your promise[b] is true, and You are the most just of all judges.' 46 God said, 'Noah, he was not one of your family. What he did was not right. Do not ask Me for things you know nothing about. I am warning you not to be foolish.' 47 He said, 'My Lord, I take refuge with You from asking for things I know nothing about. If You do not forgive me, and have mercy on me, I shall be one of the losers.' 48 And it was said, 'Noah, descend in peace from Us, with blessings on you and on some of the communities that will spring from those who are with you. There will be others We will allow to enjoy life for a time, but then a painful punishment from Us will afflict them.' 49 These accounts are part of what was beyond your knowledge [Muhammad]. We revealed them to you. Neither you nor your people knew them before now, so be patient: the future belongs to those who are aware of God.
50To the _Ad, We sent their brother, Hud. He said, 'My people,

[a] Literally 'the furnace boiled over'.
[b] To save Noah's family; see verse 40.

worship God. You have no god other than Him; you are only making up lies. 51 I ask no reward from you, my people; my reward comes only from Him who created me. Why do you not use your reason?
52 My people, ask forgiveness from your Lord, and return to Him. He will send down for you rain in abundance from the sky, and give you extra strength. Do not turn away and be lost in your sins.' 53They replied, 'Hud, you have not brought us any clear evidence. We will not forsake our gods on the strength of your word alone, nor will we believe in you. 54 All we can say is that one of our gods may have inflicted some harm on you.' He said, 'I call God to witness, and you too are my witnesses, that I disown those you set up as partners with God. 55 So plot against me, all of you, and give me no respite. 56 I put my trust in God, my Lord and your Lord. There is no moving creature which He does not control.[a] My Lord's way is straight.
57 But if you turn away, then I have conveyed the message with which I was sent to you, and my Lord will bring along another people in your place. You cannot do Him any harm: it is my Lord who protects

everything.’ 58 And so, when Our judgement came to pass, by Our grace We saved Hud and his fellow believers. We saved them from a severe punishment. 59 These were the _Ad: they rejected their Lord’s signs, disobeyed His messengers, and followed the command of every obstinate tyrant. 60They were rejected in this life and so they shall be on the Day of Judgement. Yes, the _Ad denied their Lord– so away with the _Ad, the people of Hud!
61To the Thamud, We sent their brother, Salih. He said, ‘My people, worship God. You have no god other than Him. It was He who brought you into being from the earth and made you inhabit it, so ask forgiveness from Him, and turn back to Him: my Lord is near, and ready to answer.’ 62 They said, ‘Salih, We used to have such great hope in you. Will you forbid us to worship what our fathers worshipped? We are in grave doubt about what you are asking us to do.’
63 He said, ‘My people, just think: if I did have clear proof from my Lord, and if He had given me mercy of His own, who could protect me from God if I disobeyed Him? You would only make my loss greater. 64 My people, this camel belongs to God, a sign for you, so leave it to pasture on God’s earth and do not harm it, or you will soon be punished.’ 65 But they hamstrung it, so he said, ‘Enjoy

a Literally ‘grasp by its forelock’.

lifea for another three days: 66 this warning will not prove false.’ And so, when Our command was fulfilled, by Our mercy We saved Salih and his fellow believers from the disgrace of that day. [Prophet], it is your Lord who is the Strong, the Mighty One. 67 The blast struck the evildoers and they lay dead in their homes, 68 as though they had never lived and flourished there. Yes, the Thamud denied their Lord– so away with the Thamud!
69To Abraham Our messengers brought good news. They said, ‘Peace.’ He answered, ‘Peace,’ and without delay he brought in a roasted calf. 70 When he saw that their hands did not reach towards the meal, he found this strange and became afraid of them. But they said, ‘Do not be afraid. We have been sent against the people of Lot.’
71 His wife was standing [nearby] and laughed. We gave her good news of Isaac and, after him, of Jacob. 72 She said, ‘Alas for me! How am I to bear a child when I am an old woman, and my husband here is an old man? That would be a strange thing!’ 73 They said, ‘Are you astonished at what God ordains? The grace of God and His blessings be upon you, people of this house! For He is worthy of all praise and glory.’ 74 Then, when the fear left Abraham and the good news came to him, he pleaded with Us for Lot’s people, 75 for Abraham was forbearing, tender-hearted, and devout. 76 ‘Abraham, cease your pleading: what your Lord has ordained has come about; punishment is coming to them, which cannot be turned back.’
77 And when Our messengers came to Lot, he was anxious for them, feeling powerless to protect them, and said, ‘This is a truly terrible day!’ 78 His people came rushing towards him; they used to commit foul deeds. He said, ‘My people, here are my daughters.b They are more wholesome for you, so have some fear of God and do not disgrace me with my guests. Is there not a single right-minded

man among you?' 79 They said, 'You know very well that we have no right to your daughters. You know very well what we want.' 80He said, 'If only I had the strength to stop you or could rely on strong support!' 81 They [the messengers] said, 'Lot, we are your Lord's messengers. They will not reach you. Leave with your household in the dead of night, and let none of you turn back. Only your wife

a Literally 'continue to live in your homes'.

b Some commentators interpret this to refer to the daughters of his people, rather than the prophet's own daughters.

will suffer the fate that befalls the others. Their appointed time is the morning: is the morning not near?' 82 And so when what We had ordained came about, We turned their town upside down and rained down stones of baked clay on it, layer upon layer, 83 marked from your Lord. It is not far from the evildoers.a

84 And to Midian, We sent their brother Shu_ayb. He said, 'My people, worship God. You have no god other than Him. Do not give short measure nor short weight. I see you are prospering, but I fear you will have torment on an overwhelming Day. 85 My people, in fairness, give full measure and weight. Do not withhold from people things that are rightly theirs, and do not spread corruption in the land. 86What lasts with God is best for you, if you are believers: I am not your keeper.' 87 They said, 'Shu_ayb, does your prayer tell you that we should abandon what our forefathers worshipped and refrain from doing whatever we please with our own property? Indeed you are a tolerant and sensible man.' 88 He answered, 'My people, can you not see? What if I am acting on clear evidence from my Lord? He Himself has given me good provision: I do not want to do what I am forbidding you to do, I only want to put things right as far as I can. I cannot succeed without God's help: I trust in Him, and always turn to Him. 89 My people, do not let your opposition to me bring upon you a similar fate to the peoples of Noah or Hud or Salih; the people of Lot are not far away from you.b 90 Ask forgiveness from your Lord, and turn to Him in repentance: my Lord is merciful and most loving.'

91 They said, 'Shu_ayb, we do not understand much of what you say, and we find you very weak in our midst. But for your family, we would have stoned you, for you have no great status among us.' 92He said, 'My people, is my family stronger in your estimation than God? And have you put Him behind you? My Lord surrounds everything you do. 93 My people, do whatever is within your power, and I will do likewise. Soon you will know who will receive a disgraceful punishment and who is a liar. Watch out, and so will I.' 94When what We had ordained came about, in Our mercy We saved Shu_ayb and his fellow believers, but a mighty blast struck the wrongdoers. By

a This town is not far from the evildoers of Mecca, within their trading range (see 37: 137–8), nor is the punishment far from them.

b In time or place. See 7: 85; 7: 93.

morning they lay dead in their homes, 95 as if they had never lived and flourished there. Yes, away with the people of Midian, just like

the Thamud!
96We also sent Moses, with Our signs and clear authority, 97 to Pharaoh and his supporters, but they followed Pharaoh's orders, and Pharaoh's orders were misguided. 98 He will be at the forefront of his people on the Day of Resurrection, leading them down towards the Fire. What a foul drinking place to be led to! 99They were pursued by God's rejection in this life and will be on the Day of Resurrection, too. What a foul gift to be given!
100We relate to you [Muhammad] such accounts of earlier towns: some of them are still standing; some have been mown down; 101We did not wrong them; they wronged themselves. Their gods, which they called on beside God, were no use to them when what your Lord had ordained came about; they only increased their ruin. 102Such is the punishment of your Lord for towns in the midst of their sins: His punishment is terrible and severe. 103 There truly is a sign in this for anyone who fears the punishment of the Hereafter. That is a Day in which all people will be gathered together, a Day for all to see. 104We are delaying it only for a specified period, 105 and when that Day comes, no soul will speak except by His permission, and some of them will be wretched and some happy. 106The wretched ones will be in the Fire, sighing and groaning, 107 there to remain for as long as the heavens and earth endure, unless your Lord wills otherwise: your Lord carries out whatever He wills. 108 As for those who have been blessed, they will be in Paradise, there to remain as long as the heavens and earth endure, unless your Lord wills otherwise– an unceasing gift.a
109 [Prophet], have no doubt about what these people worship: it is merely what their fathers worshipped before them, and We shall certainly give them their share in full, without any reduction. 110We gave Moses the Scripture before you, but differences arose about it and if it had not been for a prior word from your Lord, a decision would already have been made between them, though they are in grave doubt about it. 111Your Lord will give everyone full due for whatever they have done: He is aware of everything they do. 112So keep to the right course as you have been commanded, together with
a Literally 'uninterrupted giving'.

those who have turned to God with you. Do not overstep the limits, for He sees everything you do. 113 Do not rely on those who do evil, or the Fire may touch you, and then you will have no one to protect you from God, nor will you be helped.
114 [Prophet], keep up the prayer at both ends of the day, and during parts of the night, for good things drive bad away– this is a reminder for those who are aware. 115 Be steadfast: God does not let the rewards of those who do good go to waste. 116 If only there had been, among the generations before your time, people with a remnant of good sense, to forbid corruption on the earth! We saved only a few of them, while the unjust pursued the enjoyment of plenty, and persisted in sin. 117Your Lord would not destroy any town without cause if its people were acting righteously. 118 If your Lord had pleased, He would have made all people a single community, but they

continue to have their differences– 119 except those on whom your Lord has mercy– for He created them to be this way, and the word of your Lord is final: 'I shall definitely fill Hell with both jinn and men.'
120So [Muhammad], We have told you the stories of the prophets to make your heart firm and in these accounts truth has come to you, as well as lessons and reminders for the believers. 121 Say to those who do not believe, 'Do whatever you can: we too are doing what we can,' 122 and 'Wait: we too are waiting.' 123 All that is hidden in the heavens and earth belongs to God, and all authority[a] goes back to Him. So [Prophet], worship Him, and put your trust in Him: your Lord is never unaware of what you [people] are doing.
a Or 'all things'.

12. JOSEPH
A Meccan sura dealing primarily with the story of Joseph, but framed by a three-verse introduction about the Qur_an and a ten-verse epilogue about the Meccans' response, the punishment met by earlier disbelievers, and encouragement for the Prophet.
In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Ra
These are the verses of the Scripture that makes things clear—2We have sent it down as an Arabic Qur_an so that you [people] may understand.
3We tell you [Prophet] the best of stories in revealing this Qur_an to you.[a] Before this[b] you were one of those who knew nothing about them. 4 Joseph said to his father, 'Father, I dreamed of eleven stars and the sun and the moon: I saw them all bow down before me,' 5 and he replied, 'My son, tell your brothers nothing of this dream, or they may plot to harm you—Satan is man's sworn enemy. 6 This is about how your Lord will choose you, teach you to interpret dreams, and perfect His blessing on you and the House of Jacob, just as He perfected it earlier on your forefathers Abraham and Isaac: your Lord is all knowing and wise.'
7 There are lessons in the story of Joseph and his brothers for all who seek them. 8 The brothers said [to each other], 'Although we are many, Joseph and his brother are dearer to our father than we are—our father is clearly in the wrong.' 9 [One of them said], 'Kill Joseph or banish him to another land, and your father's attention will be free to turn to you. After that you can be righteous.' 10 [Another of them] said, 'Do not kill Joseph, but, if you must, throw him into the hidden depths of a well where some caravan may pick him up.'
11 They said to their father, 'Why do you not trust us with Joseph? We wish him well. 12 Send him with us tomorrow and he will enjoy
a Many translators add 'though' ('. . . to you, though before this . . .'), thinking that in is conditional, when in fact it is for emphasis here, as confirmed by the emphatic lam following it.
b Cf. 11: 49 and 42: 52.
himself and play– we will take good care of him.' 13 He replied, 'The thought of you taking him away with you worries me: I am afraid a wolf may eat him when you are not paying attention.' 14 They said,

‘If a wolf were to eat him when there are so many of us, we would truly be losers!’
15 Then they took him away with them, resolved upon throwing him into the hidden depths of a well– We inspired him, saying, ‘You will tell them of all this [at a time] when they do not realize [who you are]!’– 16 and at nightfall they returned to their father weeping.
17 They said, ‘We went off racing one another, leaving Joseph behind with our things, and a wolf ate him. You will not believe us, though we are telling the truth!’ 18 and they showed him his shirt, deceptively stained with blood. He cried, ‘No! Your souls have prompted you to do wrong! But it is best to be patient: from God alone I seek help to bear what you are saying.’
19 Some travellers came by. They sent someone to draw water and he let down his bucket. ‘Good news!’ he exclaimed. ‘Here is a boy!’ They hid him like a piece of merchandise– God was well aware of what they did– 20 and then sold him for a small price, for a few pieces of silver: so little did they value him.
21The Egyptian who bought him said to his wife, ‘Look after him well! He may be useful to us, or we may adopt him as a son.’ In this way We settled Joseph in that land and later taught him how to interpret dreams: God always prevails in His purpose, though most people do not realize it.
22 When he reached maturity, We gave him judgement and knowledge: this is how We reward those who do good. 23The woman in whose house he was living tried to seduce him: she bolted the doors and said, ‘Come to me,’ and he replied, ‘God forbid! My master has been good to me; wrongdoers never prosper.’ 24 She made for him, and he would have succumbed to her if he had not seen evidence of his Lord– We did this in order to keep evil and indecency away from him, for he was truly one of Our chosen servants. 25 They raced for the door– she tore his shirt from behind– and at the door they met her husband. She said, ‘What, other than prison or painful punishment, should be the reward of someone who tried to dishonour your wife?’ 26but he said, ‘She tried to seduce me.’ A member of her household suggested, ‘If his shirt is torn at the front, then it is she who is telling the truth and he who is lying, 27but if it is torn at the

back, then she is lying and he is telling the truth.’ 28 When the husband saw that the shirt was torn at the back, he said, ‘This is another instance of women’s treachery: your treachery is truly great.
29 Joseph, overlook this; but you [wife], ask forgiveness for your sin– you have done wrong.’
30Some women of the city said, ‘The governor’s wife is trying to seduce her slave! Love for him consumes her heart! It is clear to us that she has gone astray.’ 31 When she heard their malicious talk, she prepared a banquet and sent for them, giving each of them a knife. She said to Joseph, ‘Come out and show yourself to them!’ and when the women saw him, they were stunned by his beauty, and cut their hands, exclaiming, ‘Great God! He cannot be mortal! He must be a precious angel!’ 32 She said, ‘This is the one you blamed me for. I tried to seduce him and he wanted to remain chaste, but if he does

not do what I command now, he will be put in prison and degraded.'
33 Joseph said, 'My Lord! I would prefer prison to what these women
are calling me to do. If You do not protect me from their treachery,
I shall yield to them and do wrong,' 34 and his Lord answered
his prayer and protected him from their treachery– He is the All
Hearing, the All Knowing.
35 In the end they[a] thought it best, after seeing all the signs of
his innocence, that they should imprison him for a while. 36Two
young men went into prison alongside him. One of them said, 'I
dreamed that I was pressing grapes'; the other said, 'I dreamed that
I was carrying bread on my head and that the birds were eating it.'
[They said], 'Tell us what this means– we can see that you are a
knowledgeable[b] man.'
37 He said, 'I can tell you what this means before any meal arrives:
this is part of what my Lord has taught me. I reject the faith of those
who disbelieve in God and deny the life to come, 38 and I follow the
faith of my forefathers Abraham, Isaac, and Jacob. Because of God's
grace to us and to all mankind, we would never worship anything
beside God, but most people are ungrateful. 39Fellow prisoners,
would many diverse gods be better than God the One, the All
Powerful? [No indeed!] 40 All those you worship instead of Him
are mere names you and your forefathers have invented, names for
[a] The governor and his household.
[b] Razi gives this interpretation of muhsinin.

which God has sent down no sanction. Authority belongs to God
alone, and He orders you to worship none but Him: this is the true
faith, though most people do not realize it. 41Fellow prisoners, one of
you will serve his master with wine; the other will be crucified and the
birds will peck at his head. That is the end of the matter on which
you asked my opinion.' 42 Joseph said to the one he knew would be
saved, 'Mention me to your master,' but Satan made him forget to do
this, and so Joseph remained in prison for a number of years.
43 The king said, 'I dreamed about seven fat cows being eaten by
seven lean ones; seven green ears of corn and [seven] others
withered. Counsellors, if you can interpret dreams, tell me the meaning
of my dream.' 44 They said, 'These are confusing dreams and we
are not skilled at dream-interpretation,' 45but the prisoner who had
been freed at last remembered [Joseph] and said, 'I shall tell you
what this means. Give me leave to go.'
46 'Truthful Joseph! Tell us the meaning of seven fat cows being
eaten by seven lean ones, seven green ears of corn and [seven] others
withered, 47 then I can return to the people to inform them.' Joseph
said, 'You will sow for seven consecutive years as usual. Store all that
you reap, left in the ear, apart from the little you eat. 48 After that will
come seven years of hardship which will consume all but a little of
what you stored up for them; 49 after that will come a year when the
people will have abundant rain and will press grapes.'
50 The king said, 'Bring him to me,' but when the messenger came
to fetch Joseph, he said, 'Go back to your master and ask him about
what happened to those women who cut their hands– my Lord

knows all about their treachery.' 51 The king asked the women, 'What happened when you tried to seduce Joseph?' They said, 'God forbid! We know nothing bad of him!' and the governor's wife said, 'Now the truth is out: it was I who tried to seduce him– he is an honest man.' 52 [Joseph said, 'This was] for my master to know that I did not betray him behind his back: God does not guide the mischief of the treacherous. 53 I do not pretend to be blameless, for man's very soul incites him to evil unless my Lord shows mercy: He is most forgiving, most merciful.'

54 The king said, 'Bring him to me: I will have him serve me personally,' and then, once he had spoken with him, 'From now on you will have our trust and favour.' 55 Joseph said, 'Put me in charge of the nation's storehouses: I shall manage them prudently and care-

fully.' 56 In this way We settled Joseph in that land to live wherever he wished: We grant Our mercy to whoever We will and do not fail to reward those who do good. 57 The reward of the Hereafter is best for those who believe and are mindful of God.

58 Joseph's brothers came and presented themselves before him. He recognized them– though they did not recognize him– 59 and once he had given them their provisions, he said, 'Bring me the brother [you left with] your father![a] Have you not seen me giving generous measure and being the best of hosts? 60You will have no more corn from me if you do not bring him to me, and you will not be permitted to approach me.' 61 They said, 'We shall do all we can to persuade his father to send him with us, indeed we shall.' 62 Joseph said to his servants, 'Put their [traded] goods back into their saddlebags, so that they may recognize them when they go back to their family, and [be eager to] return.'

63 When they returned to their father, they said, 'Father, we have been denied any more corn, but send our brother back with us and we shall be given another measure. We shall guard him carefully.'

64 He said, 'Am I to entrust him to you as I did his brother before? God is the best guardian and the Most Merciful of the merciful.'

65 Then, when they opened their packs, they discovered that their goods had been returned to them and they said, 'Father! We need no more [goods to barter]:[b] look, our goods have been returned to us. We shall get corn for our household; we shall keep our brother safe; we shall be entitled to another camel-load of grain– an extra measure so easily achieved!' 66 He said, 'I will never send him with you, not unless you swear by God that you will bring him back to me if that is humanly possible.'[c] Then, when they had given him their pledge, he said, 'Our words are entrusted to God.' 67 He said, 'My sons, do not enter all by one gate– use different gates. But I cannot help you against the will of God: all power is in God's hands. I trust in Him; let everyone put their trust in Him,' 68 and, when they entered as their father had told them, it did not help them against the will of God, it merely satisfied a wish of Jacob's. He knew well what We had taught him, though most people do not.

69 Then, when they presented themselves before Joseph, he drew

[a] Or a paternal half-brother (Benjamin).

b This understanding of the phrase ma nabghi is supported by Razi.
c Literally 'unless you are totally surrounded'. Razi suggests by death or the enemy.

his brother aparta and said, 'I am your brother, so do not be saddened by their past actions,' 70 and, once he had given them their provisions, he placed the drinking-cup in his brother's pack. A man called out, 'People of the caravan! You are thieves!' 71 and they turned and said, 'What have you lost?' 72 They replied, 'The king's drinking-cup is missing,' and, 'Whoever returns it will get a camel-load [of grain],' and, 'I give you my word.' 73 They said, 'By God! You must know that we did not come to make mischief in your land: we are no thieves.' 74 They asked them, 'And if we find that you are lying, what penalty shall we apply to you?' 75 and they answered, 'The penalty will be [the enslavement of] the person in whose bag the cup is found: this is how we punish wrongdoers.' 76 [Joseph] began by searching their bags, then his brother's, and he pulled it out from his brother's bag.
In this way We devised a plan for Joseph– if God had not willed it so, he could not have detained his brother as a penalty under the king's law– We raise the rank of whoever We will. Above everyone who has knowledge there is the One who is all knowing.
77 [His brothers] said, 'If he is a thief then his brother was a thief before him,' but Joseph kept his secrets and did not reveal anything to them. He said, 'You are in a far worse situation. God knows best the truth of what you claim.' 78 They said, 'Mighty governor, he has an elderly father. Take one of us in his place. We can see that you are a very good man.' 79 He replied, 'God forbid that we should take anyone other than the person on whom we found our property: that would be unjust of us.' 80 When they lost hope of [persuading] him, they withdrew to confer with each other: the eldest of them said, 'Do you not remember that your father took a solemn pledge from you in the name of God and before that you failed in your duty with regard to Joseph? I will not leave this land until my father gives me leave or God decides for me– He is the best decider– 81 so go back to your father and say, "Your son stole. We can only tell you what we saw. How could we guard against the unforeseen? 82 Ask in the town where we have been; ask the people of the caravan we travelled with: we are telling the truth."'
a Literally 'accommodated him' or 'took him as a guest'. Some interpret this as suggesting that the brothers were offered lodgings in pairs and Benjamin, as the odd one out, was given lodging with Joseph; another suggestion is that the two full brothers dined together: either way the sense is that Joseph drew Benjamin apart from the others.

83 Their father said, 'No! Your souls have prompted you to do wrong! But it is best to be patient: may God bring all of thema back to me– He alone is the All Knowing, the All Wise,' 84 and he turned away from them, saying, 'Alas for Joseph!' His eyes went white with grief and he was filled with sorrow. 85 They said, 'By God! You will ruin your health if you do not stop thinking of Joseph, or even die.' 86 He said, 'I plead my grief and sorrow before God. I have knowledge from God that you do not have. 87My sons, go and seek

**news of Joseph and his brother and do not despair of God's mercy–
only disbelievers despair of God's mercy.'
88 Then, when they presented themselves before Joseph, they said,
'Mighty governor, misfortune has afflicted us and our family. We
have brought only a little merchandise, but give us full measure. Be
charitable to us: God rewards the charitable.' 89 He said, 'Do you now
realize what you did to Joseph and his brother when you were ignorant?'
90 and they cried, 'Could it be that you are Joseph?' He said, 'I
am Joseph. This is my brother. God has been gracious to us: God
does not deny anyone who is mindful of God and steadfast in adversity
the rewards of those who do good.' 91 They said, 'By God! God
really did favour you over all of us and we were in the wrong!' 92but
he said, 'You will hear no reproaches today. May God forgive you:
He is the Most Merciful of the merciful. 93Take my shirt and lay it
over my father's face: he will recover his sight. Then bring your
whole family back to me.'
94Later, when the caravan departed, their father said, 'You may
think I am senile but I can smell Joseph,' 95but [people] said, 'By
God! You are still lost in that old illusion of yours!' 96 Then, when the
bearer of good news came and placed the shirt on to Jacob's face, his
eyesight returned and he said, 'Did I not tell you that I have knowledge
from God that you do not have?' 97 The [brothers] said,
'Father, ask God to forgive our sins– we were truly in the wrong.'
98 He replied, 'I shall ask my Lord to forgive you: He is the Most
Forgiving, the Most Merciful.'
99Later, when they presented themselves before Joseph, he drew
his parents to him– he said, 'Welcome to Egypt: you will all be safe
here, God willing'– 100 and took them up to [his] throne. They all
bowed down before him and he said, 'Father, this is the fulfilment of**

a Razi suggests Joseph, Benjamin, and the eldest son who remained in Egypt.

**that dream I had long ago. My Lord has made it come true and has
been gracious to me– He released me from prison and He brought
you here from the desert– after Satan sowed discord between me
and my brothers. My Lord is most subtle in achieving what He will;
He is the All Knowing, the Truly Wise. 101My Lord! You have given
me authority; You have taught me something about the interpretation
of dreams; Creator of the heavens and the earth, You are my
protector in this world and in the Hereafter. Let me die in true
devotion to You. Join me with the righteous.'
102 This account is part of what was beyond your knowledge
[Muhammad]. We revealed it to you: you were not present with
Joseph's brothers when they made their treacherous plans. 103However
eagerly you may want them to, most men will not believe. 104 You
ask no reward from them for this: it is a reminder for all people
105 and there are many signs in the heavens and the earth that they
pass by and give no heed to– 106 most of them will only believe in
God while also joining others with Him. 107 Are they so sure that an
overwhelming punishment from God will not fall on them, or that
the Last Hour will not come upon them suddenly when they least
expect it? 108 Say, 'This is my way: based on clear evidence, I, and all**

who follow me, call [people] to God– glory be to God!– I do not join others with Him.'
109 All the messengers We sent before you [Muhammad] were men to whom We made revelations, men chosen from the people of their towns. Have the [disbelievers] not travelled through the land and seen the end of those who went before them? For those who are mindful of God, the Home in the Hereafter is better. Do you [people] not use your reason? 110 When the messengers lost all hope and realized that they had been dismissed as liars, Our help came to them: We saved whoever We pleased, but Our punishment will not be turned away from guilty people. 111 There is a lesson in the stories of such people for those who understand. This revelation is no fabrication: it is a confirmation of the truth of what was sent before it; an explanation of everything;a a guide and a blessing for those who believe.

a There are two interpretations of this phrase: (i) 'everything to do with the story of Joseph'; and (ii) 'everything to do with religion'.

13. THUNDER

A Medinan sura that takes its title from the thunder that praises God in verse 13. The sura is distinguished by its moving description of God's power and knowledge. Muhammad's place in a long tradition of prophets, none of whom could produce miracles on request, is stressed, and his role emphasized: it is only to deliver the message. God is the One who will call people to account for their deeds, and He is the witness for the truth of the message.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Mim Ra
These are the signs of the Scripture. What your Lord has sent down to you [Prophet] is the truth, yet most people do not believe. 2 It is God who raised up the heavens with no visible supports and then established Himself on the throne; He has subjected the sun and the moon each to pursue its course for an appointed time; He regulates all things, and makes the revelations clear so that you may be certain of meeting your Lord; 3 it is He who spread out the earth, placed firm mountains and rivers on it, and made two of every kind of fruit; He draws the veil of night over the day. There truly are signs in this for people who reflect. 4 There are, in the land, neighbouring plots, gardens of vineyards, cornfields, palm trees in clusters or otherwise, all watered with the same water, yet We make some of them taste better than others: there truly are signs in this for people who reason.
5 If anything can amaze you [Prophet], then you should surely be amazed at their asking, 'What? When we become dust, shall we be created anew?' These are the ones who deny their Lord, who will wear iron collars around their necks and be the inhabitants of the Fire, there to remain. 6 They ask you to bring on the punishment rather than any promised rewards, though there have been many examples before them—your Lord is full of forgiveness for people, despite their wrongdoing, but He is truly severe in punishment.
7 The disbelievers say, 'Why has no miracle been sent down to him from his Lord?' But you are only there to give warning: [earlier] communities each had their guide.

8 God knows what every female bears and how much their wombs shrink or swell– everything has its measure with Him; 9 He knows what is not seen as well as what is seen; He is the Great, the Most High. 10 It makes no difference whether any of you speak secretly or aloud, whether you are hiding under cover of night or walking about in the day: 11 each person has guardian angels before him and behind, watching over him by God's command. God does not change the condition of a people [for the worse][a] unless they change what is in themselves, but if He wills harm on a people, no one can ward it off— apart from Him, they have no protector.
12 It is He who shows you the lightning, inspiring fear and hope; He builds up the clouds heavy with rain; 13 the thunder sounds His praises, as do the angels in awe of Him; He sends thunderbolts to strike whoever He will. Yet still they dispute about God– He has mighty plans. 14The only true prayer is to Him: those they pray to besides Him give them no answer any more than water reaches the mouth of someone who simply stretches out his hands for it– it cannot do so: the prayers of the disbelievers are all in vain. 15 All that are in heaven and earth submit[b] to God alone, willingly or unwillingly, as do their shadows in the mornings and in the evenings.
16 Say [Prophet], 'Who is Lord of the heavens and the earth?' Say, 'God.' Say, 'Why do you take protectors other than Him, who can neither benefit nor harm even themselves?' Say, 'Are the blind equal to those who can see? And are the depths of darkness equal to the light?' Have the partners they assign to God created anything like His creation so that their creation is indistinguishable from His? Say, 'God is the Creator of all things: He is the One, the All Compelling.'
17 He sends water from the sky that fills riverbeds to overflowing, each according to its measure. The stream carries on its surface a growing layer of froth, like the froth that appears when people melt metals in the fire to make ornaments and tools: in this way God illustrates truth and falsehood– the froth disappears, but what is of benefit to man stays behind– this is how God makes illustrations.
18 There will be the best of rewards for those who respond to their Lord; those who do not respond would willingly give away the
a Cf. 8: 53; 16: 112.
b Or 'prostrate': shadows submit to God's laws in nature and also stretch out on the ground as if prostrating. Sajada has both meanings.

earth's contents twice over, if they had it, in order to ransom themselves, so terrible will be their reckoning. Hell will be their home, and their bed wretched.
19 Can someone who knows that the revelation from your Lord is the Truth be equal to someone who is blind? Only those with understanding will take it to heart; 20 those who fulfil the agreements they make in God's name and do not break their pledges; 21 who join together what God commands to be joined; who are in awe of their Lord and fear the harshness of the Reckoning; 22 who remain steadfast through their desire for the face of their Lord; who keep up the prayer; who give secretly and openly from what We have provided for

them; who repel evil with good. These will have the reward of the [true] home: 23 they will enter perpetual Gardens, along with their righteous ancestors, spouses, and descendants; the angels will go in to them from every gate, 24 ‘Peace be with you, because you have remained steadfast. What an excellent reward is this home of yours!’ 25 But there will be rejection for those who break their confirmed agreements made in God’s name, who break apart what God has commanded to be joined and who spread corruption on earth: theirs is the dreadful home– 26 God gives abundantly to whoever He will, and sparingly to whoever He will– and though they may revel in the life of this world, it is but a fleeting comfort compared with the Life to come.

27 The disbelievers say, ‘Why has no miracle been sent down to him from his Lord?’ [Prophet], say, ‘God leaves whoever He will to stray, and guides to Himself those who turn towards Him, 28 those who have faith and whose hearts find peace in the remembrance of God– truly it is in the remembrance of God that hearts find peace– 29 those who believe and do righteous deeds: joy awaits these, and their final homecoming will be excellent.’ 30So We have sent you [Prophet] to a community– other communities passed away long before them– to recite to them what We reveal to you. Yet they disbelieve in the Lord of Mercy. Say, ‘He is my Lord: there is no god but Him. I put my trust in Him and to Him is my return.’ 31 If there were ever to be a Qur_an with which mountains could be moved, the earth shattered, or the dead made to speak [it would have been this one],[a] but everything is truly in God’s hands. Do the believers not

[a] Or ‘[they still would not believe]’.

realize that if God had so willed, He could have guided all mankind? As for the disbelievers, because of their misdeeds, disaster will not cease to afflict them or fall close to their homes until God’s promise is fulfilled: God never fails to keep His promise.

32Many messengers before you [Muhammad] were mocked, but I granted respite to the disbelievers: in the end, I took them to task– how terrible My punishment was! 33 Is He who stands over every soul marking its action [in need of any partner]? Yet they ascribe partners to God. Say, ‘Name them,’ or, ‘Can you tell Him about something on the earth He does not know to exist, or is this just a display of words?’ But the things they devise are made alluring to the disbelievers and they are barred from the [right] path: no one can guide those God leaves to stray. 34 There is a punishment for them in this world, but the punishment of the Hereafter will be harder– no one will defend them against God.

35 Here is a picture of the Garden that those mindful of God have been promised: flowing streams and perpetual food and shade. This is the reward that awaits those who are mindful of God; the disbelievers’ reward is the Fire. 36 Those to whom We sent the Scripture rejoice in what has been revealed to you [Prophet]; some factions deny parts of it. Say, ‘I am commanded to worship God, and not join anything with Him in worship: to Him I call [others] and to Him I shall return.’ 37So We have sent down the Qur_an to give judgement

in the Arabic language. If you were to follow their desires, after the knowledge that has come to you, you would have no one to guard you or protect you from God. 38We sent messengers before you and gave them wives and offspring; no messenger was given the power to produce a miracle except with God's permission. There was a Scripture for every age:a 39 God erases or confirms whatever He will, and the source of Scripture is with Him. 40Whether We let you [Prophet] see part of what We threaten them with, or cause you to die [before that], your duty is only to deliver the message: the Reckoning is Ours. 41 Do they not see how We come to [their] land and shrink its borders? God decides– no one can reverse His decision– and He is swift in reckoning. 42 Those before them also schemed, but the overall scheme belongs to God: He knows what each soul does. In the end, the disbelievers will find out who will have the excellent home.

a Another interpretation is 'there is a time decreed for everything'.

43 They say, 'You have not been sent.' Say, 'God is sufficient witness between me and you: all knowledge of the Scripture comes from Him.'a

a Alternatively, 'God– and those who have [true] knowledge of the Scripture– are sufficient witness between us.'

14. ABRAHAM

A Meccan sura named after Abraham (verses 35–41), who prays to God that Mecca may be made prosperous so that its people may be thankful and continue to worship God. The ungrateful are condemned, and the grateful commended, throughout the sura. Abraham also asks that he and his descendants may be protected from idol-worship. This serves to remind the Meccans that they should shun the worship of idols.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Ra

This is a Scripture which We have sent down to you [Prophet] so that, with their Lord's permission, you may bring people from the depths of darkness into light, to the path of the Almighty, the Praiseworthy One, 2 God, to whom everything in the heavens and earth belongs. How terrible will be the torment of those who ignore [Him], 3 those who prefer the life of this world over the life to come, who turn others from God's way, trying to make it crooked: such people have gone far astray. 4We have never sent a messenger who did not use his own people's language to make things clear for them. But still God leaves whoever He will to stray, and guides whoever He will: He is the Almighty, the All Wise.

5We sent Moses with Our signs: 'Bring out your people from the depths of darkness into light. Remind them of the Days of God:a there truly are signs in this for every steadfast, thankful person.'

6 And so Moses said to his people, 'Remember God's blessing on you when He saved you from Pharaoh's people, who were inflicting terrible suffering on you, slaughtering your sons and sparing only your women—that was a severe test from your Lord! 7Remember that He promised, "If you are thankful, I will give you more, but if you are thankless, My punishment is terrible indeed." ' 8And

Moses said, 'Even if you, together with everybody else on earth, are thankless, God is self-sufficient, worthy of all praise.'
a The times when God singled them out for special favour or tribulation (cf. 2: 30–61).
9Have you not heard about those who went before you, the people of Noah, _Ad, Thamud, and those who lived after them, known only to God? Their messengers came to them with clear proof, but they tried to silence them,a saying, 'We do not believe the message with which you were sent. We have disturbing doubts about what you are asking us to do.' 10 Their messengers answered, 'Can there be any doubt about God, the Creator of the heavens and earth? He calls you to Him in order to forgive you your sins and let you enjoy your life until the appointed hour.' But they said, 'You are only men like us. You want to turn us away from what our forefathers used to worship. Bring us clear proof then, [if you can].' 11 Their messengers answered, 'True, we are only men like you, but God favours whichever of His servants He chooses. We cannot bring you any proof unless God permits it, so let the believers put all their trust in Him– 12why should we not put our trust in God when it is He who has guided us to this way we follow? We shall certainly bear steadfastly whatever harm you do to us. Let anyone who trusts, trust in God.' 13 The disbelievers said to their messengers, 'We shall expel you from our land unless you return to our religion.' But their Lord inspired the messengers: 'We shall destroy the evildoers, 14 and leave you to dwell in the land after them. This reward is for those who are in awe of meeting Me, and of My warnings.' 15 They asked God to decide, and every obstinate tyrant failed– 16 Hell awaits each one; he will be given foul water to drink, 17 which he will try to gulp but scarcely be able to swallow; death will encroach on him from every side, but he will not die; more intense suffering will lie ahead of him. 18 The deeds of those who reject their Lord are like ashes that the wind blows furiously on a stormy day: they have no power over anything they have gained. This is to stray far, far away.
19 [Prophet], do you not see that God created the heavens and the earth for a purpose? He could remove all of you and replace you with a new creation if He wished to: 20 that is not difficult for God.
21 When they all appear before Him, the weak will say to the powerseekers, 'We were your followers. Can you protect us from any of God's punishment?' They will reply, 'If God had guided us, we would have guided you. It makes no difference now whether we rage or endure with patience: there is no escape.' 22When everything has
a Literally 'they pushed their hands into the prophets' mouths'.

been decided, Satan will say, 'God gave you a true promise. I too made promises but they were false ones: I had no power over you except to call you, and you responded to my call, so do not blame me; blame yourselves. I cannot help you, nor can you help me. I reject the way you associated me with God before.' A bitter torment awaits such wrongdoers, 23but those who believed and did good deeds will be brought into Gardens graced with flowing streams, there to remain with their Lord's permission: their greeting there is

‘Peace’.
24 [Prophet], do you not see how God makes comparisons? A good word is like a good tree whose root is firm and whose branches are high in the sky, 25 yielding constant fruit by its Lord’s leave– God makes such comparisons for people so that they may reflect– 26but an evil word is like a rotten tree, uprooted from the surface of the earth, with no power to endure. 27 God will give firmness to those who believe in the firmly rooted word,[a] both in this world and the Hereafter, but the evildoers He leaves to stray: God does whatever He will.
28 [Prophet], do you not see those who, in exchange for God’s favour, offer only ingratitude and make their people end up in the home of ruin, Hell, 29 where they burn? What an evil place to stay! 30 They set up [false deities] as God’s equals to lead people astray from His path. Say, ‘Take your pleasure now, for your destination is the Fire.’ 31Tell My servants who have believed to keep up the prayer and give, secretly and in public, out of what We have provided them, before a Day comes when there will be no trading or friendship.
32 It is God who created the heavens and earth, who has sent down water from the sky and with it brought forth produce to nourish you; He has made ships useful to you, sailing the sea by His command, and the rivers too; 33 He has made the sun and the moon useful to you, steady on their paths; He has made the night and day useful to you 34 and given you some of everything you asked Him for. If you tried to count God’s favours you could never calculate them: man is truly unjust and ungrateful.
35Remember when Abraham said, ‘Lord, make this town safe! Preserve me and my offspring from idolatry, 36Lord, the [idols] have
[a] Possibly the Scripture, firmly rooted in knowledge from God.

led many people astray! Anyone who follows me is with me, but as for anyone who disobeys me– You are surely forgiving and merciful. 37Our Lord, I have established some of my offspring in an uncultivated valley, close to Your Sacred House, Lord, so that they may keep up the prayer. Make people’s hearts turn to them, and provide them with produce, so that they may be thankful. 38Our Lord, You know well what we conceal and what we reveal: nothing at all is hidden from God, on earth or in heaven. 39 Praise be to God, who has granted me Ishmael and Isaac in my old age: my Lord hears all requests! 40Lord, grant that I and my offspring may keep up the prayer. Our Lord, accept my request. 41 Our Lord, forgive me, my parents, and the believers on the Day of Reckoning.’
42 Do not think [Prophet] that God is unaware of what the disbelievers[a] do: He only gives them respite until a Day when their eyes will stare in terror. 43 They will rush forward, craning their necks, unable to divert their eyes, a gaping void in their hearts. 44 So warn people of the Day when punishment will come to them, and when the disbelievers will say, ‘Our Lord, give us a little more time: we shall answer Your call and follow the messengers.’ Did you [disbelievers] not swear in the past that your power would have no end?

45You lived in the same places as others who wronged themselves before, and you were clearly shown how We dealt with them– We gave you many examples. 46 They made their plots, but, even if their plots had been able to move mountains, God had the answer.
47 So do not think [Prophet] that God will break His promise to His messengers: He is mighty, and capable of retribution. 48One Day– when the earth is turned into another earth, the heavens into another heaven, and people all appear before God, the One, the Overpowering– 49 you [Prophet] will see the guilty on that Day, bound together in fetters, 50 in garments of pitch, faces covered in fire. 51 [All will be judged] so that God may reward each soul as it deserves: God is swift in His reckoning.
52 This is a message to all people, so that they may be warned by it, and know that He is the only God, and so that those who have minds may take heed.
a This is an instance where dhalimun means 'disbelievers', see verse 44 and 31: 11, 13.
14: 52 Abraham 161

15. AL-HIJR

A Meccan sura which takes its title from the reference to the people of al-Hijr (verses 80–4). These are an example of the many who disbelieved and rejected their prophets. Each has its own time for punishment so the Prophet should bear patiently, not grieve over what the disbelievers say, and continue with his worship. The sura uses the example of nature and Iblis's insistence on corrupting people to show, in turn, God's grace and the danger Satan personifies.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Ra
These are the verses of the Scripture, a Qur_an that makes things clear. 2 The disbelievers may well come to wish they had submitted to God, 3 so [Prophet] leave them to eat and enjoy themselves. Let [false] hopes distract them: they will come to know. 4Never have We destroyed a community that did not have a set time; 5no community can bring its time forward, nor delay it. 6 They say, 'Receiver of this Qur_an! You are definitely mad. 7Why do you not bring us the angels, if you are telling the truth?' 8But We send down the angels only to bring justice and then these people will not be reprieved. 9We have sent down the Qur_an Ourself, and We Ourself will guard it.
Even before you [Prophet], 10We sent messengers among the various communities of old, 11but they mocked every single messenger that came to them: 12 in this way We make the message slip through the hearts of evildoers. 13 They will not believe in it. That was what happened with the peoples of long ago, 14 and even if We opened a gateway into Heaven for them and they rose through it, higher and higher, 15 they would still say, 'Our eyes are hallucinating. We are bewitched.'
16We have set constellations up in the sky and made it beautiful for all to see, 17 and guarded it from every stoned satan:a 18 any eavesdropper will be pursued by a clearly visible flame. 19 As for the earth, We have spread it out, set firm mountains on it, and made everything
a See 72: 8–9.
grow there in due balance. 20We have provided sustenance in it for

you and for all those creatures for whom you do not provide. 21 There is not a thing whose storehouses are not with Us. We send it down only according to a well-defined measure: 22We send the winds to fertilize, and We bring down water from the sky for you to drink– you do not control its sources. 23 It is We who give life and death; it is We who inherit [everything]. 24We know exactly those of you who come first and those who come later. 25 [Prophet], it is your Lord who will gather them all together: He is all wise, all knowing.
26We created man out of dried clay formed from dark mud– 27 the jinn We created before, from the fire of scorching wind. 28Your Lord said to the angels, 'I will create a mortal out of dried clay, formed from dark mud. 29When I have fashioned him and breathed My spirit into him, bow down before him,' 30 and the angels all did so. 31 But not Iblis: he refused to bow down like the others. 32 God said, 'Iblis, why did you not bow down like the others?' 33 and he answered, 'I will not bow to a mortal You created from dried clay, formed from dark mud.' 34 'Get out of here!' said God. 'You are an outcast, 35 rejected until the Day of Judgement.' 36 Iblis said, 'My Lord, give me respite until the Day when they are raised from the dead.' 37 'You have respite,' said God, 38 'until the Day of the Appointed Time.' 39 Iblis then said to God, 'Because You have put me in the wrong, I will lure mankind on earth and put them in the wrong, 40 all except Your devoted servants.' 41 God said, '[Devotion] is a straight path to Me: 42 you will have no power over My servants, only over the ones who go astray and follow you. 43 Hell is the promised place for all these, 44 with seven gates, each gate having its allotted share of them. 45 But the righteous will be in Gardens with springs– 46 "Enter them in peace and safety!"—47and We shall remove any bitterness from their hearts: [they will be like] brothers, sitting on couches, face to face. 48No weariness will ever touch them there, nor will they ever be expelled.' 49 [Prophet], tell My servants that I am the Forgiving, the Merciful, 50but My torment is the truly painful one.
51Tell them too about Abraham's guests: 52 when they came to him and said, 'Peace,' he said, 'We are afraid of you.' 53 'Do not be afraid,' they said, 'We bring you good news of a son who will have great knowledge.' 54 He said, 'How can you give me such news when old age has come to me? What sort of news is this?' 55 They said, 'We

have told you the truth, so do not despair.' 56 He said, 'Who but the misguided despair of the mercy of their Lord?' 57 and then asked, 'Messengers, what is your errand?' 58 They replied, 'We have been sent to a people who are guilty.' 59But We shall save the household of Lot, 60 all except his wife: We have decreed that she will be one of those who stay behind.
61 When the messengers came to the household of Lot, 62 he said, 'You are strangers.' 63 They said, 'We have brought you what they said would never happen: 64we have brought you the Truth. We speak truly, 65 so leave in the dead of the night with your household, and walk behind them. Let none of you look back. Go where you are commanded.' 66We made this decree known to him: the last remnants

of those people would be wiped out in the morning. 67 The people of the town came along, revelling, 68 and he told them, 'These are my guests, do not disgrace me. 69Fear God, and do not shame me.'
70 They answered, 'Have we not told you not to interfere [between us and] anyone else?' 71 He said, 'My daughters are here, if you must.'
72 By your life [Prophet], they wandered on in their wild intoxication 73 and the blast overtook them at sunrise: 74We turned their city upside down and rained on them a shower of clay stones. 75 There truly is a sign in this for those who can learn– 76 it is still there on the highway– 77 there truly is a sign in this for those who believe.
78 The forest-dwellers,[a] too, were wrongdoers 79and We took retribution on them; both are still there on the highway, plain for all to see. 80 The people of al-Hijr[b] also rejected Our messengers: 81We gave them Our signs, but they turned their backs. 82 They carved out dwellings in the mountains, and lived in security– 83 the blast overwhelmed them early in the morning. 84What they had gained was of no use to them.
85We did not create the heavens and the earth and everything between them without a true purpose: the Hour will certainly come, so [Prophet] bear with them graciously. 86Your Lord is the All Knowing Creator. 87We have given you the seven oft-recited verses[c] and the whole glorious Qur_an. 88 Do not look longingly at the good things We have given some to enjoy. Do not grieve over the

a Cf. 26: 176–191; 38: 13; 50: 14.

b The tribe of Thamud who lived north of Medina. Al-Hijr means 'stone city', like Petra in Jordan.

c According to most interpreters this refers to al-Fatiha 'The Opening' (Sura 1).

[disbelievers], but lower your wings over the believers 89 and say, 'I am here to give plain warning,' 90 like the [warning] We have sent down for those who divide themselves into bands[a] 91 and abuse the Qur_an[b] —92by your Lord, We will question them all 93 about their deeds. 94 So proclaim openly what you have been commanded [to say], and ignore the idolaters. 95We are enough for you against all those who ridicule your message, 96 who set up another god beside God– they will come to know. 97We are well aware that your heart is weighed down by what they say. 98 Celebrate the glory of your Lord and be among those who bow down to Him: 99worship your Lord until what is certain comes to you.

a This refers to some disbelievers who organized themselves into groups to meet pilgrims and warn them against the Qur_an.

b There are two interpretations of the word _idina given by Razi. One is 'parts/ shreds', the other is 'lies/inventions': 'abuse' covers both.

16. THE BEE

A Meccan sura. It takes its title from the bee (verses 68–9) inspired in its remarkable way by God. This is just one of the numerous examples given in this sura of God's grace and the many things man should be grateful for. The sura condemns the idolaters who attribute God's bounty to other powers and worship false deities. Abraham is given at the end as an example for the Muslim community to follow. Until verse 88, the sura is directed at the polytheists; from

verse 90 onwards it teaches the Muslims in various ways. Verse 89 connects the two parts by naming the Prophet as witness to the believers and disbelievers of his community.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 God's Judgement is coming,[a] so do not ask to bring it on sooner. Glory be to Him! He is far above anything they join with Him! 2He sends down angels with inspiration at His command, to whichever of His servants He chooses, to give [His] warning: 'There is no god but Me, so beware of Me.' 3 He created the heavens and earth for a true purpose, and He is far above whatever they join with Him! 4He created man from a drop of fluid, and yet man openly challenges Him. 5 And livestock—He created them too. You derive warmth and other benefits from them: you get food from them; 6 you find beauty in them when you bring them home to rest and when you drive them out to pasture. 7 They carry your loads to lands you yourselves could not reach without great hardship—truly your Lord is kind and merciful—8 horses, mules, and donkeys for you to ride and use for show, and other things you know nothing about. 9God points out the right path, for some paths lead the wrong way: if He wished, He could guide you all.

10 It is He who sends down water for you from the sky, from which comes a drink for you, and the shrubs that you feed to your animals. 11With it He grows for you grain, olives, palms, vines, and all kinds of other crops. There truly is a sign in this for those who reflect. 12By His command He has made the night and day, the sun, moon, and stars all of benefit to you. There truly are signs in this for those who use their reason. 13 He has made of benefit to you the many-coloured things He has multiplied on the earth. There truly are signs in this for those who take it to heart. 14 It is He who made the sea of benefit to you: you eat fresh fish from it and bring out jewellery to wear; you see the ships cutting through its waves so that you may go in search of His bounty and give thanks. 15 He has made mountains stand firm on the earth, to prevent it shaking under you, and rivers and paths so that you may find your way, 16 and landmarks and stars to guide people. 17Can He who creates be compared to one who cannot create? Why do you not take heed?

18 If you tried to count God's blessings, you could never take them all in: He is truly most forgiving and most merciful. 19He knows what you conceal and what you reveal. 20 Those they invoke beside God create nothing; they are themselves created. 21 They are dead, not living. They do not know when they will be raised up. 22Your God is the One God. As for those who deny the life to come, their hearts refuse to admit the truth and they are arrogant. 23 There is no doubt that God knows what they conceal and what they reveal. He does not love the arrogant.

24 When they are asked, 'What has your Lord sent down?' they say, 'Ancient fables.' 25 On the Day of Resurrection they will bear the full weight of their own burden, as well as some of the burden of those they misled with no true knowledge. How terrible their burden will be! 26 Those who went before them also schemed, but God attacked

[a] The Arabic verb ata is in the past tense to express inevitability and nearness.

the very foundations of what they built. The roof fell down on them: punishment came on them from unimagined directions. 27 In the end, on the Day of Resurrection, He will shame them, saying, 'Where are these "partners" of Mine on whose account you opposed [Me]?' Those given knowledge will say, 'Shame and misery on the disbelievers today!' 28 Those whose lives the angels take while they are wronging themselves will show submission: 'We were doing no evil.' 'Yes you were: God knows fully everything that you have done, 29 so enter the gates of Hell. There you will remain– the home of the arrogant is evil indeed.'

30 But when the righteous are asked, 'What has your Lord sent down?' they will say, 'All that is good.' There is a reward in this present world for those who do good, but their home in the Hereafter is far better: the home of the righteous is excellent. 31 They will enter perpetual Gardens graced with flowing streams. There they

will have everything they wish. This is the way God rewards the righteous, 32 those whose lives the angels take in a state of goodness. They will say to them, 'Peace be upon you. Enter the Garden as a reward for what you have done.' 33 Are the disbelievers waiting for the angels to come to them, or your Lord's Judgement? Those who went before them did the same. God did not wrong them; they wronged themselves. 34 So the evil they had done hit them and they were surrounded by the very thing they had mocked.

35Those who worshipped others alongside God say, 'If God had willed, we would not have worshipped anything but Him, nor would our fathers. We would not have declared anything forbidden without His sanction.' Those before them said the same. Are the messengers obliged to do anything other than deliver [their message] clearly? 36We sent a messenger to every community, saying, 'Worship God and shun false gods.' Among them were some God guided; misguidance took hold of others. So travel through the earth and see what was the fate of those who denied the truth. 37Though you [Prophet] may be eager to guide them, God does not guide those who misguide [others],a nor will they have anyone to help them.

38 They have sworn by God with their strongest oaths that He will not raise the dead to life. But He will– it is His binding promise, though most people do not realize it– 39 in order to make clear for them what they have differed about and so that the disbelievers may realize that what they said was false. 40When We will something to happen, all that We say is, 'Be,' and it is. 41 As for those who emigrated in God's cause after being wronged, We shall give them a good home in this world, but the reward of the Hereafter will be far greater, if they only knew it. 42 They are the ones who are steadfast and put their trust in their Lord.

43 [Prophet], all the messengers We sent before you were simply men to whom We had given the Revelation: you [people] can ask those who have knowledge if you do not know. 44We sent them with clear signs and scriptures. We have sent down the message to you too [Prophet], so that you can explain to people what was sent for them, so that they may reflect.

45 Are those who plan evil so sure that God will not make the earth swallow them up, that punishment will not come on them from some
a Cf. verse 25.

unimagined direction, 46 that it will not catch them suddenly in the midst of their comings and goings– for they cannot frustrate God– 47 or that it will not catch up with them gradually? Indeed your Lord is kind and merciful. 48 Do the [disbelievers] not observe the things that God has created, casting their shadows right and left, submitting themselves to God obediently? 49 It is to God that everything in the heavens and earth submits, every beast that moves, even the angels– they are free from arrogance: 50 they fear their Lord above them, and they do as they are commanded.

51 God said, 'Do not take two gods'– for He is the One God–' I alone am the One that you should hold in awe.' 52Everything in the heavens and earth belongs to Him: everlasting obedience is His right. Will you heed anyone other than God? 53Whatever good things you possess come from God, and when hardship afflicts you, it is to Him alone you cry out for help, 54 yet when He has relieved you of your hardship– lo and behold!– some of you attribute partners to your Lord. 55 Let them show ingratitude for the favours We have shown them; 'Enjoy your brief time– soon you will know.'

56 They set aside part of the sustenance We give them, for [idols] about which they have no true knowledge.a By God! You will be questioned about your false inventions. 57 They assign daughters to Godb —may He be exalted!—and the [sons] they desire to themselves. 58When one of them is given news of the birth of a baby girl, his face darkens and he is filled with gloom. 59 In his shame he hides himself away from his people because of the bad news he has been given. Should he keep her and suffer contempt or bury her in the dust? How ill they judge! 60 Those who do not believe in the Hereafter should have the contemptible image, and God should have the highest one:c He is the Mighty, the Wise. 61 If God took people to task for the evil they do, He would not leave one living creature on earth, but He reprieves them until an appointed time: when their time comes they cannot delay it for a moment nor can they bring it

a The pagan Arabs gave part of their crops and livestock to their deities (6: 136).
b Some of the pagan Arabs called angels the daughters of God. This is doubly blasphemous because of the contempt in which daughters were held in a warrior community, to the extent of female infanticide as described below.
c Their image of God is that He can only have daughters, though they themselves have contempt for their daughters.

forward. 62 They attribute to God what they themselves dislike while their own tongues utter the lie that the besta belongs to them. Without doubt it is the Fire that belongs to them: they will be given priority there!b

63 By God,c We have sent messengers before you [Muhammad] to other communities, but Satan made their foul deeds seem alluring to them. He is the patron of these present disbelieversd too, and

a painful punishment awaits them all. 64We have sent down the Scripture to you only to make clear to them what they differ about, and as guidance and mercy to those who believe.
65 It is God who sends water down from the sky and with it revives the earth when it is dead. There truly is a sign in this for people who listen. 66 In livestock, too, you have a lesson– We give you a drink from the contents of their bellies, between waste matter and blood, pure milk, sweet to the drinker. 67From the fruits of date palms and grapes you take sweet juice[e] and wholesome provisions. There truly is a sign in this for people who use their reason. 68And your Lord inspired the bee, saying, 'Build yourselves houses in the mountains and trees and what people construct. 69 Then feed on all kinds of fruit and follow the ways made easy for you by your Lord.' From their bellies comes a drink of different colours in which there is healing for people. There truly is a sign in this for those who think.
70 It is God who has created you and in time will cause you to die. Some of you will be reduced, in old age, to a most abject state, so that, after having knowledge, they will know nothing at all: God is truly all knowing and all powerful. 71 God has given some of you more provision than others. Those who have been given more are unwilling to pass their provision on to the slaves they possess so that they become their equals. How can they refuse to acknowledge God's blessings? 72 And it is God who has given you spouses from amongst yourselves and through them He has given you children and grandchildren and provided you with good things. How can they

[a] i.e. sons.
[b] This meaning of farata is supported by Razi.
[c] The disbelievers used to swear by their idols, so here God swears by Himself.
[d] This refers to the disbelievers of Mecca.
[e] The Arabic word sakar means 'wine', 'juice', or 'vinegar' (al-Mu_jam al-Wasit).

believe in falsehood and deny God's blessings?[a] 73 Those they worship beside God have no power to provide anything for them from the heavens or the earth: they can do nothing. 74 So do not make up images about God: God knows and you do not.
75 God presents this illustration: a slave controlled by his master, with no power over anything, and another man We have supplied with good provision, from which he gives alms privately and openly. Can they be considered equal? All praise belongs to God, but most of them do not recognize this. 76 God presents another illustration: two men, one of them dumb, unable to do anything, a burden to his carer– whatever task he directs him to, he achieves nothing good– can he be considered equal to one who commands justice and is on the straight path? 77 All that is hidden from view in the heavens and earth belongs to God. The coming of the Hour of Judgement is like the blink of an eye, or even quicker: God has power over everything.
78 It is God who brought you out of your mothers' wombs knowing nothing, and gave you hearing and sight and minds, so that you might be thankful. 79 Do they not see the birds made to fly through the air in the sky? Nothing holds them up except God. There truly

are signs in this for those who believe. 80 It is God who has given you a place of rest in your homes and from the skins of animals made you homes that you find light [to handle] when you travel and when you set up camp; furnishings and comfort for a while from their wool, fur, and hair. 81 It is God who has given you shade from what He has created, and places of shelter in the mountains; garments to protect you from the heat, and garments to protect you in your wars. In this way He perfects His blessings on you, so that you may devote yourselves to Him. 82 But if they turn away [Prophet], your only duty is to deliver the message clearly. 83 They know God's blessings, but refuse to recognize them: most of them are ungrateful.
84The day will come when We raise up a witness from every community, when the disbelievers will not be allowed to make excuses or amends. 85 When the evildoers face punishment it will not be lightened for them nor will they be given any respite. 86When the idolaters see the partners they joined with God they will say, 'Our Lord, these are the partners we used to invoke beside You,'
a i.e. claim that the partners they ascribe to God are the ones to give them such blessings.

but the partners will retort, 'You are liars,' 87 and on that Day they will offer total submission to God: their false deities will desert them. 88 Because of the corruption they spread, We shall add torment upon torment for those who disbelieved and barred others from the path of God.
89The day will come when We raise up in each community a witness against them, and We shall bring you [Prophet] as a witness against these people, for We have sent the Scripture down to you explaining everything, and as guidance and mercy and good news to those who devote themselves to God.
90 God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive. He teaches you, so that you may take heed. 91 Fulfil any pledge you make in God's name and do not break oaths after you have sworn them, for you have made God your surety: God knows everything you do. 92 Do not use your oaths to deceive each other– like a woman who unravels the thread she has firmly spun– just because one party may be more numerous than another. God tests you with this, and on the Day of the Resurrection He will make clear to you those things you differed about.
93 If God so willed, He would have made you all one people, but He leaves to stray whoever He will and guides whoever He will. You will be questioned about your deeds. 94 Do not use your oaths to deceive each other lest any foot should slip after being firmly placed and lest you should taste the penalty for having hindered others from the path of God, and suffer terrible torment. 95 Do not sell for a small price any pledge made in God's name: what God has [to give] is better for you, if you only knew. 96What you have runs out but what God has endures, and We shall certainly reward those who remain steadfast according to the best of their actions. 97To whoever, male or female, does good deeds and has faith, We shall give a good life and

reward them according to the best of their actions.
98 [Prophet], when you recite the Qur_an, seek God's protection from the outcast, Satan. 99 He has no power over those who believe and trust in their Lord; 100 his power is only over those who ally themselves with him and those who, because of him, join partners with God. 101When We substitute one revelation for another– and God knows best what He reveals– they say, 'You are just making it up,' but most of them have no knowledge. 102 Say that the Holy

Spirita has brought the Revelation with the Truth step by step from your Lord, to strengthen the believers and as guidance and good news to the devout. 103We know very well that they say, 'It is a man who teaches him,' but the language of the person they allude to is foreign, while this revelation is in clear Arabic. 104 If people do not believe in God's revelation, God does not guide them, and a painful punishment awaits them. 105Falsehood is fabricated only by those who do not believe in God's revelation: they are the liars. 106With the exception of those who are forced to say they do not believe, although their hearts remain firm in faith, those who reject God after believing in Him and open their hearts to disbelief will have the wrath of God upon them and a grievous punishment awaiting them. 107 This is because they love the life of this world more than the one to come, and God does not guide those who reject Him. 108 These are people whose hearts, hearing, and sight have been closed off by God: they are heedless, 109 and there is no doubt that they will be the losers in the Hereafter. 110 But your Lord will be most forgiving and most merciful to those who leave their homes after persecution, then strive and remain steadfast. 111On the Day when every soul will come pleading for itself, every soul will be paid in full for all its actions– they will not be wronged. 112 God presents the example of a town that was secure and at ease, with provisions coming to it abundantly from all places. Then it became ungrateful for God's blessings, so God afflicted it with the garment of famine and fear, for what its people had done. 113 A messenger who was one of them came to them, but they called him a liar. So punishment overwhelmed them in the midst of their evildoing.
114 So eat of the good and lawful things God has provided for you and be thankful for His blessings,b if it is Him that you worship. 115He has forbidden you only these things: carrion, blood, pig's meat, and animals over which any name other than God's has been invoked. But if anyone is forced by hunger, not desiring it nor exceeding their immediate need, God is forgiving and merciful. 116 Do not say falsely, 'This is lawful and that is forbidden,' inventing a lie about God: those who invent lies about God will not prosper– 117 they may have a little enjoyment, but painful punishment awaits them.
a This refers to the Angel Gabriel.
b Unlike the ungrateful people just mentioned.

118 [Prophet], We forbade the Jews what We told you about.a We did not wrong them; they wronged themselves. 119 But towards those who do wrong out of ignorance, and afterwards repent and make

amends, your Lord is most forgiving and merciful.
120Abraham was truly an example: devoutly obedient to God and true in faith. He was not an idolater; 121 he was thankful for the blessings of God who chose him and guided him to a straight path. 122We gave him blessings in this world, and he is among the righteous in the Hereafter. 123Then We revealed to you [Muhammad], 'Follow the creed of Abraham, a man of pure faith who was not an idolater.' 124 The Sabbath was made obligatory only for those who differed about it. On the Day of Resurrection your Lord will judge between them as to their differences.
125 [Prophet], call [people] to the way of your Lord with wisdom and good teaching. Argue with them in the most courteous way, for your Lord knows best who has strayed from His way and who is rightly guided. 126 If you [believers] have to respond to an attack, make your response proportionate, but it is best to stand fast. 127So [Prophet] be steadfast: your steadfastness comes only from God. Do not grieve over them; do not be distressed by their scheming, 128 for God is with those who are mindful of Him and who do good.
a In an earlier revelation (see 6: 146).

17. THE NIGHT JOURNEY

A Meccan sura framed by references to the Children of Israel at the beginning, and to Pharaoh at the end. The bulk of the sura deals with the Qur_an as guidance and warning, Muhammad, and the nature of prophecy, especially the fact that he is a human being and incapable himself of producing miracles. It also warns of Iblis's promise to tempt mankind and of the fate of the disbelievers, and it gives a series of commandments (verses 22–39). The Night Journey, which gives the sura its title, is mentioned in verse 1 and again in verse 60. Towards the end of the Meccan period, God caused Muhammad, in the space of a single night, to journey from Mecca to Jerusalem and from there to heaven and back again.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Glory to Him who made His servant travel by night from the sacred place of worshipa to the furthest place of worship,b whose surroundings We have blessed, to show him some of Our signs: He alone is the All Hearing, the All Seeing. 2We also gave Moses the Scripture, and made it a guide for the Children of Israel. 'Entrust yourselves to no one but Me, 3 you descendants of those We carried with Noah: he was truly a thankful servant.'
4We declared to the Children of Israel in the Scripture, 'Twice you will spread corruption in the land and become highly arrogant.'
5 When the first of these warnings was fulfilled, We sent against you servants of Ours with great force, and they ravaged your homes. That warning was fulfilled, 6 but then We allowed you to prevail against your enemy. We increased your wealth and offspring and made you more numerous—7 whether you do good or evil it is to your own souls—and when the second warning was fulfilled [We sent them] to shame your faces and enter the place of worship as they did the first time, and utterly destroy whatever fell into their power.
8Your Lord may yet have mercy on you, but if you do the same again, so shall We: We have made Hell a prison for those who defy

[Our warning].
a In Mecca. b In Jerusalem.
9 This Qur_an does indeed show the straightest way. It gives the faithful who do right the good news that they will have a great reward and 10 warns that We have prepared an agonizing punishment for those who do not believe in the world to come. 11Yet man prays for harm, just as he prays for good: man is ever hasty. 12We made the night and the day as two signs, then darkened the night and made the daylight for seeing, for you to seek your Lord's bounty and to know how to count the years and calculate. We have explained everything in detail. 13We have bound each human being's destiny to his neck. On the Day of Resurrection, We shall bring out a record for each of them, which they will find spread wide open, 14 'Read your record. Today your own soul is enough to calculate your account.'
15Whoever accepts guidance does so for his own good; whoever strays does so at his own peril. No soul will bear another's burden, nor do We punish until We have sent a messenger. 16When We decide to destroy a town, We command those corrupted by wealth [to reform], but they [persist in their] disobedience; Our sentence is passed, and We destroy them utterly. 17How many generations We have destroyed since Noah! Your Lord knows and observes the sins of His servants well enough. 18 If anyone desires [only] the fleeting life, We speed up whatever We will in it, for whoever We wish; in the end We have prepared Hell for him in which to burn, disgraced and rejected. 19 But if anyone desires the life to come and strives after it as he should, as a true believer, his striving will be thanked. 20To both the latter and the former, We give some of your Lord's bounty. [Prophet], your Lord's bounty is not restricted– 21 see how We have given some more than others– but the Hereafter holds greater ranks and greater favours.
22 Set upa no other god beside God, or you will end up disgraced and forsaken. 23Your Lord has commanded that you should worship none but Him, and that you be kind to your parents. If either or both of them reach old age with you, say no word that shows impatience with them, and do not be harsh with them, but speak to them respectfully 24 and lower your wing in humility towards them in kindness and say, 'Lord, have mercy on them, just as they cared for me when I was little.' 25Your Lord knows best what is in your heart.
a This verb is addressed to mankind as a whole (Razi).

If you are good, He is most forgiving to those who return to Him. 26Give relatives their due, and the needy, and travellers– do not squander your wealth wastefully: 27 those who squander are the brothers of Satan, and Satan is most ungrateful to his Lord– 28but if, while seeking some bounty that you expect from your Lord, you turn them down, then at least speak some word of comfort to them. 29 Do not be tight-fisted, nor so open-handed that you end up blamed and overwhelmed with regret. 30Your Lord gives abundantly to whoever He will, and sparingly to whoever He will: He knows and observes His servants thoroughly.

31 Do not kill your children for fear of poverty[a] —We shall provide for them and for you—killing them is a great sin. 32 And do not go anywhere near adultery: it is an outrage, and an evil path. 33 Do not take life, which God has made sacred, except by right: if anyone is killed wrongfully, We have given authority to the defender of his rights, but he should not be excessive in taking life, for he is already aided [by God]. 34 Do not go near the orphan's property,[b] except with the best [intentions], until he reaches the age of maturity. Honour your pledges: you will be questioned about your pledges. 35Give full measure when you measure, and weigh with accurate scales: that is better and fairer in the end. 36 Do not follow blindly what you do not know to be true: ears, eyes, and heart, you will be questioned about all these. 37 Do not strut arrogantly about the earth: you cannot break it open, nor match the mountains in height. 38The evil of all these actions is hateful to your Lord.
39 [Prophet], this is some of the wisdom your Lord has revealed to you: do not set up another god beside God, or you will be thrown into Hell, blamed and rejected. 40What? Has your Lord favoured you people with sons and taken daughters for Himself from the angels?[c] What a monstrous thing for you to say!
41We have explained things in various ways in this Qur_an, so that such people might take notice, but it has only turned them further away. 42 Say, 'If there were other gods along with Him, as they say there are, then they would have tried to find a way to the Lord of the Throne.' 43 Glory to Him! He is far above what they say! 44The seven heavens and the earth and everyone in them glorify Him. There is not a single thing that does not celebrate His praise, though
[a] See 81: 8–9. [b] Cf. 4: 2. [c] See also 16: 57–62.

you do not understand their praise: He is most forbearing, most forgiving.
45 [Prophet], when you recite the Qur_an, We put an invisible barrier between you and those who do not believe in the life to come. 46We have put covers on their hearts that prevent them from understanding it, and heaviness in their ears. When you mention your Lord in the Qur_an, and Him alone, they turn their backs and run away. 47We know best the way they listen, when they listen to you and when they confer in secret, and these wrongdoers say, 'You are only following a man who is bewitched.' 48 See what they think you are like! But they are lost and cannot find the right way. 49 They also say, 'What? When we are turned to bones and dust, shall we really be raised up in a new act of creation?' 50 Say, '[Yes] even if you were [as hard as] stone, or iron, 51 or any other substance you think hard to bring to life.' Then they will say, 'Who will bring us back?' Say, 'The One who created you the first time.' Then they will shake their heads at you and say, 'When will that be?' Say, 'It may well be very soon: 52 it will be the Day when He calls you, and you answer by praising Him, and you think you have stayed [on earth] only a little while.'
53 [Prophet], tell My servants to say what is best.[a] Satan sows discord among them: Satan is a sworn enemy of man. 54Your Lord has the most knowledge about all of you: if He pleases He will have

mercy on you, and if He pleases He will punish you. [Prophet], We did not send you to take charge of them. 55Your Lord knows best about everyone in the heavens and the earth. We gave some prophets more than others: We gave David a book [of Psalms].b 56 Say, 'Call upon those you claim to be deities beside God: they have no power to remove or avert any harm from you.' 57 Those [angels]c they pray to are themselves seeking a way to their Lord, even those who are closest to Him. They hope for His mercy and fear His punishment. The punishment of your Lord is much to be feared: 58 there is no communityd We shall not destroy, or punish severely, before the Day of Resurrection– this is written in the Book.e
59 Nothing prevents Us from sending miraculous signs,f except
a In arguing about religion and proving it as God has shown here. See 16: 125; 29: 46.
b See also 4: 163–6. c See verse 40.
d Of evildoers. See 18: 16; 7: 101.
e God's divine Record.
f See 2: 118 for signs demanded by those without knowledge.

the fact that previous peoples denied them. We gave the people of Thamud the she-camel as a clear sign, yet they maltreated it. We send signs only to give warning. 60 [Prophet], We have told you that your Lord knows all about human beings. The vision We showed youa was only a test for people, as was the cursed tree [mentioned] in the Qur_an.b We warn them, but this only increases their insolence. 61When We said to the angels, 'Bow down before Adam,' they all bowed down, but not Iblis. He retorted, 'Why should I bow down to someone You have created out of clay?' 62 and [then] said, 'You see this being You have honoured above me? If You reprieve me until the Day of Resurrection, I will lead all but a few of his descendants by the nose.' 63 God said, 'Go away! Hell will be your reward, and the reward of any of them who follow you– an ample reward. 64Rouse whichever of them you can with your voice, muster your cavalry and infantry against them, share their wealth and their children with them, and make promises to them– Satan promises them nothing but delusion– 65but you will have no authority over My [true] servants: Your Lord can take care of them well enough.'
66 [People], it is your Lord who makes ships go smoothly for you on the sea so that you can seek His bounty: He is most merciful towards you. 67When you get into distress at sea, those you pray to besides Him desert you, but when He brings you back safe to land you turn away: man is ever ungrateful. 68 Can you be sure that God will not have you swallowed up into the earth when you are back on land, or that He will not send a sandstorm against you? Then you will find no one to protect you. 69 Or can you be sure that He will not send you back out to sea, and send a violent storm against you to drown you for being so ungrateful? You will find no helper against Us there. 70We have honoured the children of Adam and carried them by land and sea; We have provided good sustenance for them and favoured them specially above many of those We have created.
71 On the Day when We summon each community, along with its

leader,c those who are given their record in their right hand will read
a The vision he was shown on the Night Journey.
b Said to refer to the tree of Zaqqum in Hell (see 56: 52; 44: 43–6). The eater will curse its fruits (Razi). Both the vision and the tree in Hell were objects of derision for the disbelievers.
c See 16: 89.

it [with pleasure].a But no one will be wronged in the least: 72 those who were blind in this life will be blind in the Hereafter, and even further off the path. 73 [Prophet], the disbelievers tried to tempt you away from what We revealed to you, so that you would invent some other revelation and attribute it to Us and then they would have taken you as a friend. 74 If We had not made you stand firm, you would almost have inclined a little towards them. 75 In that case, We would have made you taste a double punishment in this life, and a double punishment after death and then you would have found no one to help you against Us. 76 They planned to scare you off the land, but they would not have lasted for more than a little while after you. 77Such was Our way with the messengers We sent before you, and you will find no change in Our ways.
78 So perform the regular prayers in the period from the time the sun is past its zenith till the darkness of the night, and [recite] the Qur_an at dawn– dawn recitation is always witnessedb —79 and during the night wake up and pray, as an extra offering of your own, so that your Lord may raise you to a [highly] praised status. 80 Say, 'My Lord, make me go in truthfully, and come out truthfully, and grant me supporting authority from You.' 81 And say, 'The truth has come, and falsehood has passed away: falsehood is bound to pass away.'
82We send down the Qur_an as healing and mercy to those who believe; as for those who disbelieve, it only increases their loss. 83When We favour man he turns arrogantly to one side, but when harm touches him, he falls into despair. 84 Say, 'Everyone does things their own way, but your Lord is fully aware of who follows the best-guided path.'
85 [Prophet], they ask you about the Spirit. Say, 'The Spirit is part of my Lord's domain. You have only been given a little knowledge.' 86 If We pleased, We could take away what We have revealed to you– then you would find no one to plead for you against Us– 87 if it were not for your Lord's mercy: His favour to you has been truly great. 88 Say, 'Even if all mankind and jinn came together to produce something like this Qur_an, they could not produce anything like it, however much they helped each other.' 89 In this Qur_an, We have set
a Cf. 69: 19–24.
b By the angels. See Bukhari, Sahih, 'Mawaqit', 16.

out all kinds of examples for people, yet most of them persist in disbelieving. 90 They say, 'We will not believe for you [Muhammad] until you make a spring gush out of the ground for us; 91 or until you have a garden of date palms and vines, and make rivers pour through them; 92 or make the sky fall on us in pieces, as you claimed will

happen; or bring God and the angels before us face to face; 93 or have a house made of gold; or ascend into the sky– even then, we will not believe in your ascension until you send a real book down for us to read.' Say, 'Glory be to my Lord! Am I anything but a mortal, a messenger?' 94 The only thing that kept these people from believing, when guidance came to them, was that they said, 'How could God have sent a human being as a messenger?' 95 Say, 'If there were angels walking about on earth, feeling at home, We would have sent them an angel from Heaven as a messenger.' 96 Say, 'God is witness enough between me and you. He knows and observes His servants well.'
97 [Prophet], anyone God guides is truly guided, and you will find no protector other than Him for anyone He leaves astray. On the Day of Resurrection We shall gather them, lying on their faces, blind, dumb, and deaf. Hell will be their Home. Whenever the Fire goes down, We shall make it blaze more fiercely for them. 98 This is what they will get for rejecting Our signs and saying, 'What? When we are turned to bones and dust, how can we be raised in a new act of creation?' 99 Do they not see that God, who created the heavens and earth, can create the likes of them [anew]? He has ordained a time for them– there is no doubt about that– but the evildoers refuse everything except disbelief. 100 Say, 'If you possessed the very stores of my Lord's bounty, you would hold them back in your fear of spending: man is ever grudging.'
101 In the past, We gave Moses nine clear signs– ask the Children of Israel. When Moses came to [the Egyptians], Pharaoh said to him, 'Moses, I think you are bewitched.' 102 He said, 'You know very well that only the Lord of the heavens and earth could have sent these signs as clear proof. I think that you, Pharaoh, are doomed.' 103 So he wanted to wipe them off the [face of the] earth, but We drowned him and those with him. 104 After his death, We told the Children of Israel, 'Live in the land, and when the promise of the Hereafter is fulfilled, We shall bring you to the assembly of all people.'
105We sent down the Qur_an with the truth, and with the truth it has come down– [Prophet], We sent you only to give good news and

warning– 106 it is a recitation that We have revealed in parts, so that you can recite it to people at intervals; We have sent it down little by little. 107 Say, 'Whether you believe it or not, those who were given knowledge earlier fall down on their faces when it is recited to them, 108 and say, "Glory to our Lord! Our Lord's promise has been fulfilled."
109 They fall down on their faces, weeping, and [the Qur_an] increases their humility.' 110 Say [to them], 'Call on God, or on the Lord of Mercy– whatever names you call Him, the best names belong to Him.' [Prophet], do not be too loud in your prayer, or too quiet, but seek a middle way 111 and say, 'Praise belongs to God, who has no child nor partner in His rule. He is not so weak as to need a protector. Proclaim His limitless greatness!'

18. THE CAVE

A Meccan sura which gets its name from the Sleepers of the Cave, whose story takes a prominent place in the sura (verses 9–26). This sura also deals with two

other stories: Moses' meeting with an unidentified figure (verses 60–82), and the story of Dhu 'l-Qarnayn (verses 83–99). A parable is put forward for the people of Mecca: the parable of the luscious gardens belonging to an arrogant and ungrateful man, which God reduces to dust. The sura opens and closes with references to the Qur_an itself.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Praise be to God, who sent down the Scripture to His servant and made it unerringly straight, 2 warning of severe punishment from Him, and [giving] glad news to the believers who do good deeds—an excellent reward 3 that they will always enjoy. 4 It warns those people who assert, 'God has offspring.'[a] 5 They have no knowledge about this, nor did their forefathers—it is a monstrous assertion that comes out of their mouths: what they say is nothing but lies. 6 But [Prophet] are you going to worry yourself to death over them if they do not believe in this message?

7We have adorned the earth with attractive things so that We may test people to find out which of them do best, 8but We shall reduce all this to barren dust. 9 [Prophet], do you find the Companions in the Cave and al-Raqim[b] so wondrous, among all Our other signs?

10 When the young men sought refuge in the cave and said, 'Our Lord, grant us Your mercy, and find us a good way out of our ordeal,' 11We sealed their ears [with sleep] in the cave for years. 12Then We woke them so that We could make clear which of the two parties[c] was better able to work out how long they had been there.

13 [Prophet], We shall tell you their story as it really was. They were young men who believed in their Lord, and We gave them more

[a] Walad in classical Arabic applies to masculine and feminine, singular and plural. As this sura is Meccan, it most probably refers to Meccan claims that the angels are daughters of God.

[b] Al-Raqim is variously interpreted as being the name of the mountain in which the cave was situated, the name of their dog, or an inscription bearing their names.

[c] See verse 19.

and more guidance. 14We gave strength to their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and earth. We shall never call upon any god other than Him, for that would be an outrageous thing to do. 15 These people of ours have taken gods other than Him. Why do they not produce clear evidence about them? Who could be more unjust than someone who makes up lies about God? 16Now that you have left such people, and what they worshipped instead of God, take refuge in the cave. God will shower His mercy on you and make you an easy way out of your ordeal.' 17You could have seen the [light of the] sun as it rose, moving away to the right of their cave, and when it set, moving away to the left of them, while they lay in the wide space inside the cave. (This is one of God's signs: those people God guides are rightly guided, but you will find no protector to lead to the right path those He leaves to stray.) 18You would have thought they were awake, though they lay asleep. We turned them over, to the right and the left, with their dog stretching out its forelegs at the entrance. If you had seen them, you would have turned and run away, filled with fear of them.

19 In time We woke them, and they began to question one another.

One of them asked, ‘How long have you been here?’ and [some] answered, ‘A day or part of a day,’ but then [others] said, ‘Your Lord knows best how long you have been here. One of you go to the city with your silver coins, find out where the best food is there, and bring some back. But be careful not to let anyone know about you: 20 if they found you out, they would stone you or force you to return to their religion, where you would never come to any good.’ 21 In this way We brought them to people’s attention so that they might know that God’s promise [of resurrection] is true and that there is no doubt about the Last Hour, [though] people argue among themselves.
[Some] said, ‘Construct a building over them: their Lord knows best about them.’ Those who prevailed said, ‘We shall build a place of worship over them.’ 22 [Some] say, ‘The sleepers were three, and their dog made four,’ others say, ‘They were five, and the dog made six’– guessing in the dark– and some say, ‘They were seven, and their dog made eight.’ Say [Prophet], ‘My Lord knows best how many they were.’ Only a few have real knowledge about them, so do not argue, but stick to what is clear, and do not ask any of these people about them; 23 do not say of anything, ‘I will do that

tomorrow,’a 24 without adding, ‘God willing,’ and, whenever you forget, remember your Lord and say, ‘May my Lord guide me closer to what is right.’ 25 [Some say], ‘The sleepers stayed in their cave for three hundred years,’ some added nine more. 26 Say [Prophet], ‘God knows best how long they stayed.’ His is the knowledge of all that is hidden in the heavens and earth– How well He sees! How well He hears!– and they have no one to protect them other than Him; He does not allow anyone to share His rule.
27 [Prophet], follow what has been revealed to you of your Lord’s Scripture: there is no changing His words, nor can you find any refuge except with Him. 28Content yourself with those who pray to their Lord morning and evening, seeking His approval, and do not let your eyes turn away from them out of desire for the attractions of this worldly life:b do not yield to those whose hearts We have made heedless of Our Qur_an, those who follow their own low desires, those whose ways are unbridled. 29 Say, ‘Now the truth has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so.’ We have prepared a Fire for the wrongdoers that will envelop them from all sides. If they call for relief, they will be relieved with water like molten metal, scalding their faces. What a terrible drink! What a painful resting place! 30As for those who believe and do good deeds– We do not let the reward of anyone who does a good deed go to waste– 31 they will have Gardens of lasting bliss graced with flowing streams. There they will be adorned with bracelets of gold. There they will wear green garments of fine silk and brocade. There they will be comfortably seated on soft chairs. What a blessed reward! What a pleasant resting place!
32Tell them the parable of two men: for one of them We made two gardens of grape vines, surrounded them with date palms, and put corn fields in between; 33 both gardens yielded fruit and did not fail

in any way; We made a stream flow through them, 34 and so he had abundant fruit. One day, while talking to his friend, he said, 'I have more wealth and a larger following than you.' 35He went into his garden and wronged himself by saying, 'I do not think this will ever

a When the Prophet was challenged by the Meccans, prompted by the Jews, to explain the story of the Sleepers, he promised to do it 'tomorrow', but did not receive revelation about it for some days afterwards.

b The notables of Mecca tried to persuade the Prophet to attend to them and drive away his humble followers. See 17: 73–4, 80: 1–10.

perish, 36 or that the Last Hour will ever come– even if I were to be taken back to my Lord, I would certainly find something even better there.' 37 His companion retorted, 'Have you no faith in Him who created you from dust, from a small drop of fluid, then shaped you into a man? 38 But, for me, He is God, my Lord, and I will never set up any partner with Him. 39 If only, when you entered your garden, you had said, "This is God's will. There is no power not [given] by God." Although you see I have less wealth and offspring than you, 40my Lord may well give me something better than your garden, and send thunderbolts on your garden from the sky, so that it becomes a heap of barren dust; 41 or its water may sink so deep into the ground that you will never be able to reach it again.' 42 And so it was: his fruit was completely destroyed, and there he was, wringing his hands over what he had invested in it, as it drooped on its trellises, and saying, 'I wish I had not set up any partner to my Lord.' 43 He had no forces to help him other than God– he could not even help himself. 44 In that situation, the only protection is that of God, the True God: He gives the best rewards and the best outcome.

45Tell them, too, what the life of this world is like: We send water down from the skies and the earth's vegetation absorbs it, but soon the plants turn to dry stubble scattered about by the wind: God has power over everything. 46Wealth and children are the attractions of this worldly life, but lasting good works have a better reward with your Lord and give better grounds for hope. 47 One day We shall make the mountains move, and you will see the earth as an open plain. We shall gather all people together, leaving no one. 48 They will be lined up before your Lord: 'Now you have come to Us as We first created you, although you claimed We had not made any such appointment for you.' 49 The record of their deeds will be laid open and you will see the guilty, dismayed at what they contain, saying, 'Woe to us! What a record this is! It does not leave any deed, small or large, unaccounted for!' They will find everything they ever did laid in front of them: your Lord will not be unjust to anyone.

50We said to the angels, 'Bow down before Adam,' and they all bowed down, but not Iblis: he was one of the jinn and he disobeyed his Lord's command. Are you [people] going to take him and his offspring as your masters instead of Me, even though they are your enemies? What a bad bargain for the evildoers! 51 I did not make them witnesses to the creation of the heavens and earth, nor to their

own creation; I do not take as My supporters those who lead others

astray. 52 On the Day God will say, ‘Call on those you claimed were My partners,’ they will call them but they will not answer; We shall set a deadly gulf between them. 53 The evildoers will see the Fire and they will realize that they are about to fall into it: they will find no escape from it.

54 In this Qur_an We have presented every kind of description for people but man is more contentious than any other creature. 55Now that guidance has come to them, what stops these people believing and asking forgiveness from their Lord before the fate of earlier peoples annihilates them or their torment confronts them? 56We only send messengers to bring good news and to deliver warning, yet the disbelievers seek to refute the truth with false arguments and make fun of My messages and warnings. 57 Who could be more wrong than the person who is reminded of his Lord’s messages and turns his back on them, ignoring what his hands are storing up for him [in the Hereafter]? We have put covers over their hearts, so they cannot understand the Qur_an, and We put heaviness in their ears: although you call them to guidance [Prophet] they will never accept it. 58Your Lord is the Most Forgiving, and full of mercy: if He took them to task for the wrongs they have done, He would hasten their punishment on. They have an appointed time from which they will have no escape, 59 [just like] the former communities We destroyed for doing wrong: We set an appointed time for their destruction.

60 Moses said to his servant, ‘I will not rest until I reach the place where the two seas meet, even if it takes me years!’ 61but when they reached the place where the two seas meet, they had forgotten all about their fish, which made its way into the sea and swam away.

62 They journeyed on, and then Moses said to his servant, ‘Give us our lunch! This journey of ours is very tiring,’ 63 and [the servant] said, ‘Remember when we were resting by the rock? I forgot the fish– Satan made me forget to pay attention to it– and it [must have] made its way into the sea.’ ‘How strange!’ 64 Moses said, ‘Then that was the place we were looking for.’ So the two turned back, retraced their footsteps, 65 and found one of Our servants– a man to whom We had granted Our mercy and whom We had given knowledge of Our own. 66 Moses said to him, ‘May I follow you so that you can teach me some of the right guidance you have been taught?’ 67 The man said, ‘You will not be able to bear with me

patiently. 68How could you be patient in matters beyond your knowledge?’ 69 Moses said, ‘God willing, you will find me patient. I will not disobey you in any way.’ 70 The man said, ‘If you follow me then, do not query anything I do before I mention it to you myself.’

71 They travelled on. Later, when they got into a boat, and the man made a hole in it, Moses said, ‘How could you make a hole in it? Do you want to drown its passengers? What a strange thing to do!’ 72He replied, ‘Did I not tell you that you would never be able to bear with me patiently?’ 73 Moses said, ‘Forgive me for forgetting. Do not make it too hard for me to follow you.’ 74 And so they travelled on. Then, when they met a young boy and the man killed him, Moses said, ‘How could you kill an innocent person? He has not killed anyone!

What a terrible thing to do!' 75 He replied, 'Did I not tell you that you would never be able to bear with me patiently?' 76 Moses said, 'From now on, if I query anything you do, banish me from your company– you have put up with enough from me.' 77 And so they travelled on. Then, when they came to a town and asked the inhabitants for food but were refused hospitality, they saw a wall there that was on the point of falling down and the man repaired it. Moses said, 'But if you had wished you could have taken payment for doing that.' 78He said, 'This is where you and I part company. I will tell you the meaning of the things you could not bear with patiently: 79 the boat belonged to some needy people who made their living from the sea and I damaged it because I knew that coming after them was a king who was seizing every [serviceable] boat by force. 80 The young boy had parents who were people of faith, and so, fearing he would trouble them through wickedness and disbelief, 81we wished that their Lord should give them another child– purer and more compassionate– in his place. 82 The wall belonged to two young orphans in the town and there was buried treasure beneath it belonging to them. Their father had been a righteous man, so your Lord intended them to reach maturity and then dig up their treasure as a mercy from your Lord. I did not do [these things] of my own accord: these are the explanations for those things you could not bear with patience.'

83 [Prophet], they ask you about Dhu 'l-Qarnayn.a Say, 'I will tell you something about him.' 84We established his power in the land,

a Literally 'the two-horned one', said by some to be Alexander the Great.

and gave him the means to achieve everything. 85 He travelled on a certain road; 86 then, when he came to the setting of the sun, he found it [seemed to be] setting into a muddy spring. Nearby he found some people and We said, 'Dhu 'l-Qarnayn, you may choose [which of them] to punish or show kindness to.' 87 He answered, 'We shall punish those who have done evil, and when they are returned to their Lord He will punish them [even more] severely, 88 while those who believed and did good deeds will have the best of rewards: we shall command them to do what is easy for them.' 89 He travelled on; 90 then, when he came to the rising of the sun, he found it rising on a people for whom We had provided no shelter from it. 91 And so it was: We knew all about him.

92 He travelled on; 93 then, when he reached a place between two mountain barriers, he found beside them a people who could barely understand him. 94 They said, 'Dhu 'l-Qarnayn, Gog and Magog are ruining this land. Will you build a barrier between them and us if we pay you a tribute?' 95 He answered, 'The power my Lord has given me is better than any tribute, but if you lend me your strength, I will put up a fortification between you and them: 96 bring me lumps of iron!' and then, when he had filled the gap between the two mountainsides [he said], 'Work your bellows!' and then, when he had made it glow like fire, he said, 'Bring me molten metal to pour over it!'

97 Their enemies could not scale the barrier, nor could they pierce it, 98 and he said, 'This is a mercy from my Lord. But when my Lord's

promise is fulfilled, He will raze this barrier to the ground: my Lord's promise always comes true.' 99 On that Day, We shall let them surge against each other like waves and then the Trumpet will be blown and We shall gather them all together. 100We shall show Hell to the disbelievers, 101 those whose eyes were blind to My signs, those who were unable to hear. 102 Did they think that they could take My servants as masters instead of Me? We have prepared Hell as the disbelievers' resting place.

103 Say [Prophet], 'Shall we[a] tell you who has the most to lose by their actions, 104 whose efforts in this world are misguided, even when they think they are doing good work? 105 It is those who disbelieve in their Lord's messages and deny that they will meet Him.'

Their deeds come to nothing: on the Day of Resurrection We shall

a This 'we' presumably refers to the Prophet and his community of believers.

give them no weight. 106 Their recompense for having disbelieved and made fun of My messages and My messengers will be Hell. 107 But those who believe and do good deeds will be given the Gardens of Paradise. 108 There they will remain, never wishing to leave.

109 Say [Prophet], 'If the whole ocean[a] were ink for writing the words of my Lord, it would run dry before those words were exhausted'– even if We were to add another ocean to it. 110 Say, 'I am only a human being, like you, to whom it has been revealed that your God is One. Anyone who fears[b] to meet his Lord should do good deeds and give no one a share in the worship due to his Lord.

a The term bahr refers to all wide expanses of water.

b See note to 10: 7.

19. MARY

A Meccan sura which takes its name from the story of Mary (verses 16–35). It recounts the grace given by God to a number of prophets and tells aspects of their stories. The claim that Jesus is the son of God is firmly denied, as is the assertion of the pagans of Mecca that the angels are God's daughters. From verses 66 to 98 the sura discusses the arrogant assertions of the disbelievers of Mecca. The Prophet is told that God's punishment is coming to them and exhorted not to be impatient for it to arrive or to receive the revelation (verses 64–5).

In the name of God, the Lord of Mercy, the Giver of Mercy

1Kaf Ha Ya _Ayn Sad

2 This is an account of your Lord's grace towards His servant, Zachariah, 3 when he called to his Lord secretly, saying, 4 'Lord, my bones have weakened and my hair is ashen grey, but never, Lord, have I ever prayed to You in vain: 5 I fear [what] my kinsmen [will do] when I am gone, for my wife is barren, so grant me a successor—a gift from You—6 to be my heir and the heir of the family of Jacob. Lord, make him well pleasing [to You].' 7 'Zachariah, We bring you good news of a son whose name will be John—We have chosen this name for no one before him.' 8 He said, 'Lord, how can I have a son when my wife is barren, and I am old and frail?' 9 He said, 'This is what your Lord has said: "It is easy for Me: I created you, though you were nothing before." '

10 He said, ‘Give me a sign, Lord.’ He said, ‘Your sign is that you
will not [be able to] speak to anyone for three full [days and] nights.’
11He went out of the sanctuary to his people and signalled to them to
praise God morning and evening.
12[We said], ‘John, hold on to the Scripture firmly.’ While he was
still a boy, We granted him wisdom, 13 tenderness from Us, and
purity. He was devout, 14 kind to his parents, not domineering or
rebellious. 15Peace was on him the day he was born, the day he died,
and it will be on him the day he is raised to life again.
16 Mention in the Qur_an the story of Mary. She withdrew from
her family to a place to the east 17 and secluded herself away; We sent
Our Spirit to appear before her in the form of a perfected man. 18She
said, ‘I seek the Lord of Mercy’s protection against you: if you have
any fear of Him [do not approach]!’ 19but he said, ‘I am but a Messenger
from your Lord, [come] to announce to you the gift of a pure
son.’ 20 She said, ‘How can I have a son when no man has touched
me? I have not been unchaste,’ 21 and he said, ‘This is what your Lord
said: “It is easy for Me– We shall make him a sign to all people, a
blessing from Us.”’ 22 And so it was ordained: she conceived him.
She withdrew to a distant place 23 and, when the pains of childbirth
drove her to [cling to] the trunk of a palm tree, she exclaimed, ‘I wish
I had been dead and forgotten long before all this!’ 24but a voice cried
to her from below, ‘Do not worry: your Lord has provided a stream
at your feet 25 and, if you shake the trunk of the palm tree towards
you, it will deliver fresh ripe dates for you, 26 so eat, drink, be glad,
and say to anyone you may see: “I have vowed to the Lord of Mercy
to abstain[a] from conversation, and I will not talk to anyone today.”’
27She went back to her people carrying the child, and they said,
‘Mary! You have done something terrible! 28 Sister[b] of Aaron! Your
father was not an evil man; your mother was not unchaste!’ 29She
pointed at him. They said, ‘How can we converse with an infant?’[c]
30 [But] he said: ‘I am a servant of God. He has granted me the
Scripture; made me a prophet; 31 made me blessed wherever I may
be. He commanded me to pray, to give alms as long as I live, 32 to
cherish my mother. He did not make me domineering or graceless.
33Peace was on me the day I was born, and will be on me the day I
die and the day I am raised to life again.’ 34Such was Jesus, son
of Mary.
[This is] a statement of the Truth about which they are in doubt:
35 it would not befit God to have a child. He is far above that: when
He decrees something, He says only, ‘Be,’ and it is. 36 ‘God is my
Lord and your Lord, so serve Him: that is a straight path.’[d] 37 But

a Sawm can mean ‘abstinence’ from food or from speech.
b Either she had a brother called Aaron, or was simply of Aaron’s tribe: in Arabic ‘sister/brother of’ can mean ‘relation of’, e.g. ‘brother of Hamdan’ meaning ‘of the tribe of Hamdan’.
c See note to 3: 46. Here again the term mahd refers to any level place rather than the concrete ‘cradle’.
d Some suggest that Muhammad is ordered to make this statement; others that it is Jesus speaking.

factions have differed among themselves. What suffering will come to those who obscure the truth when a dreadful Day arrives! 38How sharp of hearing, how sharp of sight they will be when they come to Us, although now they are clearly off course! Warn them [Muhammad] of the Day of Remorse when the matter will be decided, 39 for they are heedless and do not believe. 40 It is We who will inherit the earth and all who are on it: they will all be returned to Us.

41 Mention too, in the Qur_an, the story of Abraham. He was a man of truth, a prophet. 42 He said to his father, 'Father, why do you worship something that can neither hear nor see nor benefit you in any way? 43Father, knowledge that has not reached you has come to me, so follow me: I will guide you to an even path. 44Father, do not worship Satan– Satan has rebelled against the Lord of Mercy. 45Father, I fear that a punishment from the Lord of Mercy may afflict you and that you may become Satan's companion [in Hell].'a 46 His father answered, 'Abraham, do you reject my gods? I will stone you if you do not stop this. Keep out of my way!' 47Abraham said, 'Peace be with you: I will beg my Lord to forgive you– He is always gracious to me– 48but for now I will leave you, and the idols you all pray to, and I will pray to my Lord and trust that my prayer will not be in vain.' 49 When he left his people and those they served beside God, We granted him Isaac and Jacob and made them both prophets: 50We granted Our grace to all of them, and gave them a noble reputation.

51 Mention too, in the Qur_an, the story of Moses. He was specially chosen, a messenger and a prophet: 52We called to him from the right-hand side of the mountain and brought him close to Us in secret communion; 53 out of Our grace We granted him his brother Aaron as a prophet. 54 Mention too, in the Qur_an, the story of Ishmael. He was true to his promise, a messenger and a prophet. 55 He commanded his household to pray and give alms, and his Lord was well pleased with him. 56 Mention too, in the Qur_an, the story of Idris. He was a man of truth, a prophet. 57We raised him to a high position.

58 These were the prophets God blessed– from the seed of Adam, of those We carried in the Ark with Noah, from the seed of Abraham

a Or 'that you will be a supporter of Satan'.

and Israel– and those We guided and chose. When the revelations of the Lord of Mercy were recited to them, they fell to their knees and wept, 59but there came after them generations who neglected prayer and were driven by their own desires. These will come face to face with their evil, 60but those who repent, who believe, who do righteous deeds, will enter Paradise. They will not be wronged in the least: 61 they will enter the Gardens of Lasting Bliss, promised by the Lord of Mercy to His servants– it is not yet seen but truly His promise will be fulfilled. 62 There they will hear only peaceful talk, nothing bad; there they will be given provision morning and evening. 63That is the Garden We shall give as their own to those of Our servants who were devout.

64 [Gabriel said],[a] ‘We only descend [with revelation] at your
Lord’s command—everything before us, everything behind us,
everything in between, all belongs to Him—your Lord is never forgetful.
65 He is Lord of the heavens and earth and everything in
between so worship Him: be steadfast in worshipping Him. Do you
know of anyone equal to Him?’
66Man says, ‘What? Once I am dead, will I be brought back to
life?’ 67but does man not remember that We created him when he
was nothing before? 68 By your Lord [Prophet] We shall gather them
and the devils together and set them on their knees around Hell;
69We shall seize out of each group those who were most disobedient
towards the Lord of Mercy– 70We know best who most deserves to
burn in Hell– 71but every single one of you[b] will approach it, a
decree from your Lord which must be fulfilled. 72We shall save the
devout and leave the evildoers there on their knees.
73 When Our revelations are recited to them in all their clarity, [all
that] the disbelievers say to the believers [is], ‘Which side is better
situated? Which side has the better following?’ 74We have destroyed
many a generation before them who surpassed them in riches and
outward glitter! 75 Say [Prophet], ‘The Lord of Mercy lengthens [the
lives] of the misguided, until, when they are confronted with what
they have been warned about– either the punishment [in this life] or
the Hour [of Judgement]– they realize who is worse situated and

[a] This is a response from Gabriel to the Prophet’s request for more frequent visits (see Bukhari, Sahih, Book of Tafsir, Sura 19).

[b] This is taken to refer either to the disbelievers mentioned here, or to all humanity.

who has the weakest forces.’ 76 But God gives more guidance to those
who are guided, and good deeds of lasting merit are best and most
rewarding in your Lord’s sight. 77Have you considered the man who
rejects Our revelation, who says, ‘I will certainly be given wealth and
children’? 78 Has he penetrated the unknown or received a pledge to
that effect from the Lord of Mercy? 79No! We shall certainly record
what he says and prolong his punishment: 80We shall inherit from
him all that he speaks of and he will come to Us all alone.
81 They have taken other gods beside God to give them strength,
82but these gods will reject their worship and will even turn against
them. 83Have you [Prophet] not seen how We send devils to incite
the disbelievers to sin? 84 There is no need for you to be impatient
concerning them: We are counting down their [allotted] time. 85On
the Day We gather the righteous as an honoured company before the
Lord of Mercy 86 and drive the sinful like a thirsty herd into Hell,
87 no one will have power to intercede except for those who have
permission[a] from the Lord of Mercy.
88 The disbelievers say, ‘The Lord of Mercy has offspring.’[b] 89How
terrible is this thing you assert: 90 it almost causes the heavens to be
torn apart, the earth to split asunder, the mountains to crumble to
pieces, 91 that they attribute offspring to the Lord of Mercy. 92 It does
not befit the Lord of Mercy [to have offspring]: 93 there is no
one in the heavens or earth who will not come to the Lord of
Mercy as a servant– 94 He has counted them all: He has numbered

them exactly– 95 and they will each return to Him on the Day of Resurrection all alone.
96 But the Lord of Mercy will give love to those who believe and do righteous deeds: 97We have made it[c] easy, in your own language [Prophet], so that you may bring glad news to the righteous and warnings to a stubborn people. 98How many generations We have destroyed before them! Do you perceive a single one of them now, or hear as much as a whisper?
a For the meaning of _ahd as idhn 'permission' see Baydawi. Cf. 10: 3; 78: 38.
b Many translators say 'a son' here, not realizing that walad in classical Arabic means 'child' or 'children'. The discussion here is about the pagans of Mecca, who said that the angels were daughters of God.
c Either what is said in this sura or the whole Qur_an.
19: 98 Mary 195
20. TA HA
A Meccan sura that both begins and ends with mention of the Qur_an: it was not sent to the Prophet to cause him grief but is a clear proof from his Lord. The example of Moses is given as a lengthy account in order to encourage the Prophet and show the end of the disbelievers. The destruction of earlier generations is cited as a lesson from which the disbelievers should learn. The Prophet is ordered to be patient and to persevere with his worship.
In the name of God, the Lord of Mercy, the Giver of Mercy
1Ta Haa
2 It was not to distress you [Prophet] that We sent down the Qur_an to you, 3but as a reminder for those who hold God in awe, 4 a revelation from the One who created the earth and the high heaven, 5 the Lord of Mercy, established on the throne. 6Everything in the heavens and on earth, everything between them, everything beneath the soil, belongs to Him. 7Whatever you may say aloud, He knows what you keep secret and what is even more hidden. 8God—there is no god but Him—the most excellent names belong to Him.
9 Has the story of Moses come to you [Prophet]?[b] 10 He saw a fire and said to his people, 'Stay here—I can see a fire. Maybe I can bring you a flaming brand from it or find some guidance there.' 11When he came to the fire, he was summoned, 'Moses! 12 I am your Lord. Take off your shoes: you are in the sacred valley of Tuwa. 13 I have chosen you, so listen to what is being revealed. 14 I am God; there is no god but Me. So worship Me and keep up the prayer so that you remember Me. 15 The Hour is coming—though I choose[c] to keep it hidden—for each soul to be rewarded for its labour. 16 Do not let anyone who does not believe in it and follows his own desires distract you from it, and so bring you to ruin.'
a There is an opinion that ta ha are not isolated letters but 'O man!' in the Yemeni dialect of _Akk (Razi). For the significance of the isolated letters as a whole, see note to 2:
1.
b This construction is an idiom in Arabic implying 'think well about it' or 'take a lesson from this'.
c Abu Muslim interprets akadu as uridu, 'I wish' or 'I choose' (Razi).
17 'Moses, what is that in your right hand?' 18 'It is my staff,' he said, 'I lean on it; restrain my sheep with it;[a] I also have other uses

for it.' 19 God said, 'Throw it down, Moses.' 20 He threw it down and– lo and behold!– it became a fast-moving snake. 21 He said, 'Pick it up without fear: We shall turn it back into its former state. 22Now place your hand under your armpit and it will come out white, though unharmed: that is another sign. 23We do this to show you some of Our greatest signs. 24 Go to Pharaoh, for he has truly become a tyrant.' 25 Moses said, 'Lord, lift up my heart 26 and ease my task for me. 27 Untie my tongue, 28 so that they may understand my words, 29 and give me a helper from my family, 30my brother Aaron– 31augment my strength through him. 32 Let him share my task 33 so that we can glorify You much 34 and remember You often: 35You are always watching over us.'

36 God said, 'Moses, your request is granted. 37 Indeed We showed you favour before. 38We inspired your mother, saying, 39 "Put your child into the chest, then place him in the river. Let the river wash him on to its bank, and he will be taken in by an enemy of Mine and his." I showered you with My love and planned that you should be reared under My watchful eye. 40Your sister went out, saying, "I will tell you someone who will nurse him," then We returned you to your mother so that she could rejoice and not grieve. Later you killed a man, but We saved you from distress and tried you with other tests. You stayed among the people of Midian for years, then you came here as I ordained. 41 I have chosen you for Myself. 42Go, you and your brother, with My signs, and make sure that you remember Me. 43Go, both of you, to Pharaoh, for he has exceeded all bounds. 44 Speak to him gently so that he may take heed, or show respect.' 45 They said, 'Lord, we fear he will do us great harm or exceed all bounds.' 46 He said, 'Do not be afraid, I am with you both, hearing and seeing everything. 47 Go and tell him, "We are your Lord's messengers, so send the Children of Israel with us and do not oppress them. We have brought you a sign from your Lord. Peace be upon whoever follows the right guidance; 48 it has been revealed to us that punishment falls on whoever rejects the truth and turns his back on it."'

49 [Pharaoh] said, 'Moses, who is this Lord of yours?' 50Moses

a Or 'beat down leaves for my sheep with it'.

said, 'Our Lord is He who gave everything its form, then gave it guidance.' 51 He said, 'What about former generations?' 52Moses said, 'My Lord alone has knowledge of them, all in a record; my Lord does not err or forget.' 53 It was He who spread out the earth for you and traced routes in it. He sent down water from the sky. With that water We bring forth every kind of plant, 54 so eat, and graze your cattle. There are truly signs in all this for people of understanding. 55From the earth We created you, into it We shall return you, and from it We shall raise you a second time.

56We showed Pharaoh all Our signs, but he denied them and refused [to change]. 57 He said, 'Have you come to drive us from our land with your sorcery, Moses? 58We will confront you with sorcery to match your own: make an appointment between us which neither of us will fail to keep, in a mutually agreeable place.' 59He

said, ‘Your meeting will be on the day of the feast, so let the people be assembled when the sun has risen high.’
60 Pharaoh withdrew and gathered his resources,[a] then he returned. 61 Moses said to them, ‘Beware, do not invent lies against God or He will destroy you with His punishment. Whoever invents lies will fail.’ 62 So they discussed their plan among themselves, talking secretly, 63 saying, ‘These two men are sorcerers. Their purpose is to drive you out of your land with their sorcery and put an end to your time-honoured way of life. 64 So gather your resources and line up for the contest. Whoever wins today is sure to prosper.’ 65They said, ‘Moses, will you throw first or shall we?’ 66 ‘You throw,’ said Moses, and—lo and behold!—through their sorcery, their ropes and staffs seemed to him to be moving. 67 Moses was inwardly alarmed, 68but We said, ‘Do not be afraid, you have the upper hand. 69Throw down what is in your right hand: it will swallow up what they have produced. They have only produced the tricks of a sorcerer, and a sorcerer will not prosper, wherever he goes.’
70 [So it was, and] the sorcerers threw themselves down in submission. ‘We believe,’ they said, ‘in the Lord of Aaron and Moses.’
71 Pharaoh said, ‘How dare you believe in him before I have given you permission? This must be your master, the man who taught you witchcraft. I shall certainly cut off your alternate hands and feet,[b]

[a] Literally ‘his mischief’, kaydahu. This could refer to his sorcerers or to the plots he made.

[b] See note to 5: 33.

then crucify you on the trunks of palm trees. You will know for certain which of us has the fiercer and more lasting punishment.’
72 They said, ‘We shall never prefer you to the clear sign that has come to us, nor to Him who created us. So decide whatever you will: you can only decide matters of this present life– 73we believe in our Lord, [hoping] He may forgive us our sins and the sorcery that you forced us to practise– God is better and more lasting.’
74 Hell will be the reward of those who return to their Lord as evildoers: there they will stay, neither living nor dying. 75 But those who return to their Lord as believers with righteous deeds will be rewarded with the highest of ranks, 76Gardens of lasting bliss graced with flowing streams, and there they will stay. Such is the reward of those who purify themselves.
77We revealed to Moses, ‘Go out at night with My servants and strike a dry path for them across the sea.[a] Have no fear of being overtaken and do not be dismayed.’ 78 Pharaoh pursued them with his armies and was overwhelmed by the sea. 79 Pharaoh truly led his people astray; he did not guide them.
80 Children of Israel, We rescued you from your enemies. We made a pledge with you on the right-hand side of the mountain. We sent down manna and quails for you, 81 ‘Eat from the good things We have provided for you, but do not overstep the bounds, or My wrath will descend on you. Anyone on whom My wrath descends has truly fallen. 82Yet I am most forgiving towards those who repent, believe, do righteous deeds, and stay on the right path.’

83 [God said], ‘Moses, what has made you come ahead of your people in such haste?’[b] 84 and he said, ‘They are following in my footsteps. I rushed to You, Lord, to please You,’ 85but God said, ‘We have tested your people in your absence: the Samiri[c] has led them astray.’ 86 Moses returned to his people, angry and aggrieved. He said, ‘My people, did your Lord not make you a gracious promise? Was my absence too long for you? Did you want anger to fall on you from your Lord and so broke your word to me?’ 87 They said, ‘We did not break our word to you deliberately. We were burdened with the weight of people’s jewellery, so we threw it [into the fire],

[a] Bahr, ‘sea’, means any expanse of water, fresh or salty. Cf. 35: 12.

[b] Moses had left his people in the charge of Aaron to contemplate on Mount Sinai. See 7: 142 ff.

[c] Razi suggests various unsubstantiated identities for the Samiri.

and the Samiri did the same,’ 88but he [used the molten jewellery to] produce an image of a calf which made a lowing sound, and they said, ‘This is your god and Moses’ god, but he has forgotten.’ 89Did they not see that [the calf] gave them no answer, that it had no power to harm or benefit them? 90 Aaron did say to them, ‘My people, this calf is a test for you. Your true Lord is the Lord of Mercy, so follow me and obey my orders,’ 91but they replied, ‘We shall not give up our devotion to it until Moses returns to us.’

92 Moses said, ‘When you realized they had gone astray, what prevented you, Aaron, 93 from coming after me? How could you disobey my orders?’ 94 He said, ‘Son of my mother– let go of my beard and my hair!– I was afraid you would say, “You have caused division among the children of Israel and have not heeded what I said.”’

95 Moses said, ‘And what was the matter with you, Samiri?’ 96He replied, ‘I saw something they did not; I took in some of the teachings of the Messenger but tossed them aside:[a] my soul prompted me to do what I did.’ 97 Moses said, ‘Get away from here! Your lot in this life is to say, “Do not touch me,”[b] but you have an appointment from which there is no escape. Look at your god which you have kept on worshipping– we shall grind it down[c] and scatter it into the sea.

98 [People], your true god is the One God– there is no god but Him– whose knowledge embraces everything.’

99 In this way We relate to you [Prophet] stories of what happened before. We have given you a Qur_an from Us. 100Whoever turns away from it will bear on the Day of Resurrection a heavy burden101 and will remain under it. What a terrible burden to carry on that Day!

102 When the trumpet is sounded and We gather the sinful, sightless,[d] 103 they will murmur to one another, ‘You stayed only ten days [on earth]’– 104We know best what they say– but the more perceptive of them will say, ‘Your stay [on earth] was only a single day.’

105 They ask you [Prophet] about the mountains: say, ‘[On that Day] my Lord will blast them into dust 106 and leave a flat plain, 107 with no peak or trough to be seen. 108 On that Day, people will follow the summoner from whom there is no escape; every voice will be hushed for the Lord of Mercy; only whispers will be heard. 109On

[a] Literally ‘I took a handful from the trail of the messenger and flung it . . .’.

b Another interpretation is that the Samiri will become a social outcast.
c Harraqa in classical usage has the meaning ‘grind’, as used here, rather than ‘burn’.
d Zurq from azraq, which means, among other things, ‘blind’. Cf. verses 124–6.

that Day, intercession will be useless except from those to whom
the Lord of Mercy has granted permission and whose words He
approves– 110He knows what is before and behind them, though
they do not comprehend Him– 111 and [all] facesa will be humbled
before the Living, Ever Watchful One. Those burdened with evil
deeds will despair, 112but whoever has done righteous deeds and
believed need have no fear of injustice or deprivation.’ 113We have
sent the Qur_an down in the Arabic tongue and given all kinds of
warnings in it, so that they may beware or take heed– 114 exalted be
God, the one who is truly in control.
[Prophet], do not rush to recite before the revelation is fully
completeb but say, ‘Lord, increase me in knowledge!’ 115We also
commanded Adam before you, but he forgot and We found him
lacking in constancy. 116When We said to the angels, ‘Bow down
before Adam,’ they did. But Iblis refused, 117so We said, ‘Adam, this
is your enemy, yours and your wife’s: do not let him drive you out of
the garden and make you miserable. 118 In the garden you will never
go hungry, feel naked, 119 be thirsty, or suffer the heat of the sun.’
120 But Satan whispered to Adam, saying, ‘Adam, shall I show you
the tree of immortality and power that never decays?’ 121 and they
both ate from it. They became conscious of their nakedness and
began to cover themselves with leaves from the garden. Adam disobeyed
his Lord and was led astray– 122 later his Lord brought him
close, accepted his repentance, and guided him– 123 God said, ‘Get
out of the garden as each other’s enemy.’c
Whoever follows My guidance, when it comes to you [people],
will not go astray nor fall into misery, 124but whoever turns away
from it will have a life of great hardship. We shall bring him blind to
the Assembly on the Day of Resurrection 125 and he will say, ‘Lord,
why did You bring me here blind? I was sighted before!’ 126 God will
say, ‘This is how it is: You ignored Our revelations when they came
to you, so today you will be ignored.’ 127 This is how We reward those
who go too far, and who do not believe in their Lord’s revelations.
The greatest and most enduring punishment is in the Hereafter.
a This can also mean ‘their faces’.
b Muhammad, when repeating to Gabriel each revelation, after the angel delivered it, sometimes in his eagerness started repeating even before Gabriel had finished revealing. See also 75: 16–19.
c Both parties, cf. 2: 36 and note.

128 Do they not draw a lesson from the many generations We
destroyed before them, through whose dwelling places they now
walk? There truly are signs in this for anyone with understanding!
129 If it were not for a preordained Word from your Lord [Prophet],
they would already have been destroyed. Their time has been set,
130 so [Prophet] be patient with what they say– celebrate the praise
of your Lord, before the rising and setting of the sun, celebrate His

praise during the night, and at the beginning and end of the day, so that you may find contentment– 131 and do not gaze longingly at what We have given some of them to enjoy, the finery of this present life: We test them through this, but the provision of your Lord is better and more lasting. 132Order your people[a] to pray, and pray steadfastly yourself. We are not asking you to give Us provision;[b] We provide for you, and the rewards of the Hereafter belong to the devout.

133 The disbelievers say, 'Why does he not bring us a sign from his Lord?' Have they not been given clear proof confirming what was in the earlier scriptures? 134If We had destroyed them through punishment before this Messenger came, they would have said, 'Lord, if only You had sent us a messenger, we could have followed Your revelations before we suffered humiliation and disgrace!'

135 [Prophet], say, 'We are all waiting, so you carry on waiting: you will come to learn who has followed the even path, and been rightly guided.'

a Or 'your family'. b Cf. 51: 57.

21. THE PROPHETS

A Meccan sura which takes its name from the list of prophets mentioned from verse 48 to verse 91. It stresses that fact that Muhammad is a man like earlier prophets, and has been given the same message to declare the unity of God. It warns the disbelievers of the approaching Judgement from which there is no escape.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Ever closer to people draws their reckoning, while they turn away, heedless. 2Whenever any fresh revelation comes to them from their Lord, they listen to it playfully 3 with frivolous hearts. The evildoers conferred in secret: 'Is this man anything but a mortal like yourselves? Are you going to fall under his spell with your eyes wide open?' 4 He said,[a] 'My Lord knows everything that is said in the heavens and the earth: He is the All Hearing, the All Knowing.'

5 Some say, 'Muddled dreams'; others, 'He made it up'; yet others, 'He is just a poet, let him show us a sign as previous messengers did.' 6 But of the communities We destroyed before them not a single one believed. Will these now believe? 7 And even before your time [Prophet], all the messengers We sent were only men We inspired— if you [disbelievers] do not know, ask people who know the Scripture— 8We did not give them bodies that ate no food, nor were they immortal. 9We fulfilled Our promise to them in the end: We saved them and those We wished to save, and We destroyed those who exceeded all bounds.

10And now We have sent down to you [people] a Scripture to remind you. Will you not use your reason? 11How many communities of evildoers We have destroyed! How many others We have raised up in their places! 12 When they felt Our might coming upon them, see how they tried to escape it! 13 'Do not try to escape. Go back to your homes and the pleasure you revelled in: you may be questioned.' 14 They said, 'Woe to us! We were wrong!' 15 and that cry of theirs did not cease until We made them burnt-off stubble.

a Here and in verse 112 an alternative reading is the imperative, qul ('say').
16We did not create the heavens and the earth and everything between them playfully. 17 If We had wished for a pastime, We could have found it within Us– if We had wished for any such thing. 18No! We hurl the truth against falsehood, and truth obliterates it– see how falsehood vanishes away! Woe to you [people] for the way you describe God! 19Everyone in the heavens and earth belongs to Him, and those that are with Him are never too proud to worship Him, nor do they grow weary; 20 they glorify Him tirelessly night and day. 21Have they chosen any gods from the earth who can give life to the dead? 22 If there had been in the heavens or earth any gods but Him, both heavens and earth would be in ruins: God, Lord of the Throne, is far above the things they say: 23 He cannot be called to account for anything He does, whereas they will be called to account. 24Have they chosen to worship other gods instead of Him? Say, 'Bring your proof. This is the Scripture for those who are with me and the Scripture for those who went before me.' But most of them do not recognize the truth, so they pay no heed. 25We never sent any messenger before you [Muhammad] without revealing to him: 'There is no god but Me, so serve Me.' 26 And they say, 'The Lord of Mercy has taken offspring for Himself.'a May He be exalted! No! They are only His honoured servants: 27 they do not speak before He speaks and they act by His command. 28He knows what is before them and what is behind them, and they cannot intercede without His permissionb —indeed they themselves stand in awe of Him. 29 If any of them were to claim, 'I am a god beside Him,' We would reward them with Hell: this is how We reward evildoers.
30 Are the disbelievers not aware that the heavens and the earth used to be joined together and that We ripped them apart, that We made every living thing from water? Will they not believe? 31And We put firm mountains on the earth, lest it should sway under them, and set broad paths on it, so that they might follow the right direction, 32and We made the sky a well-secured canopy– yet from its wonders they turn away. 33 It is He who created night and day, the sun and the moon, each floating in its orbit. 34We have not granted everlasting life to any other human being before you either [Muhammad]– if you die, will [the disbelievers] live for ever?
a The Meccan polytheists claimed the angels were God's daughters.
b See 20: 109.

35Every soul is certain to taste death: We test you all through the bad and the good, and to Us you will all return. 36 When the disbelievers see you, they laugh at you: 'Is this the one who talks about your gods?' They reject any talk of the Lord of Mercy.
37 Man was created hasty: I will show you My signs soon, so do not ask Me to hasten them. 38 They say, 'When will this promise be fulfilled, if what you say is true?' 39 If the disbelievers only knew, the time will arrive when they will not be able to ward off the Fire from their faces or their backs, and they will get no help. 40 It will come upon them suddenly and stupefy them; they will be powerless to push it away; they will not be reprieved.

41 Messengers before you [Muhammad] were also ridiculed, but those who mocked them were overwhelmed in the end by the very thing they had mocked. 42 Say, 'Who could protect you night and day from the Lord of Mercy?' Yet they turn away when their Lord is mentioned. 43 Do they have gods who can defend them against Us? Their gods have no power to help themselves, nor can they be protected from Us. 44We have allowed these sinners and their forefathers to enjoy life for a long time. But do they not see how We are shrinking their borders? Is it they who will prevail? 45 Say, 'I warn you only through the Revelation.' The deaf will not hear the warning call, 46 yet if a mere breath of your Lord's punishment touches them, they will be sure to cry, 'Woe to us! We were wrong!' 47We will set up scales of justice for the Day of Resurrection so that no one can be wronged in the least, and if there should be even the weight of a mustard seed, We shall bring it out– We take excellent account.

48We gave Moses and Aaron [the Scripture] that distinguishes right from wrong, a light and a reminder for those who are mindful of God, 49 those who stand in awe of their Lord, though He is unseen, and who fear the Hour. 50 This [Qur_an] too is a blessed message We have sent down– are you [people] going to deny it? 51Long ago We bestowed right judgement on Abraham and We knew him well. 52 He said to his father and his people, 'What are these images to which you are so devoted?' 53 They replied, 'We found our fathers worshipping them.' 54 He said, 'You and your fathers have clearly gone astray.' 55 They asked, 'Have you brought us the truth or are you just playing about?' 56 He said, 'Listen! Your true Lord is the Lord of the heavens and the earth, He who created them, and I am a

witness to this. 57 By God I shall certainly plot against your idols as soon as you have turned your backs!' 58 He broke them all into pieces, but left the biggest one for them to return to. 59 They said, 'Who has done this to our gods? How wicked he must be!' 60 Some said, 'We heard a youth called Abraham talking about them.' 61 They said, 'Bring him before the eyes of the people, so that they may witness [his trial].' 62 They asked, 'Was it you, Abraham, who did this to our gods?' 63 He said, 'No, it was done by the biggest of them– this one. Ask them, if they can talk.' 64 They turned to one another, saying, 'It is you who are in the wrong,' 65but then they lapsed again and said, 'You know very well these gods cannot speak.' 66Abraham said, 'How can you worship what can neither benefit nor harm you, instead of God? 67 Shame on you and on the things you worship instead of God. Have you no sense?' 68 They said, 'Burn him and avenge your gods, if you are going to do the right thing.' 69But We said, 'Fire, be cool and safe for Abraham.' 70 They planned to harm him, but We made them suffer the greatest loss. 71We saved him and Lot [and sent them] to the land We blessed for all people, 72and We gave him Isaac and Jacob as an additional gift, and made each of them righteous. 73We made all of them leaders, guiding others by Our command, and We inspired them to do good works, to keep up the prayer, and to give alms: they were Our true worshippers. 74We gave Lot sound judgement and

knowledge and saved him from the community who practised obscenities– they were shameless people who broke God's law! 75We admitted him to Our mercy; he was a righteous man.
76Long before that, We answered Noah when he cried out to Us: We saved him and his family from the great calamity 77and We helped him against the people who rejected Our signs– they were evil people, so We drowned them all.
78 And remember David and Solomon, when they gave judgement regarding the field into which sheep strayed by night and grazed. We witnessed their judgement 79 and made Solomon understand the case [better], though We gave sound judgement and knowledge to both of them. We made the mountains and the birds celebrate Our praises with David– We did all these things– 80We taught him how to make coats of mail for the benefit of you [people], to protect you in your wars, but are you grateful for this? 81We harnessed the stormy wind for Solomon, so that it sped by his command to the land We had blessed– We have knowledge of all things– 82and We made some of

the jinn[a] subservient to him, to dive for him and do other works besides. We were watching over them.
83Remember Job, when he cried to his Lord, 'Suffering has truly afflicted me, but you are the Most Merciful of the merciful.' 84We answered him, removed his suffering, and restored his family to him, along with more like them, as an act of grace from Us and a reminder for all who serve Us. 85 And remember Ishmael, Idris, and Dhu'l-Kifl:[b] they were all steadfast. 86We admitted them to Our mercy; they were truly righteous. 87 And remember the man with the whale,[c] when he went off angrily, thinking We could not restrict him, but then he cried out in the deep darkness, 'There is no God but You, glory be to You, I was wrong.' 88We answered him and saved him from distress: this is how We save the faithful. 89Remember Zachariah, when he cried to his Lord, 'My Lord, do not leave me childless, though You are the best of heirs.' 90We answered him– We gave him John, and cured his wife of barrenness– they were always keen to do good deeds. They called upon Us out of longing and awe, and humbled themselves before Us. 91Remember the one who guarded her chastity.[d] We breathed into her from Our Spirit and made her and her son a sign for all people.
92 [Messengers],[e] this community of yours is one single community and I am your Lord, so serve Me. 93 They have torn their unity apart, but they will all return to Us. 94 If anyone does good deeds and is a believer, his efforts will not be ignored: We record them for him. 95No community destroyed by Us can escape its return,[f] 96 and when the peoples of Gog and Magog are let loose and swarm swiftly from every highland, 97when the True Promise draws near, the disbelievers' eyes will stare in terror, and they will say, 'Woe to us! We were not aware of this at all. We were wrong.' 98You [disbelievers] and what you worship instead of God will be fuel for Hell: that is where you will go– 99 if these [idols] had been real gods they would not have gone there– you will all stay there. 100 There

a Cf. 34: 12–13.

b Some commentators suggest this refers to the prophet Ezekiel. See Encyclopaedia of Islam under Dhu'l-Kifl.
c Jonah. Cf. 37: 139–48.
d Mary. Cf. 66: 12.
e Cf. 23: 51–3.
f Other interpretations are: 'they will not return to the world'; 'they will not turn away from their misdeeds'.

the disbelievers will be groaning piteously, but the [idols] will hear nothing.
101 But those for whom We have decreed Paradise will be kept far from Hell– 102 they will not hear a murmur from it– and endlessly they will enjoy everything their souls desire. 103 They will have no fear of the great Terror:a the angels will receive them with the words, 'This is the Day you were promised!' 104 On that Day, We shall roll up the skies as a writer rolls up [his] scrolls. We shall reproduce creation just as We produced it the first time: this is Our binding promise. We shall certainly do all these things.
105We wrote in the Psalms, as We did in [earlier] Scripture: 'My righteous servants will inherit the earth.' 106 There truly is a message in this for the servants of God! 107 It was only as a mercy that We sent you [Prophet] to all people.b 108 Say, 'What is revealed to me is that your God is one God– will you submit to Him?' 109 But if they turn away, say, 'I have proclaimed the message fairly to you all. I do not know whether the judgement you are promised is near or far, 110but He knows what you reveal and conceal. 111 I do not know: this [time] may well be a test for you, and enjoyment for a while.' 112 He said,c 'My Lord, pass the true judgement.' And, 'Our Lord is the Lord of Mercy. We seek His assistance against what you [disbelievers] say.'
a The Day of Judgement.
b Or 'We sent you [Prophet] only as a mercy to all people'.
c See note to verse 4.

22. THE PILGRIMAGE
A Medinan sura that gets its title from the reference to the sacred rite of the pilgrimage first enacted by Abraham (verse 27). This theme is introduced by the condemnation of those who bar the believers from access to the Sacred Mosque and is followed by permission to fight when attacked. The sura begins with the Day of Judgement and castigates those who worship useless idols, describing them later as powerless to create even a fly. The sura ends by urging the Muslims to persevere in following the faith of Abraham.
In the name of God, the Lord of Mercy, the Giver of Mercy
1People, be mindful of your Lord, for the earthquake of the Last Hour will be a mighty thing: 2 on the Day you see it, every nursing mother will think no more of her baby, every pregnant female will miscarry, you will think people are drunk when they are not, so severe will be God's torment. 3Yet still there are some who, with no knowledge, argue about God, who follow every devilish rebel 4 fated to lead astray those who take his side, and guide them to the suffering of the blazing flame.
5People, [remember,] if you doubt the Resurrection, that We

created you from dust, then a drop of fluid, then a clinging form, then a lump of flesh, both shaped and unshaped: We mean to make Our power clear to you. Whatever We choose We cause to remain in the womb for an appointed time, then We bring you forth as infants and then you grow and reach maturity. Some die young and some are left to live on to such an age that they forget all they once knew. You sometimes see the earth lifeless, yet when We send down water it stirs and swells and produces every kind of joyous growth: 6 this is because God is the Truth; He brings the dead back to life; He has power over everything.
7 There is no doubt that the Last Hour is bound to come, nor that God will raise the dead from their graves, 8 yet still there are some who, with no knowledge or guidance or any book of enlightenment, argue about God, 9 turning scornfully aside to lead others away from God's path. Disgrace in this world awaits such a person and, on the Day of Resurrection, We shall make him taste the suffering of the Fire. 10 [It will be said], 'This is for what you have stored up with your own hands: God is never unjust to His creatures.'
11 There are also some who serve God with unsteady faith: if something good comes their way, they are satisfied, but if they are tested, they revert to their old ways, losing both this world and the next– that is the clearest loss.12 Instead of God, they call upon what can neither harm nor help them– that is straying far away– 13 or invoke one whose harm is closer than his help: an evil master and an evil companion. 14 But God will admit those who believe and do good deeds to Gardens graced with flowing streams. God does whatever He wishes. 15Anyone who thinks that God will not support him in this world and the next should stretch a rope up to the sky, climb all the way up it,a and see whether this strategy removes the cause of his anger. 16 In this way, We send the Qur_an down as clear messages, and God guides whoever He will.
17 As for the believers, those who follow the Jewish faith, the Sabians,b the Christians, the Magians,c and the idolaters, God will judge between them on the Day of Resurrection; God witnesses all things. 18 Do you not realize [Prophet] that everything in the heavens and earth submitsd to God: the sun, the moon, the stars, the mountains, the trees, and the animals? So do many human beings, though for many others punishment is well deserved. Anyone disgraced by God will have no one to honour him: God does whatever He will.
19 These two kinds of people disagree about their Lord. Garments of fire will be tailored for those who disbelieve; scalding water will be poured over their heads, 20 melting their insides as well as their skins; 21 there will be iron crooks to restrain them; 22whenever, in their anguish, they try to escape, they will be pushed back in and told, 'Taste the suffering of the Fire.' 23 But God will admit those who believe and do good deeds to Gardens graced with flowing streams; there they will be adorned with golden bracelets and pearls; there they will have silken garments. 24They were guided to good speech and to the path of the One Worthy of all Praise.
a See also 6: 35. Another interpretation of this verse is 'stretch a rope up to the ceiling

and hang himself '.
b See note to 2: 62.
c Followers of an ancient Persian and Median religion, based on monotheism, identified with Zoroastrians.
d Literally, prostrates.

25 As for the disbelievers, who bar others from God's path and from the Sacred Mosque– which We made for all people, residents and visitors alike– and who try to violate it with wrongdoing, We shall make them taste a painful punishment. 26We showed Abraham the site of the House, saying, 'Do not assign partners to Me. Purify My House for those who circle around it, those who stand to pray, and those who bow and prostrate themselves. 27 Proclaim the Pilgrimage to all people. They will come to you on foot and on every kind of swift mount, emerging from every deep mountain pass 28 to attain benefits and celebrate God's name, on specified days, over the livestock He has provided for them– feed yourselves and the poor and unfortunate– 29 so let the pilgrims perform their acts of cleansing, fulfil their vows, and circle around the Ancient House.' 30 All this [is ordained by God]: anyone who honours the sacred ordinances of God will have good rewards from his Lord.
Livestock have been made lawful to you, except for what has been explicitly forbidden. Shun the filth of idolatrous beliefs and practices and shun false utterances.a 31Devote yourselves to God and assign Him no partners, for the person who does so is like someone who has been hurled down from the skies and snatched up by the birds or flung to a distant place by the wind. 32 All this [is ordained by God]: those who honour God's rites show the piety of their hearts. 33 Livestock are useful to you until the set time. Then their place of sacrifice is near the Ancient House: 34We appointed acts of devotion for every community, for them to celebrate God's name over the livestock He provided for them: your God is One, so devote yourselves to Him. [Prophet], give good news to the humble 35 whose hearts fill with awe whenever God is mentioned, who endure whatever happens to them with patience, who keep up the prayer, who give to others out of Our provision to them.
36We have made camelsb part of God's sacred rites for you. There is much good in them for you, so invoke God's name over them as they are lined up for sacrifice, then, when they have fallen down dead, feed yourselves and those who do not ask, as well as those who do. We have subjected them to you in this way so that you may be thankful. 37 It is neither their meat nor their blood that reaches God
a Dedicating animals to idols.
b The term budn can refer to either camels or cows.

but your piety. He has subjected them to you in this way so that you may glorify God for having guided you.
Give good news to those who do good: 38 God will defend the believers; God does not love the unfaithful or the ungrateful.
39Those who have been attacked are permitted to take up arms because they have been wronged– God has the power to help

them– 40 those who have been driven unjustly from their homes only for saying, 'Our Lord is God.' If God did not repel some people by means of others, many monasteries, churches, synagogues, and mosques, where God's name is much invoked, would have been destroyed. God is sure to help those who help His cause– God is strong and mighty– 41 those who, when We establish them in the land, keep up the prayer, pay the prescribed alms, command what is right, and forbid what is wrong: God controls the outcome of all events.
42 If they reject you [Prophet], so did the people of Noah before them, and those of _Ad, Thamud, 43Abraham, Lot, 44 Midian. Moses too was called a liar. I gave the disbelievers time, but in the end I punished them. How I condemned them! 45How many towns steeped in wrongdoing We have destroyed and left in total ruin; how many deserted wells; how many lofty palaces! 46Have these people [of Mecca] not travelled through the land with hearts to understand and ears to hear? It is not people's eyes that are blind, but their hearts within their breasts.
47 They will challenge you [Prophet] to hasten the punishment. God will not fail in His promise– a Day with your Lord is like a thousand years by your reckoning. 48To many a town steeped in wrongdoing I gave more time and then struck them down: they all return to Me in the end.
49 Say [Prophet], 'People, I am sent only to give you clear warning.' 50 Those who believe and do good deeds will be forgiven and have a generous reward, 51but those who strive to oppose Our messages and try in vain to defeat Us are destined for the Blaze. 52We have never sent any messenger or prophet before you [Muhammad] into whose wishes Satan did not insinuate something, but God removes[a] what Satan insinuates and then God affirms His message. God is all

[a] The basic meaning of nasakha is 'removed' rather than 'abrogated' (al-Mu_jam al-Wasit).

knowing and wise: 53 He makes Satan's insinuations a temptation only for the sick at heart and those whose hearts are hardened– the evildoers are profoundly opposed [to the Truth]– 54 and He causes those given knowledge to realize that this Revelation is your Lord's Truth, so that they may believe in it and humble their hearts to Him: God guides the faithful to the straight path. 55The disbelievers will remain in doubt about it until the Hour suddenly overpowers them or until torment descends on them on a Day devoid of all hope. 56 On that Day control will belong to God: He will judge between them. Those who believe and do good deeds will be admitted to Gardens of Delight, 57 while those who disbelieve and reject Our revelations will receive a humiliating torment.
58 He will give a generous provision to those who migrated in God's way and were killed or died. He is the Best Provider. 59 He will admit them to a place that will please them: God is all knowing and most forbearing. 60 So it will be. God will help those who retaliate against an aggressive act merely with its like and are then wronged

again: God is pardoning and most forgiving. 61 So it will be, because God makes night pass into day, and day into night, and He is all hearing and all seeing. 62 So it will be, because it is God alone who is the Truth, and whatever else they invoke is sheer falsehood: it is God who is the Most High, the Most Great.
63Have you [Prophet] not considered how God sends water down from the sky and the next morning the earth becomes green? God is truly most subtle, all aware; 64 everything in the heavens and earth belongs to Him; God alone is self-sufficient, worthy of all praise.
65Have you not considered how God has made everything on the earth of service to you? That ships sail the sea at His command? That He keeps the heavens from falling down on the earth without His permission? God is most compassionate and most merciful to mankind– 66 it is He who gave you [people] life, will cause you to die, then will give you life again– but man is ungrateful.
67We have appointed acts of devotion for every community to observe, so do not let them argue with you [Prophet] about this matter. Call them to your Lord– you are on the right path– 68 and if they argue with you, say, 'God is well aware of what you are doing.' 69 On the Day of Resurrection, God will judge between you regarding your differences. 70 Are you [Prophet] not aware that God knows

all that is in the heavens and earth? All this is written in a Record; this is easy for God.
71Yet beside God they serve that for which He has sent no authority and of which they have no knowledge:a the evildoers will have no one to help them. 72 [Prophet], you can see the hostility on the faces of the disbelievers when Our messages are recited clearly to them: it is almost as if they are going to attack those who recite Our messages to them. Say, 'Shall I tell you what is far worse than what you feel now? The Fire that God has promised the disbelievers! What a dismal end!' 73People, here is an illustration, so listen carefully: those you call on beside God could not, even if they combined all their forces, create a fly, and if a fly took something away from them, they would not be able to retrieve it. How feeble are the petitioners and how feeble are those they petition! 74 They have no grasp of God's true measure: God is truly most strong and mighty.
75God chooses messengers from among the angels and from among men. God is all hearing, all seeing: 76He knows what lies before and behind them. All matters return to Him. 77 Believers, bow down, prostrate yourselves, worship your Lord, and do good so that you may succeed. 78 Strive hard for God as is His due: He has chosen you and placed no hardship in your religion, the faith of your forefather Abraham. God has called you Muslimsb —both in the past and in this [message]—so that the Messenger can bear witness about you and so that you can bear witness about other people. So keep up the prayer, give the prescribed alms, and seek refuge in God: He is your protector—an excellent protector and an excellent helper.
a i.e. 'scriptural knowledge'. b i.e. 'devoted to God'.

23. THE BELIEVERS

A Meccan sura which stresses that the believers are the ones who will succeed, whereas the disbelievers will be punished for their arrogance and derision. Several proofs are given of God's Oneness and His power, and the inevitability of the Resurrection is emphasized.

In the name of God, the Lord of Mercy, the Giver of Mercy

1[How] prosperous are the believers! 2Those who pray humbly, 3 who shun idle talk, 4 who pay the prescribed alms, 5 who guard their chastity 6 except with their spouses or their slaves[a] —with these they are not to blame, 7but anyone who seeks more than this is exceeding the limits—8 who are faithful to their trusts and pledges 9 and who keep up their prayers, 10 will rightly be given 11Paradise as their own,[b] there to remain.

12We created man from an essence of clay, 13 then We placed him as a drop of fluid in a safe place, 14then We made that drop into a clinging form, and We made that form into a lump of flesh, and We made that lump into bones, and We clothed those bones with flesh, and later We made him into other forms[c] —glory be to God, the best of creators!—15 then you will die 16 and then, on the Day of Resurrection, you will be raised up again.

17We created seven levels[d] above you: We are never unmindful of Our creation. 18We sent water down from the sky in due measure and lodged it in the earth—We have the power to take it all away if We so wish—19 with it We produced for you gardens of date palms and vines, with many fruits there for you to eat, 20 and a tree, growing out of Mount Sinai, that produces oil and seasoning for your food. 21 There is a lesson for you in livestock: We produce milk for you to drink from their bellies. And they have many other benefits: you eat them 22 and you ride on them, as you do in ships.

[a] Cf. 4: 25.

[b] Literally 'will be the heirs to "inherit" Paradise', but they do not inherit from anyone who dies.

[c] Razi quotes Ibn _Abbas to explain 'other forms' as referring to all the various stages of infancy, childhood, and maturity—cf. 22: 5; 40: 67.

[d] Tara_iq: 'levels (of heaven)' or 'highways' (Razi).

23We sent Noah to his people. He said, 'My people, serve God, for He is your only god. Will you not heed Him?' 24 But the leading disbelievers among his people said, 'He is merely a mortal like you, trying to gain some superiority over you. God would have sent down angels if He had wished; besides, we never heard of anything like this from our forefathers. 25 He is just a madman, so let's wait and see what happens to him.' 26 Noah said, 'My Lord, help me! They call me a liar,' 27 and so We revealed to him: 'Build the Ark under Our watchful eye and according to Our revelation. When Our command comes and water gushes up out of the earth,[a] take pairs of every species on board, and your family, except for those on whom the sentence has already been passed– do not plead with me for the evildoers: they will be drowned– 28and when you and your companions are settled on the Ark, say, "Praise be to God, who delivered us from the wicked people," 29 and say, "My Lord, let me land with Your blessing: it is You who provide the best landings".' 30 There are signs in all this: We have always put [people]

to the test.
31Then We raised another generation after them, 32 and sent one of their own as a messenger: 'Serve God, for He is your only god. Will you not heed Him?' 33 But the leading disbelievers among his people, who denied the Meeting in the Hereafter, to whom We had granted ease and plenty in this life, said, 'He is just a mortal like you– he eats what you eat and drinks what you drink– 34 and you will really be losers if you obey a mortal like yourselves. 35How can he promise you that after you die and become dust and bones you will be brought out alive? 36What you are promised is very farfetched. 37 There is only the life of this world: we die, we live,[b] but we will never be resurrected. 38 He is just a man making lies up about God. We will never believe in him.' 39 The prophet said, 'My Lord, help me! They call me a liar,' 40 and so God said, 'Soon they will be filled with regret.' 41 The blast justly struck them and We swept them away like scum. Away with the evildoers! 42We raised other generations after them– 43no community can advance or delay its time– 44and We sent Our messengers in succession: whenever a messenger came to a community they invariably called him a liar, so We

[a] Literally 'the furnace boils over'.

[b] Razi interprets this order to mean successive generations.

destroyed them one after the other and made them into cautionary tales. Away with the disbelievers!
45Then We sent Moses and his brother Aaron, with Our signs and clear authority, 46 to Pharaoh and his prominent leaders, but they responded with arrogance: they were a haughty people. 47 They said, 'Are we to believe in two mortals like us? And their people are our servants?' 48 and so they called them both liars: they became another ruined people. 49We gave Moses the Scripture, so that they[a] might be rightly guided. 50We made the son of Mary and his mother a sign; We gave them shelter on a peaceful hillside with flowing water.[b] 51 Messengers, eat good things and do good deeds: I am well aware of what you do. 52This community of yours is one– and I am your Lord: be mindful of Me– 53but they have split their community into sects, each rejoicing in their own. 54 So [Muhammad] leave them for a while steeped [in their ignorance]. 55 Do they reckon that, by giving them wealth and sons, 56We race to give them good things? They really have no idea! 57 Those who stand in awe of their Lord, 58who believe in His messages, 59 who do not ascribe partners to Him, 60who always give with hearts that tremble at the thought that they must return to Him, 61 are the ones who race toward good things, and they will be the first to get them. 62We do not burden any soul with more than it can bear– We have a Record that tells the truth– they will not be wronged. 63 But the disbelievers' hearts are steeped [in ignorance of] all this; and there are other things besides this that they do. 64When We bring Our punishment on those corrupted with wealth, they will cry for help: 65 'Do not cry out today: you will get no help from Us. 66 Time and time again My messages were recited to you, but you turned arrogantly on your heels, 67 and spent the evening making fun of [the Qur_an].'

68Have they not contemplated the Word of God? Has something
come to them that did not come to their forefathers? 69 Do they not
recognize their Messenger? So why do they reject him? 70Why do
they say he is possessed? He has brought them the truth and most of
them hate it, 71but if the truth were in accordance with their desires,
the heavens, the earth, and everyone in them would disintegrate.
We have brought them their Reminder and they turn away from it.
a 'His people'—Moses was given the Scripture later, so 'they' only refers to the children of Israel.
b Where Mary gave birth; see 19: 22–6.

72 Do you [Prophet] ask them for any payment? Your Lord's is the best
payment: He is the Best of Providers. 73You call them to a straight
path 74 and those who do not believe in the Hereafter turn away from
that path. 75Even if We were to show them mercy and relieve them of
distress, they would blindly persist in their transgression. 76We have
already afflicted them, yet they did not submit to their Lord: they
will not humble themselves 77 until We open a gate to severe torment
for them– then they will be plunged into utter despair.
78 It is God who endowed you with hearing, sight, and hearts–
how seldom you are grateful! 79 It is He who made you multiply on
earth. It is to Him that you will be gathered: 80 it is He who gives life
and death; the alternation of night and day depends on Him; will
you not use your minds? 81 But, like others before them, 82 they say,
'What? When we die and turn to dust and bones, shall we really be
resurrected? 83We have heard such promises before, and so did our
forefathers. These are just ancient fables.' 84 Say [Prophet], 'Who
owns the earth and all who live in it, if you know [so much]?' 85 and
they will reply, 'God.' Say, 'Will you not take heed?' 86 Say, 'Who is
the Lord of the seven heavens? Who is the Lord of the Mighty
Throne?' 87 and they will reply, 'God.' Say, 'Will you not be mindful?'
88 Say, 'Who holds control of everything in His hand? Who protects,
while there is no protection against Him, if you know [so much]?'
89 and they will reply, 'God.' Say, 'Then how can you be so deluded?'
90 The fact is, We brought them the truth and they are lying. 91God
has never had a child. Nor is there any god beside Him– if there
were, each god would have taken his creation aside and tried to overcome
the others. May God be exalted above what they describe! 92He
knows what is not seen as well as what is seen; He is far above any
partner they claim for Him. 93 Say, 'Lord, if You are going to show me
the punishment You have promised them, 94 then Lord, do not
include me among the evildoers!' 95We certainly are able to show you
the punishment We have promised them. 96Repel evil with good–
We are well aware of what they attribute to Us– 97 and say, 'Lord, I
take refuge with You from the goadings of the evil ones; 98 I seek
refuge with you, Lord, so that they may not come near me.'
99When death comes to one of them, he cries, 'My Lord, let me
return 100 so as to make amends for the things I neglected.' Never!
This will not go beyond his words: a barrier stands behind such
people until the very Day they are resurrected. 101 On that Day when

the Trumpet is blown, the ties between them will be as nothing and they will not ask about each other: 102 those whose good deeds weigh heavy will be successful, 103but those whose balance is light will have lost their souls for ever and will stay in Hell– 104 the Fire will scorch their faces and their lips will be twisted in pain. 105'Were My messages not recited over and over to you and still you rejected them?' 106 They will say, 'Lord, our waywardness overcame us and we went astray. 107Lord, take us away from this and if we go back to our old ways, then we shall really be evildoers.' 108 He will say, 'Away with you! In you go! Do not speak to Me! 109Among My servants there were those who said, "Lord, We believe. Forgive us and have mercy on us: You are the most merciful of all." 110 But you kept on laughing at them: so intent were you on laughing at them that it made you forget My warning. 111Today I have rewarded them for their patience: it is they who will succeed.' 112 He will say, 'How many years were you on earth?' 113 and they will reply, 'We stayed a day or a part of a day, but ask those who keep count.' 114 He will say, 'You stayed but a little, if you had only known. 115 Did you think We had created you in vain, and that you would not be brought back to Us?' 116 Exalted be God, the true King, there is no god but Him, the Lord of the Glorious Throne! 117Whoever prays to another god alongside Him– a god for whose existence he has no evidence– will face his reckoning with his Lord. Those who reject the truth will not prosper. 118 Say [Prophet], 'Lord, forgive and have mercy: You are the most merciful of all.'

24. LIGHT

This Medinan sura clarifies several regulations for the Muslim community, mainly to do with marriage, modesty, obedience to the Prophet, and appropriate behaviour in the household. The initial context is the false rumour against _A_isha, the Prophet's wife, who was left behind unwittingly by her travelling companions after wandering away in search of a dropped necklace. She was escorted back to Medina by a Muslim man coming later who found her there. The sura is named after the Verse of Light (verses 35–6) where God's light is contrasted to the darkness in which the disbelievers find themselves engulfed.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 This is a sura We have sent down and made obligatory: We have sent down clear revelations in it, so that you may take heed. 2 Strike the adulteress and the adulterer[a] one hundred times.[b] Do not let compassion for them keep you from carrying out God's law—if you believe in God and the Last Day—and ensure that a group of believers witnesses the punishment. 3 The adulterer is only [fit] to marry[c] an adulteress or an idolatress, and the adulteress is only [fit] to marry an adulterer or an idolater: such behaviour is forbidden to believers. 4 As for those who accuse chaste women of fornication, and then fail to provide four witnesses, strike them eighty times, and reject their testimony ever afterwards: they are the lawbreakers, 5 except for those who repent later and make amends—God is most forgiving and merciful.

6 As for those who accuse their own wives of adultery, but have no other witnesses, let each one four times call God to witness that he is

telling the truth, 7 and, the fifth time, call God to reject him if he is lying; 8 punishment shall be averted from his wife if she in turn four times calls God to witness that her husband is lying 9 and, the fifth time, calls God to reject her if he is telling the truth.

a The crime of zina in Arabic covers all extramarital sexual intercourse between a man and a woman.

b Jalada in Arabic means 'hit the skin' with the hand or anything else. There are reports that people used shoes, clothes, etc. (Bukhari, Hudud 4).

c This is not an injunction but a statement of fact, emphasizing the guilt of both. There is another opinion that yankihu is used in its original sense of 'copulate'. Whichever translation is used, this is not part of the punishment but a condemnation of the crime.

10 If it were not for God's bounty and mercy towards you, if it were not that God accepts repentance and is wise . . .!a 11 It was a group from among you that concocted the lieb —do not consider it a bad thing for you [people]; it was a good thing—and every one of them will be charged with the sin he has earned. He who took the greatest part in it will have a painful punishment. 12When you heard the lie, why did believing men and women not think well of their own people and declare, 'This is obviously a lie'? 13And why did the accusers not bring four witnesses to it? If they cannot produce such witnesses, they are the liars in God's eyes. 14 If it were not for God's bounty and mercy towards you in this world and the next, you would already have been afflicted by terrible suffering for indulging in such talk. 15When you took it up with your tongues, and spoke with your mouths things you did not know [to be true], you thought it was trivial but to God it was very serious. 16When you heard the lie, why did you not say, 'We should not repeat this– God forbid!– It is a monstrous slander'? 17 God warns you never to do anything like this again, if you are true believers. 18 God makes His messages clear to you: God is all knowing, all wise. 19 A painful punishment waits in this world and the next for those who like indecency to spread among the believers: God knows and you do not. 20 If it were not for God's bounty and mercy and the fact that He is compassionate and merciful . . .! 21 Believers, do not follow in Satan's footsteps– if you do so, he will urge you to indecency and evil. If it were not for God's bounty and mercy towards you, not one of you would ever have attained purity. God purifies whoever He will: God is all hearing, all seeing.

22 Those who have been graced with bounty and plenty should not swear that they will [no longer] give to kinsmen, the poor, those who emigrated in God's way:c let them pardon and forgive. Do you not wish that God should forgive you? God is most forgiving and merciful.

a The statement 'If it were not for God's bounty and mercy' is repeated four times in this context, but the concluding clauses are suspended in verses 10 and 20. This rhetorical suspense works in English and in Arabic. (See verses 14, 20, 21).

b This alludes to the accusation made against _A_isha, the Prophet's wife.

c Abu Bakr, father of _A_isha, who used to support a relative called Mistah, swore, when Mistah participated in spreading the rumour, that he would never support Mistah

again.
24: 22 Light 221
23 Those who accuse honourable but unwary believing women are rejected by God, in this life and the next. A painful punishment awaits them 24 on the Day when their own tongues, hands, and feet will testify against them about what they have done– 25 on that Day, God will pay them their just due in full– and they will realize that God is the Truth that makes everything clear. 26Corrupt women are for corrupt men, and corrupt men are for corrupt women; good women are for good men and good men are for good women. The good are innocent of what has been said against them; they will have forgiveness and a generous provision.
27 Believers, do not enter other people's houses until you have asked permission to do so and greeted those inside– that is best for you: perhaps you will bear this in mind. 28 If you find no one in, do not enter unless you have been given permission to do so. If you are told, 'Go away', then do so– that is more proper for you. God knows well what you do. 29You will not be blamed for entering houses where no one lives, and which could provide you with some useful service. God knows everything you do openly and everything you conceal.
30 [Prophet], tell believing men to lower their glances and guard their private parts: that is purer for them. God is well aware of everything they do. 31 And tell believing women that they should lower their glances, guard their private parts, and not display their charms beyond what [it is acceptable] to reveal;a they should let their headscarves fall to cover their necklines and not reveal their charms except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their womenfolk, their slaves, such men as attend them who have no sexual desire, or children who are not yet aware of women's nakedness; they should not stamp their feet so as to draw attention to any hidden charms. Believers, all of you, turn to God so that you may prosper.
32Marry offb the single among you and those of your male and female slaves who are fit [for marriage].c If they are poor, God will

a Literally 'beyond what [ordinarily] shows'. This phrase is ambiguous in Arabic. Recourse is commonly made to the hadith (prophetic tradition), which uses the same verb dhahara in the sense of its being permissible for a woman to show only her face and her hands in front of strangers.
b There is another reading that translates as 'marry'.
c Or 'righteous'.
222 The Qur_an 24: 23
provide for them from His bounty: God's bounty is infinite and He is all knowing. 33 Those who are unable to marry should keep chaste until God gives them enough out of His bounty. If any of your slaves wish to pay for their freedom, make a contract with them accordingly, if you know they have good in them, and give them some of the wealth God has given you. Do not force your slave-girls into prostitution, when they themselves wish to remain honourable, in your quest for the short-term gains of this world, although, if they are forced, God will be forgiving and merciful to them.

34We have sent verses down to you [people] clarifying the right path, examples of those who passed away before you, and advice for those who are mindful of God.
35 God is the Light of the heavens and earth. His Light is like this: there is a niche, and in it a lamp, the lamp inside a glass, a glass like a glittering star, fuelled from a blessed olive tree from neither east nor west, whose oil almost gives light even when no fire touches it– light upon light– God guides whoever He will to his Light; God draws such comparisons for people; God has full knowledge of everything– 36 shining out in houses of worship. God has ordained that they be raised high and that His name be remembered in them, with men in them celebrating His glory morning and evening:
37 men who are not distracted,a either by commerce or profit, from remembering God, keeping up the prayer, and paying the prescribed alms, fearing a day when hearts and eyes will turn over.
38 God will reward such people according to the best of their actions, and He will give them more of His bounty: God provides limitlessly for anyone He will.
39 But the deeds of those who disbelieve are like a mirage in a desert: the thirsty person thinks there will be water but, when he gets there, he finds only God, who pays him his account in full– God is swift in reckoning. 40 Or like shadows in a deep sea covered by wave upon wave, with clouds above– layer upon layer of darkness– if he holds out his hand, he is scarcely able to see it. The one to whom God gives no light has no light at all.
41 [Prophet], do you not see that all those who are in the heavens and earth praise God, as do the birds with wings outstretched? Each knows its [own way] of prayer and glorification: God has full
a Cf. 62: 11, which makes reference to worshippers who are distracted by trade.

knowledge of what they do. 42Control of the heavens and earth belongs to God: and to God is the final return. 43Do you not see that God drives the clouds, then gathers them together and piles them up until you see rain pour from their midst? He sends hail down from [such] mountains in the sky, pouring it on whoever He wishes and diverting it from whoever He wishes– the flash of its lightning almost snatches sight away. 44 God alternates night and day– there truly is a lesson in [all] this for those who have eyes to see– 45 and God created each animal out of [its own] fluid:a some of them crawl on their bellies, some walk on two legs, and some on four. God creates whatever He will; God has power over everything.
46We have sent verses that clarify the right path: God guides whoever He will to a straight path. 47 They say, 'We believe in God and the Messenger; we obey,' but then some of them turn away: these people are not true believers 48 and when they are summoned to God and His Messenger in order for him to judge between them, some of them turn away. 49 If they were claiming their right, they would come willingly [to the Prophet]. 50 Do they have sickness in their hearts? Are they full of doubts? Do they fear that God and His Messenger might deal with them unjustly? No, it is they who are the unjust ones. 51 When the true believers are summoned to God and

His Messenger in order for him to judge between them, they say, 'We hear and we obey.' These are the ones who will prosper: 52whoever obeys God and His Messenger, stands in awe of God, and keeps his duty to Him will be triumphant. 53 [The others] solemnly swear by God that if you [Prophet] commanded them, they would march out. Tell them, 'Do not swear: it is reasonable obedience that is required, and God is aware of everything you do.' 54 Say, 'Obey God; obey the Messenger. If you turn away, [know that] he is responsible for the duty placed upon him, and you are responsible for the duty placed upon you. If you obey him, you will be rightly guided, but the Messenger's duty is only to deliver the message clearly.'
55 God has made a promise to those among you who believe and do good deeds: He will make them successors to the land, as He did those who came before them; He will empower the religion He has chosen for them; He will grant them security to replace their fear.
a This ma_ is not 'water', which would have the generic al- (cf. 21: 30), but is for each animal a special, essential fluid, and so each creature is different, as is clear from what follows.

'They will worship Me and not join anything with Me.' Those who are defiant after that will be the rebels.– 56 [People], keep up the prayer, pay the prescribed alms, and obey the Messenger, so that you may be given mercy. 57 Do not think [Prophet] that the disbelievers can escape God on earth; the Fire will be their final home, an evil end.
58 Believers, your slaves and any who have not yet reached puberty should ask your permission to come in at three times of day: before the dawn prayer; when you lay your garments aside in the midday heat; and after the evening prayer. These are your three times for privacy; at other times, there is no blame on you or them if you move around each other freely. In this way God makes messages clear: God is all knowing, all wise. 59When your children reach puberty, they should [always] ask your permission to enter, like their elders do. This is how God makes His messages clear to you: God is all knowing, all wise. 60 No blame will be attached to elderly women who are not hoping for sex, if they take off their outer garments without flaunting their charms, but it is preferable for them not to do this: God is all hearing, all seeing.
61No blame will be attached to the blind, the lame, the sick.a Whether you eat in your own houses, or those of your fathers, your mothers, your brothers, your sisters, your paternal uncles, your paternal aunts, your maternal uncles, your maternal aunts, houses you have the keys for, or any of your friends' houses, you will not be blamed: you will not be blamed whether you eat in company or separately.b When you enter any house, greet one another with a greeting of blessing and goodness as enjoined by God. This is how God makes His messages clear to you so that you may understand.
62 The true believers are those who believe in God and His Messenger, who, when they are gathered with him on a communal matter, do not depart until they have asked his permission– those who ask your permission [Prophet] are the ones who truly believe in God

and His Messenger. When they ask your permission to attend to
their private affairs, allow whoever you see fit and ask God to forgive
a Commentators state that the blind etc. refrained from eating with the healthy, or that the healthy refused to eat with them, and many link this statement to the following one.
b Some commentators take this to be a qualification of 4: 29, which was interpreted by some Muslims as a prohibition on eating at each other's houses without invitation.

them. God is most forgiving and merciful. 63 [People], do not regard
the Messenger's summons to you like one of you summoning
another– God is well aware of those of you who steal away surreptitiously–
and those who go against his order should beware lest a trial
afflict them or they receive a painful punishment.
64Everything in the heavens and earth belongs to God: He knows
what state you are in– on the Day when all are returned to Him, He
will tell them everything they have done– God has full knowledge of
everything.

25. THE DIFFERENTIATOR

A Meccan sura that starts with a denunciation of polytheism, then deals with the disbelievers' arguments against the Prophet, the Qur_an, and the Day of Judgement. It warns them of their fate, citing examples of earlier peoples. The sura describes the power and grace of God, and ends with the qualities of true believers (verses 63–76).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Exalteda is He who has sent the Differentiatorb down to His
servant so that it may be a warning to all people. 2 It is He who has
control over the heavens and earth and has no offspring—no one
shares control with Him—and who created all things and made them
to an exact measure. 3Yet the disbelievers take as their gods things
beneath Him that create nothing, and are themselves created, that
can neither harm nor help themselves, and have no control over
death, life, or resurrection.
4 The disbelievers say, 'This can only be a lie he has forged with
the help of others'—they themselves have done great wrong and told
lies—5 and they say, 'It is just ancient fables, which he has had
written down: they are dictated to him morning and evening.' 6 Say,
'It was sent down by Him who knows the secrets of the heavens and
earth. He is all forgiving, all merciful.' 7 They also say, 'What sort of
messenger is this? He eats food and walks about in the marketplaces!
Why has no angel been sent down to help him with his warnings?
8Why has he not been given treasure or a garden to supply his food?'
and the evildoers say, 'The man you follow is simply under a spell.'
9 See what they think you are like! They have gone astray and cannot
find the right way. 10 Exalted is He who can, if He wishes, give you
better things than these: Gardens graced with flowing streams, and
palaces too. 11 It is actually the coming of the Hour that they reject:
a This meaning of tabarak is supported by Razi and is more appropriate here than 'blessed'.
b Al-furqan, another name for the Qur_an. The word means 'that which differentiates right from wrong'.

We have prepared a blazing fire for those who reject the Hour.
12 When it sees them from a distance, they will hear it raging and
roaring, 13 and when they are hurled into a narrow part of it, chained
together, they will cry out for death. 14 'Do not cry out this day for
one death, but for many.' 15 Say, 'Which is better, this or the lasting
Garden that those who are mindful of God have been promised as
their reward and journey's end?' 16 There they will find everything
they wish for, and there they will stay. [Prophet], this is a binding
promise from your Lord. 17 On the Day He gathers them all together
with those they worship beside Him, He will say, 'Was it you [false
gods] who led these creatures of Mine astray, or did they stray from
the path by themselves?' 18 They will say, 'May You be exalted! We
ourselves would never take masters other than You! But You granted
them and their forefathers pleasures in this life, until they forgot
Your Reminder and were ruined.' 19 [God will say], 'Now your gods
have denounced what you say as lies: you cannot avoid the punishment;
you will not get any help.' If any of you commits such evil, We
shall make him taste agonizing torment.
20 No messenger have We sent before you [Muhammad] who did
not eat food and walk about in the marketplace. But We have made
some of you a means of testing others– will you stand fast? Your
Lord is always watching. 21 Those who do not fear to meet Us say,
'Why are the angels not sent down to us?' or 'Why can we not see our
Lord?' They are too proud of themselves and too insolent. 22 There
will be no good news for the guilty on the Day they see the angels.
The angels will say, 'You cannot cross the forbidden barrier,'[a] 23 and
We shall turn to the deeds they have done and scatter them like dust.
24 But the companions in the Garden will have a better home on that
Day, and a fairer place to rest. 25 On the Day when the sky and its
clouds are split apart and the angels sent down in streams, 26 on that
Day, true authority belongs to the Lord of Mercy. It will be a grievous
Day for the disbelievers. 27 On that Day the evildoer will bite his
own hand and say, 'If only I had taken the same path as the Messenger.
28Woe is me! If only I had not taken so and so as a friend– 29 he
led me away from the Revelation after it reached me. Satan has
always betrayed mankind.'
30 The Messenger has said, 'Lord, my people treat this Qur_an
[a] Cf. 23: 100.

as something to be shunned,' 31but We have always appointed adversaries
from the wicked, for every prophet: Your Lord is sufficient
guide and helper. 32 The disbelievers also say, 'Why was the Qur_an
not sent down to him all at once?' We sent it in this way to strengthen
your heart [Prophet]; We gave it to you in gradual revelation. 33They
cannot put any argument to you without Our bringing you the truth
and the best explanation. 34 It is those driven [falling], on their faces,[a]
to Hell who will be in the worst place– they are the furthest from
the right path.
35We gave Moses the Book and appointed his brother Aaron to
help him. 36We said, 'Go, both of you, to the people who have
rejected Our signs.' Later We destroyed those people utterly. 37The

people of Noah, too: when they rejected their messengers, We drowned them and made them an example to all people. We have prepared a painful torment for the evildoers, 38as We did for the people of _Ad, Thamud, and al-Rass, and many generations in between. 39To each of them We gave warnings, and each of them We destroyed completely. 40 These disbelievers must have passed by the town that was destroyed by the terrible rain[b] —did they not see it? Yet they do not expect to be raised from the dead. 41Whenever they see you [Prophet] they ridicule you: 'Is this the one God has sent as a messenger? 42 He might almost have led us astray from our gods if we had not stood so firmly by them.' When they see the punishment, they will know who is furthest from the path. 43 Think [Prophet] of the man who has taken his own passion as a god: are you to be his guardian? 44Do you think that most of them hear or understand? They are just like cattle– no, they are further from the path.
45Do you not see how your Lord lengthens the shade? If He had willed, He could have made it stand still– We made the sun its indicator– 46but We gradually draw it towards Us, little by little. 47 It is He who made the night a garment for you, and sleep a rest, and made the day like a resurrection. 48 It is He who sends the winds as heralds of good news before His Mercy.[c] We send down pure water from the sky, 49 so that We can revive a dead land with it, and We give it as a drink to many animals and people We have created. 50Many times We have repeated this to people so that they might take heed, but most persist in their ingratitude. 51 If it had been Our will, We

[a] Cf. 67: 22. [b] See 15: 74, 76. [c] The rain.

would have sent a warner to every town, 52 so do not give in to the disbelievers: strive hard against them with this Qur_an.
53 It is He who released the two bodies of flowing water, one sweet and fresh and the other salty and bitter, and put an insurmountable barrier between them. 54 It is He who creates human beings from fluid, then makes them kin by blood and marriage: your Lord is all powerful! 55Yet instead of God they worship things that can neither benefit nor harm them: the disbeliever has always turned his back on his Lord. 56We sent you only to give good news and warning. 57 Say, 'I am not asking for any reward for it, but anyone who wishes should take a path to his Lord.' 58 Put your trust in the Living [God] who never dies, and celebrate His praise. He knows the sins of His servants well enough: 59 it is He who created the heavens and earth and what is between them in six Days,[a] and then established Himself on the throne– He is the Lord of Mercy; He is the Best Informed.[b]
60Yet when they are told, 'Bow down before the Lord of Mercy,' they say, 'What is the Lord of Mercy? Should we bow down before anything you command?' and they turn even further away. 61 Exalted is He who put constellations in the heavens, a radiant light, and an illuminating moon– 62 it is He who made the night and day follow each other– so anyone who wishes may be mindful or show gratitude.
63 The servants of the Lord of Mercy are those who walk humbly on the earth, and who, when the foolish address them, reply, 'Peace';

64 those who spend the night bowed down or standing, worshipping their Lord, 65 who plead, 'Our Lord, turn away from us the suffering of Hell, for it is a dreadful torment to suffer! 66 It is an evil home, a foul resting place!' 67 They are those who are neither wasteful nor niggardly when they spend, but keep to a just balance; 68 those who never invoke any other deity beside God, nor take a life, which God has made sacred, except in the pursuit of justice, nor commit adultery. (Whoever does these things will face the penalties: 69 their torment will be doubled on the Day of Resurrection, and they will remain in torment, disgraced, 70 except those who repent, believe,

a Cf. 41: 9–12.

b Other readings of this phrase include 'ask someone who knows' or 'ask anyone how well informed He is', but the expression fas_al, 'ask someone', at the beginning of the phrase is a rhetorical device suggesting the truth of the statement and need not be translated literally.

and do good deeds: God will change the evil deeds of such people into good ones. He is most forgiving, most merciful. 71People who repent and do good deeds truly return to God.)
72[The servants of the Lord of Mercy are] those who do not give false testimony, and who, when they see some frivolity, pass by with dignity; 73who, when reminded of their Lord's signs, do not turn a deaf ear and a blind eye to them; 74 those who pray, 'Our Lord, give us joy in our spouses and offspring. Make us good examples to those who are aware of You'. 75 These servants will be rewarded with the highest place in Paradise for their steadfastness. There they will be met with greetings and peace. 76 There they will stay– a happy home and resting place! 77 [Prophet, tell the disbelievers], 'What are you to my Lord without your supplication? But since you have written off the truth as lies, the inevitable will happen.'a

a The punishment (cf. 4: 147).

26. THE POETS

A Meccan sura which takes its name from the reference to poets in verse 224. It talks about the disbelievers who belittle the Qur_an, and gives examples of God's power and grace in nature. It recounts several stories of earlier prophets, the reactions of their people, and punishments that afflicted them, ending by confirming the divine origin of the Qur_an. It is not something brought down by the jinn, nor is it poetry.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ta Sin Mim
2 These are the verses of the Scripture that makes things clear:
3 [Prophet], are you going to worry yourself to death because they will not believe? 4 If We had wished, We could have sent them down a sign from heaven, at which their necks would stay bowed in utter humility. 5Whenever they are brought a new revelation from the Lord of Mercy, they turn away: 6 they deny it, but the truth of what they scorned will soon hit them. 7 Do they not see the earth, and what noble kinds of thing We grow in it? 8 There truly is a sign in this, though most of them do not believe: 9 your Lord alone is the Almighty, the Merciful.

10Your Lord called to Moses: ‘Go to those wrongdoers, 11 the
people of Pharaoh. Will they not take heed?’ 12 Moses said, ‘My
Lord, I fear they will call me a liar, 13 and I will feel stressed and
tongue-tied, so send Aaron too; 14 besides, they have a chargea
against me, and I fear they may kill me.’ 15 God said, ‘No [they will
not]. Go, both of you, with Our signs—We shall be with you, listening.
16Go, both of you, to Pharaoh and say, “We bring a message
from the Lord of the Worlds: 17 let the Children of Israel leave
with us.” ’
18 Pharaoh said, ‘Did we not bring you up as a child among us?
Did you not stay with us for many years? 19 And then you committed
that crime of yours: you were so ungrateful.’ 20 Moses replied, ‘I was
a Cf. 28: 15–20.
misguided when I did it 21 and I fled from you in fear; later my Lord
gave me wisdom and made me one of His messengers. 22 And is
this– that you have enslaved the Children of Israel– the favour with
which you reproach me?’
23 Pharaoh asked, ‘What is this “Lord of the Worlds”?’ 24Moses
replied, ‘He is the Lord of the heavens and earth and everything
between them. If you would only have faith!’ 25 Pharaoh said to those
present, ‘Do you hear what he says?’ 26 Moses said, ‘He is your Lord
and the Lord of your forefathers.’ 27 Pharaoh said, ‘This messenger
who has been sent to you is truly possessed.’ 28 Moses continued,
‘Lord of the East and West and everything between them. If you
would only use your reason!’ 29 But Pharaoh said [to him], ‘If you
take any god other than me, I will throw you into prison,’ 30 and
Moses asked, ‘Even if I show you something convincing?’ 31 ‘Show it
then,’ said Pharaoh, ‘if you are telling the truth.’ 32 So Moses threw
down his staff and– lo and behold!– it became a snake for everyone
to see. 33 Then he drew out his hand and– lo and behold!– it was
white for the onlookers to see. 34 Pharaoh said to the counsellors
around him, ‘This man is a learned sorcerer! 35 He means to use his
sorcery to drive you out of your land! What do you suggest?’ 36They
answered, ‘Delay him and his brother for a while, and send messengers
to all the cities 37 to bring every accomplished sorcerer to you.’
38 The sorcerers were [to be] assembled at the appointed time on a
certain day 39 and the people were asked, 40 ‘Are you all coming? We
may follow the sorcerers if they win!’
41 When the sorcerers came, they said to Pharaoh, ‘Shall we be
rewarded if we win?’ 42 and he said, ‘Yes, and you will join my inner
court.’ 43 Moses said to them, ‘Throw down whatever you will.’
44 They threw their ropes and staffs, saying, ‘By Pharaoh’s might, we
shall be victorious.’ 45 But Moses threw his staff and– lo and
behold!– it swallowed up their trickery 46 and the sorcerers fell down
on their knees, 47 exclaiming, ‘We believe in the Lord of the Worlds,
48 the Lord of Moses and Aaron.’ 49 Pharaoh said, ‘How dare you
believe in him before I have given you permission? He must be the
master who taught you sorcery! Soon you will see: I will cut off your
alternate hands and feeta and then crucify the lot of you!’ 50 ‘That
will do us no harm,’ they said, ‘for we are sure to return to our
a See note to 5: 33.

Lord. 51We hope that our Lord will forgive us our sins, as we were the first to believe.'
52Then We revealed Our will to Moses, 'Leave with My servants by night, for you will be pursued!' 53 Pharaoh sent messengers into the cities, proclaiming, 54 'These people are a puny band—55 they have enraged us– 56 and we are a large army, on the alert.' 57 So it was that We made them leave their gardens and their springs, 58 their treasures and their noble dwellings– 59We gave [such] things [later]a to the Children of Israel. 60 Pharaoh and his people pursued them at sunrise, 61 and as soon as the two sides came within sight of one another, Moses' followers said, 'We shall definitely be caught.'
62 Moses said, 'No, my Lord is with me: He will guide me,' 63and We revealed to Moses: 'Strike the sea with your staff.' It parted– each side like a mighty mountain– 64and We brought the others to that place: 65We saved Moses and all his companions, 66 and drowned the rest. 67 There truly is a sign in this, though most of them do not believe: 68 your Lord alone is the Almighty, the Merciful.
69Tell them the story of Abraham, 70 when he asked his father and his people, 'What do you worship?' 71 They said, 'We worship idols, and are constantly in attendance on them.' 72 He asked, 'Do they hear you when you call? 73 Do they help or harm you?' 74They replied, 'No, but this is what we saw our fathers doing.' 75Abraham said, 'Those idols you have worshipped, 76 you and your forefathers, 77 are my enemies; not so the Lord of the Worlds, 78 who created me. It is He who guides me; 79 He who gives me food and drink; 80He who cures me when I am ill; 81 He who will make me die and then give me life again; 82 and He who will, I hope, forgive my faults on the Day of Judgement. 83My Lord, grant me wisdom; join me with the righteous; 84 give me a good name among later generations; 85make me one of those given the Garden of Bliss– 86 forgive my father, for he is one of those who have gone astray– 87 and do not disgrace me on the Day when all people are resurrected: 88 the Day when neither wealth nor children can help, 89 when the only one who will be saved is the one who comes before God with a heart devoted to Him.'
90 When the Garden is brought near to the righteous 91 and the Fire is placed in full view of the misguided, 92 it will be said to them,
a Cf. 7: 137.

'Where are those you worshipped 93 beside God? Can they help you now, or even help themselves?' 94 and then they will all be hurled into Hell, together with those that misled them, 95 and all Iblis's supporters.
a 96 There they will say to their gods, as they bicker among themselves, 97'We were clearly misguided 98when we made you equal with the Lord of the Worlds. 99 It was the evildoers who led us astray, 100 and now we have no intercessor 101 and no true friend. 102 If only we could live our lives again, we would be true believers!' 103 There truly is a sign in this, though most of them do not believe: 104 your Lord alone is the Almighty, the Merciful.
105 The people of Noah, too, called the messengers liars. 106 Their

brother Noah said to them, 'Will you not be mindful of God? 107 I am a faithful messenger sent to you: 108 be mindful of God and obey me. 109 I ask no reward of you, for my only reward is with the Lord of the Worlds: 110 be mindful of God and obey me.' 111 They answered, 'Why should we believe you when the worst sort of people follow you?' 112 He said, 'What knowledge do I have of what they used to do? 113 It is for my Lord alone to bring them to account– if only you could see– 114 I will not drive believers away. 115 I am here only to give people a clear warning.' 116 So they said, 'Noah, if you do not stop this, you will be stoned.' 117 He said, 'My Lord, my people have rejected me, 118 so make a firm judgement between me and them, and save me and my believing followers.' 119So We saved him and his followers in the fully laden ship, 120 and drowned the rest. 121 There truly is a sign in this, though most of them do not believe: 122 your Lord alone is the Almighty, the Merciful.

123 The people of _Ad, too, called the messengers liars. 124 Their brother Hud said to them, 'Will you not be mindful of God? 125 I am a faithful messenger sent to you: 126 be mindful of God and obey me. 127 I ask no reward of you, for my only reward is with the Lord of the Worlds. 128How can you be so vain that you set up monuments on every high place? 129 Do you build fortresses because you hope to be immortal? 130Why do you act like tyrants whenever you attack someone? 131 Be mindful of God and obey me; 132 be mindful of Him who has provided you with everything you know– 133 He has given you livestock, sons, 134 gardens, springs– 135 for I truly fear that the torment of a grievous day will overtake you.' 136 They replied, 'It makes

a See note to 37: 173.

no difference to us whether you warn us or not, 137 for we only do what our forefathers used to do: 138we shall not be punished.' 139 They denounced him as a liar, and so We destroyed them. There truly is a sign in this, though most of them do not believe: 140 your Lord alone is the Almighty, the Merciful.

141The people of Thamud, too, called the messengers liars. 142 Their brother Salih said to them, 'Will you not be mindful of God? 143 I am a faithful messenger to you: 144 be mindful of God and obey me. 145 I ask no reward from you, for my only reward is with the Lord of the Worlds. 146 [Do you think] you will be left secure for ever in what you have here– 147 gardens, springs, 148fields, palm trees laden with fruit– 149 carving your fine houses from the mountains? 150 Be mindful of God and obey me: 151 do not obey those who are given to excess 152 and who spread corruption in the land instead of doing what is right.' 153 They said, 'You are bewitched! 154You are nothing but a man like us. Show us a sign, if you are telling the truth.' 155 He said, 'Here is a camel. She should have her turn to drink and so should you, each on a specified day, 156 so do not harm her, or the punishment of a terrible day will befall you.' 157 But they hamstrung her. In the morning they had cause to regret it: 158 the punishment fell upon them. There truly is a sign in this, though most of them will not believe: 159 your Lord alone is the Almighty, the Merciful.

160 The people of Lot, too, called the messengers liars. 161 Their brother Lot said to them, 'Will you not be mindful of God? 162 I am a faithful messenger to you: 163 be mindful of God and obey me. 164 I ask no reward from you, for my only reward is with the Lord of the Worlds. 165 Must you, unlike [other] people, lust after males 166 and abandon the wives that God has created for you? You are exceeding all bounds,' 167but they replied, 'Lot! If you do not stop this, you will be driven away.' 168 So he said, 'I loathe what you do: 169Lord, save me and my family from what they are doing.' 170We saved him and all his family, 171 except for an old woman who stayed behind, 172then We destroyed the others, 173 and poured a rain of destruction down upon them. How dreadful that rain was for those who had been forewarned! 174 There truly is a sign in this, though most of them will not believe: 175 your Lord alone is the Almighty, the Merciful.

176 The forest-dwellers, too, called the messengers liars. 177Shu_ayb said to them, 'Will you not be mindful of God? 178 I am a faithful

messenger to you: 179 be mindful of God and obey me. 180 I ask no reward of you, for my only reward is with the Lord of the Worlds. 181Give full measure: do not sell others short. 182Weigh with correct scales: 183 do not deprive people of what is theirs. Do not spread corruption on earth. 184 Be mindful of God who created you and former generations,' 185but they replied, 'You are bewitched! 186 You are nothing but a man like us. In fact we think you are a liar. 187Make bits of the heavens fall down on us, if you are telling the truth.' 188He said, 'My Lord knows best what you do.' 189 They called him a liar, and so the torment of the Day of Shadow came upon them– it was the torment of a terrible day. 190 There truly is a sign in this, though most of them will not believe: 191 your Lord alone is the Almighty, the Merciful.

192Truly, this Qur_an has been sent down by the Lord of the Worlds: 193 the Trustworthy Spirit[a] brought it down 194 to your heart [Prophet], so that you could bring warning 195 in a clear Arabic tongue. 196 This was foretold in the scriptures of earlier religions. 197 Is it not proof enough for them that the learned men of the Children of Israel have recognized it? 198 If We had sent it down to someone who was not an Arab,[b] 199 and he had recited it to them, they still would not have believed in it. 200So We make it pass straight through the hearts of the guilty: 201 they will not believe in it until they see the grievous torment, 202 which will suddenly hit them when they are not expecting it, 203 and then they will say, 'Can we have more time?' 204How can they ask that Our punishment be brought to them sooner? 205 Think, if we let them enjoy this life for some years 206 and then the promised torment came upon them, 207what good would their past enjoyment be to them? 208Never have We destroyed a town without sending down messengers to warn it, 209 as a reminder from Us: We are never unjust.

210 It was not the jinn[c] who brought down this Qur_an: 211 it is neither in their interests nor in their power, 212 indeed they are prevented from overhearing it. 213 So [Prophet] do not invoke any gods beside God, or you will incur punishment. 214Warn your nearest

kinsfolk 215 and lower your wing tenderly over the believers who
a Generally understood to mean the Angel Gabriel.
b This alludes to the refusal of many Meccan Arabs to believe that revelation could come to a man from among themselves.
c Cf. 72: 8–9; 37: 7–10.

follow you. 216 If they disobey you, say, 'I bear no responsibility for your actions.' 217 Put your trust in the Almighty, the Merciful, 218who sees you when you stand up [for prayer] 219 and sees your movements among the worshippers: 220 He is the All Hearing, the All Knowing.
221 Shall I tell you who the jinn come down to? 222 They come down to every lying sinner 223 who readily lends an ear to them, and most of them are liars: 224 only those who are lost in error follow the poets.a 225Do you not see how they rove aimlessly in every valley; 226 how they say what they do not do?b 227 Not so those [poets] who believe, do good deeds, remember God often, and defend themselves after they have been wronged. The evildoers will find out what they will return to.
a The Meccans dismissed the Qur_an as poetry. After the Prophet moved to Medina, the Meccans commissioned poets to satirize the Muslims, and some Muslim poets counter-attacked.
b Poets used to boast and exaggerate in their praise-poems and satires.

27. THE ANTS

A Meccan sura which takes its title from the ants mentioned in the Solomon story (verses 18–19). It both opens and closes by describing the Qur_an as joyful news for the believers and a warning for others. It gives stories of past prophets and the destruction of the communities that disbelieved in them. Illustrations are given of the nature of God's power, contrasted with the total lack of power of the 'partners' they worship beside Him, and descriptions are given of the Day of Judgement for those who deny it.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ta Sin
These are the verses of the Qur_an—a scripture that makes things clear; 2 a guide and joyful news for the believers 3 who keep up the prayer, pay the prescribed alms, and believe firmly in the life to come. 4 As for those who do not believe in the life to come, We have made their deeds seem alluring to them, so they wander blindly: 5 it is they who will have the worst suffering, and will be the ones to lose most in the life to come. 6You [Prophet] receive the Qur_an from One who is all wise, all knowing.
7 Moses said to his family, 'I have seen a fire. I will bring you news from there, or a burning stick for you to warm yourselves.' 8When he reached the fire, a voice called: 'Blessed is the person near this firea and those around it;b may God be exalted, the Lord of the Worlds. 9Moses, I am God, the Mighty, the Wise. 10Throw down your staff,' but when he saw it moving like a snake, he turned and fled. 'Moses, do not be afraid! The messengers need have no fear in My presence, 11 I am truly most forgiving and merciful to those who do wrong,c and then replace their evil with good. 12 Put your hand inside your cloak and it will come out white, but unharmed. These are among

a Moses or God. Literally 'in this fire' (fi al-nari). Zamakhshari interprets fi as 'near', while Qatada and Zajjaj understand nar 'fire' to mean nur 'light' (Razi).
b The angels.
c Cf. 28: 15. This is an allusion to a man Moses killed in Egypt.
the nine signs that you will show Pharaoh and his people; they have really gone too far.'
13 But when Our enlightening signs came to them, they said, 'This is clearly [just] sorcery!' 14 They denied them, in their wickedness and their pride, even though their souls acknowledged them as true. See how those who spread corruption met their end!
15We gave knowledge to David and Solomon, and they both said, 'Praise be to God, who has favoured us over many of His believing servants.' 16Solomon succeeded David. He said, 'People, we have been taught the speech of birds, and we have been given a share of everything: this is a clearly a great favour.' 17Solomon's hosts of jinn, men, and birds were marshalled in ordered ranks before him, 18 and when they came to the Valley of the Ants, one ant said, 'Ants! Go into your homes, in case Solomon and his hosts unwittingly crush you.' 19Solomon smiled broadly at her words and said, 'Lord, inspire me to be thankful for the blessings You have granted me and my parents, and to do good deeds that please You; admit me by Your grace into the ranks of Your righteous servants.'
20Solomon inspected the birds and said, 'Why do I not see the hoopoe? Is he absent? 21 I will punish him severely, or kill him, unless he brings me a convincing excuse for his absence.' 22 But the hoopoe did not stay away long: he came and said, 'I have learned something you did not know: I come to you from Sheba with firm news. 23 I found a woman ruling over the people, who has been given a share of everything– she has a magnificent throne– 24 [but] I found that she and her people worshipped the sun instead of God. Satan has made their deeds seem alluring to them, and diverted them from the right path: they cannot find the right path. 25 Should they not worship God, who brings forth what is hidden in the heavens and earth and knows both what you people conceal and what you declare? 26 He is God, there is no god but Him, the Lord of the mighty throne.'
27Solomon said, 'We shall see whether you are telling the truth or lying. 28Take this letter of mine and deliver it to them, then withdraw and see what answer they send back.'
29 The Queen of Sheba said, 'Counsellors, a gracious letter has been delivered to me. 30 It is from Solomon, and it says, "In the name of God, the Lord of Mercy, the Giver of Mercy, 31 do not put yourselves above me, and come to me in submission to God."' 32She said, 'Counsellors, give me your counsel in the matter I now face: I

only ever decide on matters in your presence.' 33 They replied, 'We possess great force and power in war, but you are in command, so consider what orders to give us.' 34 She said, 'Whenever kings go into a city, they ruin it and humiliate its leaders– that is what they do– 35but I am going to send them a gift, then see what answer my envoys bring back.'
36 When her envoy came to Solomon, Solomon said, 'What! Are

you offering me wealth? What God has given me is better than what He has given you, though you rejoice in this gift of yours. 37 Go back to your people: we shall certainly come upon them with irresistible forces, and drive them, disgraced and humbled, from their land.'
38 Then he said, 'Counsellors, which of you can bring me her throne before they come to me in submission?' 39 A powerful and crafty jinn replied, 'I will bring it to you before you can even rise from your place. I am strong and trustworthy enough,' 40but one of them who had some knowledge of the Scripture said, 'I will bring it to you in the twinkling of an eye.'
When Solomon saw it set before him, he said, 'This is a favour from my Lord, to test whether I am grateful or not: if anyone is grateful, it is for his own good, if anyone is ungrateful, then my Lord is self-sufficient and most generous.' 41 Then he said, 'Disguise her throne, and we shall see whether or not she recognizes it.' 42When she arrived, she was asked, 'Is this your throne?' She replied, 'It looks like it.' [Solomon said], 'We were given knowledge before her, and we devoted ourselves to God; 43 she was prevented by what she worshipped instead of God, for she came from a disbelieving people.' 44 Then it was said to her, 'Enter the hall,' but when she saw it, she thought it was a deep pool of water, and bared her legs. Solomon explained, 'It is just a hall paved with glass,' and she said, 'My Lord, I have wronged myself: I devote myself, with Solomon, to God, the Lord of the Worlds.'
45To the people of Thamud We sent their brother, Salih, saying, 'Worship God alone,' but they split into two rival factions. 46 Salih said, 'My people, why do you rush to bring [forward] what is bad rather than good? Why do you not ask forgiveness of God, so that you may be given mercy?' 47 They said, 'We see you and your followers as an evil omen.' He replied, 'God will decide on any omen you may see: you people are being put to the test.' 48 There were nine men in the city who spread corruption in the land without making

amends. 49 They said, 'Swear by God: we shall attack this man and his household in the night, then say to his next of kin, "We did not witness the destruction of his household. We are telling the truth."'
50 So they devised their evil plan, but We too made a plan of which they were unaware. 51 See how their scheming ended: We destroyed them utterly, along with all their people. 52 As a result of their evil deeds, their homes are desolate ruins– there truly is a sign in this for those who know– 53but We saved those who believed and were mindful of God.
54We also sent Lot to his people. He said to them, 'How can you commit this outrage with your eyes wide open? 55How can you lust after men instead of women? What fools you are!' 56 The only answer his people gave was to say, 'Expel Lot's followers from your town! These men mean to stay chaste!' 57We saved him and his family– except for his wife: We made her stay behind– 58and We brought rain down on them. How dreadful that rain was for those who had been warned!
59 Say [Prophet], 'Praise be to God and peace on the servants He

has chosen.a Who is better: God, or those they set up as partners with Him? 60 Who created the heavens and earth? Who sends down water from the sky for you– with which We cause gardens of delight to grow: you have no power to make the trees grow in them– is it another god beside God? No! But they are people who take others to be equal with God. 61 Who is it that made the earth a stable place to live? Who made rivers flow through it? Who set immovable mountains on it and created a barrier between the fresh and salt water? Is it another god beside God? No! But most of them do not know. 62Who is it that answers the distressed when they call upon Him? Who removes their suffering? Who makes you successors in the earth? Is it another god beside God? Little notice you take! 63 Who is it that guides you through the darkness on land and sea? Who sends the winds as heralds of good news before His mercy?b Is it another god beside God? God is far above the partners they put beside him!
64 Who is it that creates life and reproduces it? Who is it that gives you provision from the heavens and earth? Is it another god beside God?' Say, 'Show me your evidence then, if what you say is true.'
a As messengers, see e.g. 3: 33.
b i.e. rain.

65 Say, 'No one in the heavens or on earth knows the unseen except God.' They do not know when they will be raised from the dead:
66 their knowledge cannot comprehend the Hereafter; they are in doubt about it; they are blind to it. 67 So the disbelievers say, 'What! When we and our forefathers have become dust, shall we be brought back to life again? 68We have heard such promises before, and so did our forefathers. These are just ancient fables.' 69 [Prophet], say, 'Travel through the earth and see how the evildoers ended up.'
70 [Prophet], do not grieve over them; do not be distressed by their schemes. 71 They also say, 'When will this promise be fulfilled if what you say is true?' 72 Say, 'Maybe some of what you seek to hasten is near at hand.' 73Your Lord is bountiful to people, though most of them are ungrateful. 74 He knows everything their hearts conceal and everything they reveal: 75 there is nothing hidden in the heavens or on earth that is not in a clear Record.
76Truly, this Qur_an explains to the Children of Israel most of what they differ about, 77 and it is guidance and grace for those who believe. 78Truly, your Lord will judge between them in His wisdom– He is the Almighty, the All Knowing– 79 so [Prophet], put your trust in God, you are on the path of clear truth. 80You cannot make the dead hear, you cannot make the deaf listen to your call when they turn their backs and leave, 81 you cannot guide the blind out of their error: you cannot make anyone hear you except those who believe in Our signs and submit [to Us]. 82 When the verdict is given against them, We shall bring a creature out of the earth, which will tell them that people had no faith in Our revelations. 83The Day will come when We gather from every community a crowd of those who disbelieved in Our signs and they will be led in separate groups
84 until, when they come before Him, He will say, 'Did you deny My messages without even taking them in? Or what were you

doing?’ 85The verdict will be given against them because of their wrongdoing: they will not speak.
86 Did they not see that We gave them the night for rest, and the day for light? There truly are signs in this for those who believe.
87 On the Day the Trumpet sounds, everyone in heaven and on earth will be terrified– except such as God wills– and all will come to Him in utter humility. 88You will see the mountains and think they are firmly fixed, but they will float away like clouds: this is the handiwork of God who has perfected all things. He is fully aware of

what you do: 89whoever comes with a good deed will be rewarded with something better, and be secure from the terrors of that Day, 90but whoever comes with evil deeds will be cast face downwards into the Fire. ‘Are you rewarded for anything except what you have done?’ 91 [Say Prophet], ‘What I am commanded to do is to serve the Sustainer of this town,a which He has made inviolable. Everything belongs to Him; I am commanded to be one of those devoted to Him; 92 I am commanded to recite the Qur_an.’ Whoever chooses to follow the right path does so for his own good. Say to whoever deviates from it, ‘I am only here to warn.’ 93 Say, ‘Praise belongs to God: He will show you His signs so that you will recognize them.’ Your Lord is never unmindful of what you all do.
a Mecca.

28. THE STORY

A Meccan sura which centres on the story of Moses and takes its title from the reference to the story told by Moses in verse 25. Its main theme is the bad end that comes to those who are arrogant and spread corruption, like Pharaoh and Qarun—polytheism is denounced at various points throughout the sura—and a link is made between these and the disbelievers of Mecca. The Prophet is reminded that he cannot make everyone believe (verse 56) and should remain steadfast (verse 87).

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ta Sin Mim
2 These are the verses of the Scripture that makes things clear: 3We recount to you [Prophet] part of the story of Moses and Pharaoh, setting out the truth for people who believe. 4 Pharaoh made himself high and mighty in the land and divided the people into different groups: one group he oppressed, slaughtering their sons and sparing their women—he was one of those who spread corruption—5but We wished to favour those who were oppressed in that land, to make them leaders, the ones to survive, 6 to establish them in the land, and through them show Pharaoh, Haman, and their armies the very thing they feared.
7We inspired Moses’ mother, saying, ‘Suckle him, and then, when you fear for his safety, put him in the river: do not be afraid, and do not grieve, for We shall return him to you and make him a messenger.’ 8 Pharaoh’s household picked him up—later toa become an enemy and a source of grief for them: Pharaoh, Haman, and their armies were wrongdoers—9 and Pharaoh’s wife said, ‘Here is a joy to behold for me and for you! Do not kill him: he may be of use to us, or

we may adopt him as a son.' They did not realize what they were doing. 10 The next day, Moses' mother felt a void in her heart—if We had not strengthened it to make her one of those who believe, she would have revealed everything about him—11 and she said to his sister, 'Follow him.' So she watched him from a distance, without

a Li here indicates consequence rather than purpose.

them knowing. 12We had ordained that he would refuse to feed from wet nurses. His sister approached them and said, 'Shall I tell you about a household which could bring him up for you and take good care of him?' 13We restored him to his mother in this way, so that she might be comforted, not grieve, and know that God's promise is true, though most of them do not know.

14 When Moses reached full maturity and manhood, We gave him wisdom and knowledge: this is how We reward those who do good. 15 He entered the city, unnoticed by its people, and found two men fighting: one from his own people, the other an enemy. The one from his own people cried out to him for help against the enemy. Moses struck him with his fist and killed him. He said, 'This must be Satan's work: clearly he is a misleading enemy.' 16 He said, 'Lord, I have wronged myself. Forgive me,' so He forgave him; He is truly the Most Forgiving, the Most Merciful. 17 He said, 'My Lord, because of the blessings You have bestowed upon me, I shall never support those who do evil.'

18 Next morning, he was walking in the city, fearful and vigilant, when suddenly the man he had helped the day before cried out to him for help. Moses said, 'You are clearly a troublemaker.' 19 As he was about to attack the man who was an enemy to both of them, the man said, 'Moses, are you going to kill me as you killed that person yesterday? You clearly want to be a tyrant in the land; you do not intend to put things right.' 20 Then a man came running from the furthest part of the city and said, 'Moses, the authorities are talking about killing you, so leave– this is my sincere advice.' 21 So Moses left the city, fearful and wary, and prayed, 'My Lord, save me from people who do wrong.'

22 As he made his way towards Midian, he was saying, 'May my Lord guide me to the right way.' 23 When he arrived at Midian's waters, he found a group of men watering [their flocks], and beside them two women keeping their flocks back, so he said, 'What is the matter with you two?' They said, 'We cannot water [our flocks] until the shepherds take their sheep away: our father is a very old man.' 24He watered their flocks for them, withdrew into the shade, and prayed, 'My Lord, I am in dire need of whatever good thing You may send me,' 25 and then one of the two women approached him, walking shyly, and said, 'My father is asking for you: he wants to reward you for watering our flocks for us.'

When Moses came to him and told him his story, the old man said, 'Do not be afraid, you are safe now from people who do wrong.' 26 One of the women said, 'Father, hire him: a strong, trustworthy man is the best to hire.' 27 The father said, 'I would like to marry you to one of these daughters of mine, on condition that you serve me for

eight years: if you complete ten, it will be of your own free will. I do not intend to make things difficult for you: God willing, you will find I am a fair man.' 28 Moses said, 'Let that be the agreement between us– whichever of the two terms I fulfil, let there be no injustice to me– God is witness to what we say.'
29 Once Moses had fulfilled the term and was travelling with his family, he caught sight of a fire on the side of the mountain and said to his family, 'Wait! I have seen a fire. I will bring you news from there, or a burning stick for you to warm yourselves.' 30 But when he reached it, a voice called out to him from the right-hand side of the valley, from a tree on the blessed ground: 'Moses, I am God, the Lord of the Worlds. 31Throw down your staff.' When he saw his staff moving like a snake, he fled in fear and would not return. Again [he was called]: 'Moses! Draw near! Do not be afraid, for you are one of those who are safe. 32 Put your hand inside your shirt and it will come out white but unharmed– hold your arm close to your side, free from all fear. These shall be two signs from your Lord to Pharaoh and his chiefs; they are truly wicked people.' 33 Moses said, 'My Lord, I killed one of their men, and I fear that they may kill me. 34 My brother Aaron is more eloquent than I: send him with me to help me and confirm my words– I fear they may call me a liar.' 35 God said, 'We shall strengthen you through your brother; We shall give you both power so that they cannot touch you. With Our signs you, and those who follow you, will triumph.'
36 But when Moses came to them with Our clear signs, they said, 'These are mere conjuring tricks; we never heard this from our forefathers.' 37 Moses said, 'My Lord knows best who comes with guidance from Him and who will have the final Home: wrongdoers will never succeed.' 38 Pharaoh said, 'Counsellors, you have no other god that I know of except me. Haman, light me a fire to bake clay bricks, then build me a tall building so that I may climb up to Moses' God: I am convinced that he is lying.'
39 Pharaoh and his armies behaved arrogantly in the land with no

right– they thought they would not be brought back to Us– 40 so We seized him and his armies and threw them into the sea. See what became of the wrongdoers! 41We made them leaders calling [others] only to the Fire: on the Day of Resurrection they will not be helped. 42We made Our rejection pursue them in this world, and on the Day of Resurrection they will be among the despised. 43 After We had destroyed the earlier generations, We gave Moses the Scripture to provide insight, guidance, and mercy for people, so that they might take heed.
44You [Muhammad] were not present on the western side of the mountain when We gave Our command to Moses: you were not there– 45We have brought into being many generations who lived long lives– you did not live among the people of Midian or recite Our Revelation to them– We have always sent messengers to people– 46 nor were you present on the side of Mount Sinai when We called out to Moses. But you too have been sent as an act of grace

from your Lord, to give warning to a people to whom no warner has come before, so that they may take heed, 47and may not say, if a disaster should befall them as a result of what they have done with their own hands, 'Lord, if only You had sent us a messenger, we might have followed Your message and become believers.' 48Even now that Our truth has come to them, they say, 'Why has he not been given signs like those given to Moses?' Did they not also deny the truth that was given to Moses before? They say, 'Two kinds of sorcery, helping each other,' and, 'We refuse to accept either of them.'
49 Say [Muhammad], 'Then produce a book from God that gives better guidance than these two and I will follow it, if you are telling the truth.' 50 If they do not respond to you, you will know that they follow only their own desires. Who is further astray than the one who follows his own desires with no guidance from God? Truly God does not guide those who do wrong.
51We have caused Our Word to come to them so that they may be mindful. 52Those to whom We gave the Scripture before believe in it,a 53 and, when it is recited to them, say, 'We believe in it, it is the truth from our Lord. Before it came we had already devoted ourselves to Him.' 54 They will be given their rewards twice over because they are steadfast, repel evil with good, give to others out of what
a The Qur_an.

We have provided for them, 55 and turn away whenever they hear frivolous talk, saying, 'We have our deeds and you have yours. Peace be with you! We do not seek the company of ignorant people.'
56You [Prophet] cannot guide everyone you love to the truth; it is God who guides whoever He will: He knows best those who will follow guidance. 57 They say, 'If we were to follow guidance with you [Prophet], we would be swept from our land.' Have We not established for them a secure sanctuarya where every kind of produce is brought, as a provision from Us? But most of them do not comprehend.
58We have destroyed many a community that once revelled in its wanton wealth and easy living: since then their dwelling places have barely been inhabited– We are the only heir. 59Your Lord would never destroy towns without first raising a messenger in their midst to recite Our messages to them, nor would We destroy towns unless their inhabitants were evildoers. 60Whatever things you have been given for the life of this world are merely [temporary] gratification and vanity: that which is with God is better and more lasting– will you not use your reason?
61 Can the person who will see the fulfilment of the good promise We gave him be compared to someone We have given some enjoyments for this worldly life but who, on the Day of Resurrection, will be summoned?b 62The Day will come when God will call them, saying, 'Where now are those you allege are My partners?' 63 and those [ringleaders] against whom the verdict will be passed will say, 'Our Lord, these are the ones we caused to deviate. We caused them to deviate as we ourselves deviated, but now we disown them before You: they did not really serve us.' 64 It will then be said to them, 'Now call those you worshipped as partners,' and they will call them

but receive no answer. They will see the suffering and wish they had followed guidance. 65 On that Day He will call them, saying, 'How did you respond to My messengers?' 66 All arguments will seem obscure to them on that Day; they will not be able to consult one another. 67Yet anyone who has repented, believed, and done good deeds can hope to find himself among the successful. 68Your Lord creates what He pleases and chooses those He will– they have no choice– so glory be to God, and may He be exalted above the partners they ascribe to Him! 69Your Lord knows what their hearts

a Mecca. b For punishment.

conceal and what they reveal. 70 He is God; there is no god but Him; all praise belongs to Him in this world and the next; His is the Judgement; and to Him you shall be returned.

71 Say [Prophet], 'Just think, if God were to cast perpetual night over you until the Day of Resurrection, what god other than He could bring you light? Do you not listen?' 72 Say, 'Just think, if God were to cast perpetual day over you until the Day of Resurrection, what god other than He could give you night in which to rest? Do you not see? 73 In His mercy He has given you night and day, so that you may rest and seek His bounty and be grateful.' 74The Day will come when He will call out to them, saying, 'Where are the partners you claimed for Me?' 75We shall call a witness from every community, and say, 'Produce your evidence,' and then they will know that truth belongs to God alone; the gods they invented will forsake them.

76Qarun was one of Moses' people, but he oppressed them. We had given him such treasures that even their keys would have weighed down a whole company of strong men. His people said to him, 'Do not gloat, for God does not like people who gloat. 77 Seek the life to come by means of what God has granted you, but do not neglect your rightful share in this world. Do good to others as God has done good to you. Do not seek to spread corruption in the land, for God does not love those who do this,' 78but he answered, 'This wealth was given to me on account of the knowledge I possess.' Did he not know that God had destroyed many generations before him, who had greater power than him and built up greater wealth? The guilty will not be questioned about their sins.a 79He went out among his people in all his pomp, and those whose aim was the life of this world said, 'If only we had been given something like what Qarun has been given: he really is a very fortunate man,' 80but those who were given knowledge said, 'Alas for you! God's reward is better for those who believe and do good deeds: only those who are steadfast will attain this.' 81We caused the earth to swallow him and his home: he had no one to help him against God, nor could he defend himself. 82 The next day, those who had, the day before, wished to be

a There are a number of interpretations of this verse, the most likely, according to Razi, being that the guilty will not be granted the privilege of being questioned about their sins, nor will they be given the opportunity to provide excuses.

in his place exclaimed, 'Alas [for you, Qarun]! It is God alone who

gives what He will, abundantly or sparingly, to whichever He will of His creatures: if God had not been gracious to us, He would have caused the earth to swallow us too.' Alas indeed! Those who deny the truth will never prosper.
83We grant the Home in the Hereafter to those who do not seek superiority on earth or spread corruption: the happy ending is awarded to those who are mindful of God. 84Whoever comes before God with a good deed will receive a better reward; whoever comes with an evil deed will be punished only for what he has done. 85He who has made the Qur_an binding on you [Prophet] will bring you back home.a So say, 'My Lord knows best who has brought true guidance and who is blatantly astray.' 86You yourself could not have expected the Scripture to be sent to you; it came only as a mercy from your Lord. So give no help to the disbelievers. 87 Do not let them turn you away from God's revelations after they have been revealed to you. Call people to your Lord. Never become one of those who ascribe partners to God. 88 Do not call out to any other god beside God, for there is no god but Him. Everything will perish except His Face. His is the Judgement and to Him you shall all be brought back.
a To Him. Cf. verse 83. Various commentators take this to refer to Mecca or to the life to come.
28: 88 The Story 251
29. THE SPIDER
A Meccan sura that takes its title from the illustration of the spider in verse 41. The sura stresses that believers will be tested and that they should remain steadfast. The misconceptions of disbelievers regarding the nature of revelation and the Prophet are addressed. References are made to earlier prophets and details given of the punishments brought on those who denied them.
In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Mim
2 Do people think they will be left alone after saying 'We believe' without being put to the test? 3We tested those who went before them: God will certainly mark out which ones are truthful and which are lying. 4 Do the evildoers think they can escape us? How ill they judge! 5 But as for those who strive for their meeting with God, God's appointed time is bound to come; He is the All Seeing, the All Knowing. 6 Those who exert themselves do so for their own benefit—God does not need His creatures—7We shall certainly blot out the misdeeds of those who believe and do good deeds, and We shall reward them according to the best of their actions. 8We have commanded people to be good to their parents, but do not obey them if they strive to make you serve, beside Me, anything of which you have no knowledge: you will all return to Me, and I shall inform you of what you have done. 9We shall be sure to admit those who believe and do good deeds to the ranks of the righteous.
10 There are some people who say, 'We believe in God,' but, when they suffer for His cause, they think that human persecution is as severe as God's punishment—yet, if any help comes to you [Prophet] from your Lord, they will say, 'We have always been with

you'. Does God not know best what is in everyone's hearts? 11God will be sure to mark out which ones are the believers, and which the hypocrites. 12 Those who disbelieve say to the believers, 'Follow our path and we shall bear [the consequences for] your sins,' yet they will not do so—they are liars. 13 They will bear their own burdens and others besides: they will be questioned about their false assertions on the Day of Resurrection.
14We sent Noah out to his people. He lived among them for fifty years short of a thousand but when the Flood overwhelmed them they were still doing evil. 15We saved him and those with him on the Ark. We made this a sign for all people.
16We also sent Abraham. He said to his people, 'Serve God and be mindful of Him: that is better for you, if only you knew. 17What you worship instead of God are mere idols; what you invent is nothing but falsehood. Those you serve instead of God have no power to give you provisions, so seek provisions from God, serve Him, and give Him thanks: you will all be returned to Him. 18 If you say this is a lie, [be warned that] other communities before you said the same. The messenger's only duty is to give clear warning.'
19 Do they not see that God brings life into being and reproduces it? Truly this is easy for God. 20 Say, 'Travel throughout the earth and see how He brings life into being: and He will bring the next life into being. God has power over all things. 21 He punishes whoever He will and shows mercy to whoever He will. You will all be returned to Him. 22You cannot escape Him on earth or in the heavens; you will have no one to protect or help you besides God.'
23 Those who deny God's Revelation and their meeting with Him have no hope of receiving My grace: they will have a grievous torment.
24 The only answer Abraham's people gave was, 'Kill him or burn him!' but God saved him from the Fire: there truly are signs in this for people who believe. 25Abraham said to them, 'You have chosen idols instead of God but your love for them will only last for the present life: on the Day of Resurrection, you will disown and reject one another. Hell will be your home and no one will help you.' 26 Lot believed him, and said, 'I will flee to my Lord: He is the Almighty, the All Wise.' 27We gave Isaac and Jacob to Abraham, and placed prophethood and Scripture among his offspring. We gave him his rewards in this world, and in the life to come he will be among the righteous.
28 And Lot: when He said to his people, 'You practise outrageous acts that no people before you have ever committed. 29How can you lust after men, waylay travellers, and commit evil in your gatherings?' the only answer his people gave was, 'Bring God's punishment
29: 29 The Spider 253
down on us, if what you say is true.' 30 So he prayed, 'My Lord, help me against these people who spread corruption.' 31When Our messengers brought the good news [of the birth of a son] to Abraham,a they told him, 'We are about to destroy the people of that town. They are wrongdoers.' 32Abraham said, 'But Lot lives there.' They answered, 'We know who lives there better than you do. We shall save

him and his household, except for his wife: she will be one of those who stay behind.' 33When Our messengers came to Lot, he was troubled and distressed on their account. They said, 'Have no fear or grief: we shall certainly save you and your household, except for your wife– she will be one of those who stay behind– 34 and we shall send a punishment from heaven down on the people of this town because they violate [God's order].' 35We left some [of the town] there as a clear sign for those who use their reason.
36To the people of Midian We sent their brother Shu_ayb. He said, 'My people, serve God and think ahead to the Last Day. Do not commit evil and spread corruption in the land.' 37 They rejected him and so the earthquake overtook them. When morning came, they were lying dead in their homes. 38 [Remember] the tribes of _Ad and Thamud: their history is made clear to you by [what is left of] their dwelling places. Satan made their foul deeds seem alluring to them and barred them from the right way, though they were capable of seeing. 39 [Remember] Qarun and Pharaoh and Haman: Moses brought them clear signs, but they behaved arrogantly on earth. They could not escape Us 40and We punished each one of them for their sins: some We struck with a violent storm; some were overcome by a sudden blast; some We made the earth swallow; and some We drowned. It was not God who wronged them; they wronged themselves.
41 Those who take protectors other than God can be compared to spiders building themselves houses– the spider's is the frailest of all houses– if only they could understand. 42God knows what things they call upon beside Him: He is the Mighty, the Wise. 43Such are the comparisons We draw for people, though only the wise can grasp them. 44 God has created the heavens and earth for a true purpose. There truly is a sign in this for those who believe.
45 [Prophet], recite what has been revealed to you of the Scripture; keep up the prayer: prayer restrains outrageous and unacceptable

a Cf. e.g. 51: 28.

behaviour. Remembering God is greater: God knows everything you are doing. 46 [Believers], argue only in the best way with the People of the Book, except with those of them who act unjustly. Say, 'We believe in what was revealed to us and in what was revealed to you; our God and your God are one [and the same]; we are devoted to Him.' 47 This is the way We sent the Scripture to you [Muhammad]. Those to whom We had already given Scripture[a] believe in [the Qur_an] and so do some of these people. No one refuses to acknowledge Our revelations but the defiant.
48You never recited any Scripture before We revealed this one to you; you never wrote one down with your hand. If you had done so, those who follow falsehood might have had cause to doubt. 49 But no, [this Qur_an] is a revelation that is clear to the hearts of those endowed with knowledge. No one refuses to acknowledge Our revelations but the evildoers. 50 They say, 'Why have no miracles been sent to him by his Lord?' Say, 'Miracles lie in God's hands; I am simply here to warn you plainly.' 51 Do they not think it is enough that We have sent down to you the Scripture that is recited to them?

There is a mercy in this and a lesson for believing people. 52 Say, 'God is sufficient witness between me and you: He knows what is in the heavens and earth. Those who believe in false deities and deny God will be the losers.'
53They challenge you to hasten the punishment: they would already have received a punishment if God had not set a time for it, and indeed it will come to them suddenly and catch them unawares.
54 They challenge you to hasten the punishment: Hell will encompass all those who deny the truth, 55 on the Day when punishment overwhelms them from above and from below their very feet, and they will be told, 'Now taste the punishment for what you used to do.'
56 My believing servants! My earth is vast, so worship Me and Me alone. 57Every soul will taste death, then it is to Us that you will be returned. 58We shall lodge those who believed and did good deeds in lofty dwellings, in the Garden graced with flowing streams, there to remain. How excellent is the reward of those who labour,
59 those who are steadfast, those who put their trust in their Lord!
60How many are the creatures who do not store their sustenance!
a According to some commentators this refers to those Jews and Christians at the time of the Prophet who believed in him.

God sustains them and you: He alone is the All Hearing, the All Knowing. 61 If you ask the disbelievers who created the heavens and earth and who harnessed the sun and moon, they are sure to say, 'God.' Then why do they turn away from Him? 62 It is God who gives abundantly to whichever of His servants He will, and sparingly to whichever He will: He has full knowledge of everything. 63 If you ask them, 'Who sends water down from the sky and gives life with it to the earth after it has died?' they are sure to say, 'God.' Say, 'Praise belongs to God!' Truly, most of them do not use their reason.
64 The life of this world is merely an amusement and a diversion; the true life is in the Hereafter, if only they knew. 65Whenever they go on board a ship they call on God, and dedicate their faith to Him alone, but once He has delivered them safely back to land, see how they ascribe partners to Him! 66 Let them show their ingratitude for what We have given them; let them take their enjoyment– soon they will know. 67 Can they not see that We have made [them] a secure sanctuarya though all around them people are snatched away? Then how can they believe in what is false and deny God's blessing? 68Who could be more wicked than the person who invents lies about God, or denies the truth when it comes to him? Is Hell not the home for the disbelievers? 69But We shall be sure to guide to Our ways those who strive hard for Our cause: God is with those who do good.
a Mecca.

30. THE BYZANTINES

A Meccan sura which opens with a reference to the defeat of the Byzantines at the hands of the Persians (613–14 ce) in Syria, and the subsequent victory of the Byzantines in 624 ce. The sura urges people to reflect on the creation of themselves, the heavens and earth, and all God's wonders. God's power to give life to a barren land is repeated as an indication both of His ability to raise the

dead and of His mercy to mankind. The disbelievers are warned to believe before it is too late; the Prophet is urged to persevere and to ignore the taunts of the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Mim

2 The Byzantines have been defeated 3 in a nearby land. They will reverse their defeat with a victory 4 in a few years' time[a] —God is in command, first and last. On that day, the believers will rejoice 5 at God's help. He helps whoever He pleases: He is the Mighty, the Merciful. 6 This is God's promise: God never breaks His promise, but most people do not know; 7 they only know the outer surface of this present life and are heedless of the life to come. 8Have they not thought about their own selves?[b] God did not create the heavens and earth and everything between them without a serious purpose and an appointed time, yet many people deny that they will meet their Lord. 9Have they not travelled through the land and seen how their predecessors met their end? They were mightier than them: they cultivated the earth more and built more upon it. Their own messengers also came to them with clear signs: God did not wrong them; they wronged themselves. 10Later the evildoers met a terrible end for rejecting and [repeatedly] mocking God's revelations. 11God brings creation into being; in the end He will reproduce it and it is to Him you will be recalled.

12 On the Day the Hour arrives, the guilty will despair 13 and they will have no intercessors among those partners they ascribed to

[a] When fortunes were reversed and the Byzantines won a victory, this was to please the believers. This was also the year of the Muslim victory at Badr. The earlier defeat of the Byzantines had been viewed by the Meccan pagans as a victory for paganism.

[b] Or 'within' themselves. See also 41: 53.

God– they will deny these partners. 14 When the Hour arrives, on that Day people will be separated: 15 those who believed and did good deeds will delight in a Garden, 16 while those who disbelieved and denied Our messages and the meeting of the Hereafter will be brought for punishment.

17 So celebrate God's glory in the evening, in the morning– 18 praise is due to Him in the heavens and the earth– in the late afternoon, and at midday. 19 He brings the living out of the dead and the dead out of the living. He gives life to the earth after death, and you will be brought out in the same way. 20 One of His signs is that He created you from dust and– lo and behold!– you became human and scattered far and wide. 21 Another of His signs is that He created spouses from among yourselves for you to live with in tranquillity: He ordained love and kindness between you. There truly are signs in this for those who reflect. 22 Another of His signs is the creation of the heavens and earth, and the diversity of your languages and colours. There truly are signs in this for those who know. 23Among His signs are your sleep, by night and by day, and your seeking His bounty. There truly are signs in this for those who can hear. 24Among His signs, too, are that He shows you the lightning that terrifies and inspires hope; that He sends water down from the sky to restore the earth to life after death. There truly are signs in this for those who

use their reason. 25Among His signs, too, is the fact that the heavens and the earth stand firm by His command. In the end, you will all emerge when He calls you from the earth. 26Everyone in the heavens and earth belongs to Him, and all are obedient to Him. 27 He is the One who originates creation and will do it again– this is even easier for Him. He is above all comparison in the heavens and earth; He is the Almighty, the All Wise.
28 He gives you this example, drawn from your own lives: do you make your slaves full partners with an equal share in what We have given you? Do you fear them as you fear each other? This is how We make Our messages clear to those who use their reason. 29And still the idolaters follow their own desires without any knowledge. Who can guide those God leaves to stray, who have no one to help them? 30 So [Prophet] as a man of pure faith, stand firm and true in your devotion to[a] the religion. This is the natural disposition God

[a] Literally 'set your face to'.

instilled in mankind– there is no altering God's creation– and this is the right religion, though most people do not realize it. 31Turn to Him alone, all of you. Be mindful of Him; keep up the prayer; do not join those who ascribe partners to God, 32 those who divide their religion into sects, with each party rejoicing in their own.
33 When something bad happens to people, they cry to their Lord and turn to Him for help, but no sooner does He let them taste His blessing than– lo and behold!– some of them ascribe partners to their Lord, 34 showing no gratitude for what We have given them. 'Take your pleasure! You will come to know.' 35Did We send them down any authority that sanctions the partners they ascribe to God?
36When We give people a taste of Our blessing, they rejoice, but when something bad happens to them– because of their own actions– they fall into utter despair. 37 Do they not see that God gives abundantly to whoever He will and sparingly [to whoever He will]? There truly are signs in this for those who believe. 38 So give their due to the near relative, the needy, and the wayfarer– that is best for those whose goal is God's approval:[a] these are the ones who will prosper. 39Whatever you lend out in usury to gain value through other people's wealth will not increase in God's eyes, but whatever you give in charity, in your desire for God's approval, will earn multiple rewards. 40 It is God who created you and provided for you, who will cause you to die and then give you life again. Which of your 'partners' can do any one of these things? Glory be to God, and exalted be He above the partners they attribute to Him. 41Corruption has flourished on land and sea as a result of people's actions and He will make them taste the consequences of some of their own actions so that they may turn back. 42 Say, 'Travel through the land, and see how those before you met their end– most of them were idolaters.' 43 [Prophet], stand firm in your devotion to the upright religion, before an irresistible Day comes from God. On that Day, mankind will be divided: 44 those who rejected the truth will bear the burden of that rejection, and those who did good deeds will have

made good provision for themselves. 45From His bounty God will reward those who believe and do good deeds; He does not like those who reject the truth.

a Literally ‘face’.

46 Another of His signs is that He sends out the winds bearing good news, giving you a taste of His grace, making the ships sail at His command, enabling you to [journey in] search of His bounty so that you may be grateful. 47 Before you [Muhammad], We sent messengers, each to their own people: they brought them clear proofs and then We punished the evildoers. We make it Our duty to help the believers. 48 It is God who sends out the winds; they stir up the clouds; He spreads them over the skies as He pleases; He makes them break up and you see the rain falling from them. See how they rejoice when He makes it fall upon whichever of His servants He wishes, 49 though before it is sent they may have lost all hope. 50 Look, then, at the imprints of God’s mercy, how He restores the earth to life after death: this same God is the one who will return people to life after death– He has power over all things. 51Yet they will continue in their disbelief, even if We send a [scorching] wind and they see their crops turn yellow. 52You [Prophet] cannot make the dead hear and you cannot make the deaf hear your call when they turn their backs and leave; 53 you cannot lead the blind out of their error: the only ones you can make hear you are those who believe in Our revelations and devote themselves [to Us]. 54 It is God who creates you weak, then gives you strength, then weakness after strength, together with your grey hair: He creates what He will; He is the All Knowing, the All Powerful.

55 On the Day the Hour comes, the guilty will swear they lingered no more than an hour– they have always been deluded– 56but those endowed with knowledge and faith will say, ‘In accordance with God’s decree, you actually lingered till the Day of Resurrection: this is the Day of Resurrection, yet you did not know.’ 57 On that Day the evildoers’ excuses will be of no use to them: they will not be allowed to make amends.

58 In this Qur_an We have set every kind of illustration before people, yet if you [Prophet] brought them a miracle, the disbelievers would still say, ‘You [prophets] deal only in falsehood.’ 59 In this way God seals the hearts of those who do not know, 60 so be patient, for God’s promise is true: do not let those with no firm beliefs discourage you.

31. LUQMAN

A Meccan sura that takes its title from Luqman the Wise, whose counsel to his son is related in verses 13–19. The sura opens with a description of the believers, and it condemns those who attempt to lead others away from guidance. It extols God’s power and warns the disbelievers of the consequences of their actions. The Prophet is told not to be saddened by their disbelief.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Mim

2 These are the verses of the wise Scripture, 3 [with] guidance and

mercy for those who do good, 4 who keep up the prayer, pay the prescribed alms, and are certain of the Hereafter: 5 these are rightly guided by their Lord, and it is they who will prosper. 6 But there is the sort of person who pays for distracting tales, intending, without any knowledge, to lead others from God's way, and to hold it up to ridicule.a There will be humiliating torment for him! 7When Our verses are recited to him, he turns away disdainfully as if he had not heard them, as if there were heaviness in his ears. Tell him that there will be a painful torment! 8 But for those who believe and do righteous deeds, there will be Gardens of bliss 9 where they will stay: that is God's true promise, and He is the Almighty, the All Wise. 10He created the heavens without any visible support, and He placed firm mountains on the earth—in case it should shake under you—and He spread all kinds of animals around it. We sent down water from the sky, with which We made every kind of good plant grow on earth: 11 all this is God's creation. Now, show Me what your other gods have created. No, the disbelievers are clearly astray.
12We endowed Luqman with wisdom: 'Be thankful to God: whoever gives thanks benefits his own soul, and as for those who are thankless—God is self-sufficient, worthy of all praise.' 13 Luqman counselled his son, 'My son, do not attribute any partners to God: attributing partners to Him is a terrible wrong.'
a Understood to refer to al-Nadr ibn al-Harith, who bought some ancient Persian stories to distract the people of Quraysh from listening to the Qur_an.
14We have commanded people to be good to their parents: their mothers carried them, with strain upon strain, and it takes two years to wean them. Give thanks to Me and to your parents– all will return to Me. 15 If they strive to make you associate with Me anything about which you have no knowledge,a then do not obey them. Yet keep their company in this life according to what is right, and follow the path of those who turn to Me. You will all return to Me in the end, and I will tell you everything that you have done.
16[And Luqman continued], 'My son, if even the weight of a mustard seed were hidden in a rock or anywhere in the heavens or earth, God would bring it [to light], for He is all subtle and all aware. 17Keep up the prayer, my son; command what is right; forbid what is wrong; bear anything that happens to you steadfastly: these are things to be aspired to. 18 Do not turn your nose up at people, nor walk about the place arrogantly, for God does not love arrogant or boastful people. 19 Go at a moderate pace and lower your voice, for the ugliest of all voices is the braying of asses.'
20 [People], do you not see how God has made what is in the heavens and on the earth useful to you, and has lavished His blessings on you both outwardly and inwardly? Yet some people argue about God, without knowledge or guidance or an illuminating scripture. 21 When they are told, 'Follow what God has sent down,' they say: 'We shall follow what we saw our forefathers following.' What! Even if Satan is calling them to the suffering of the Blazing Flame? 22Whoever directs himselfb wholly to God and does good work has grasped the surest handhold, for the outcome of everything is with God. 23 As for those who refuse to do this, do not let their refusal

sadden you [Prophet]– they will return to Us and We shall tell them what they have done: God knows all that hearts contain– 24We let them enjoy themselves for a little while, but We shall drive them to a harsh torment. 25 If you ask them who created the heavens and earth, they are sure to say, 'God.' Say, 'Praise belongs to God,' but most of them do not understand. 26Everything in the heavens and earth belongs to God. God is self-sufficient and worthy of all praise. 27 If all the trees on earth were pens and all the seas, with seven more seas besides, [were ink,] still God's words would not run out: God is almighty and all wise. 28 Creating and resurrecting all of you is only

a i.e. scriptural proof. b Literally 'his face'.

like creating or resurrecting a single soul: God is all hearing and all seeing.

29 [Prophet], do you not see that God causes the night to merge into day and the day to merge into night; that He has subjected the sun and the moon, each to run its course for a stated term; that He is aware of everything you [people] do? 30 This is because God is the Truth, and what they invoke beside Him is false. He is the Most High, Most Great. 31 [Prophet], do you not see that ships sail through the sea, by the grace of God, to show you [people] some of His wonders? Truly there are signs in this for every steadfast, thankful person. 32 When the waves loom over those on board like giant shadows they call out to God, devoting their religion entirely to Him. But, when He has delivered them safely to land, some of them waver– only a treacherous, thankless person refuses to acknowledge Our signs. 33People, be mindful of your Lord and fear a day when no parent will take the place of their child, nor a child take the place of their parent, in any way. God's promise is true, so do not let the present life delude you, nor let the Deceiver delude you about God. 34Knowledge of the Hour [of Resurrection] belongs to God; it is He who sends down the relieving rain and He who knows what is hidden in the womb. No soul knows what it will reap tomorrow, and no soul knows in what land it will die; it is God who is all knowing and all aware.

32. BOWING DOWN IN WORSHIP

A Meccan sura which takes its title from the bowing down of true believers in worship in verse 15. The truth of the Qur_an is emphasized at the beginning of the sura, and the Prophet is urged at the end of the sura to pay no attention to the disbelievers who cannot see the significance of God's signs.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Mim

2 This scripture, free from all doubt, has been sent down from the Lord of the Worlds. 3Yet they say, 'Muhammad has made it up.' No indeed! It is the Truth from your Lord for you [Prophet], to warn a people who have had no one to warn them before, so that they may be guided. 4 It is God who created the heavens and the earth and everything between them in six Days. Then He established Himself on the Throne. You [people] have no one but Him to protect you and no one to intercede for you, so why do you not take heed? 5 He runs

everything, from the heavens to the earth, and everything will ascend to Him in the end, on a Day that will measure a thousand years in your reckoning. 6Such is He who knows all that is unseen as well as what is seen, the Almighty, the Merciful, 7 who gave everything its perfect form. He first created man from clay, 8 then made his descendants from an extract of underrated fluid.[a] 9Then He moulded him; He breathed from His Spirit into him; He gave you hearing, sight, and minds. How seldom you are grateful! 10 They say, 'What? When we have disappeared into the earth, shall we really be created anew?' In fact, they deny the meeting with their Lord. 11 Say, 'The Angel of Death put in charge of you will reclaim you, and then you will be brought back to your Lord.'

12 [Prophet], if only you could see the wrongdoers hang their heads before their Lord: 'Our Lord, now that we have seen and heard, send us back and we shall do good. [Now] we are convinced.' 13 'If it had been Our will, We could certainly have given every soul its true guidance, but My words have come true. "I shall be sure to

[a] Semen.

fill Hell with jinn and men together."' 14 So since you ignored the meeting on this Day of yours, now We shall ignore you: taste the lasting suffering for all you have done.'

15 The only people who truly believe in Our messages are those who, when they are reminded of them, bow down in worship, celebrate their Lord's praises, and do not think themselves above this.

16 Their sides shun their beds in order to pray to their Lord in fear and hope; they give to others some of what We have given them.

17 No soul knows what joy is kept hidden in store for them as a reward for what they have done. 18So, is someone who believes equal to someone who defies God? No, they are not equal. 19Those who believe and do good deeds will have Gardens awaiting them as their home and as a reward for what they have done. 20 As for those who defy God, their home will be the Fire. Whenever they try to escape it, they will be driven back into it, and they will be told, 'Taste the torment of the Fire, which you persistently denied.' 21We shall certainly make them taste a nearer torment [in this life] prior to the greater torment, so that perhaps they may return [to the right path].

22 Who does more wrong than someone who, when messages from his Lord are recited to him, turns away from them? We shall inflict retribution on the guilty.

23We gave Moses the Scripture– so [Muhammad] do not doubt that you are receiving it– and We made it a guide for the Children of Israel. 24 When they became steadfast and believed firmly in Our messages, We raised leaders among them, guiding them according to Our command. 25 [Prophet], it is your Lord who will judge between them on the Day of Resurrection concerning their differences.

26 Is it not a lesson for them [to see] how many generations We destroyed before them, in whose homes they now walk? There truly are signs in this– do they not hear? 27 Do they not consider how We drive rain to the barren land, and with it produce vegetation from which their cattle and they themselves eat? Do they not see? 28And they say, 'When will this Decision be, if you are telling the truth?'

29 Say, 'On the Day of Decision it will be no use for the disbelievers to believe; they will be granted no respite.' 30 So [Prophet], turn away from them and wait: they too are waiting.

32: 30 Bowing down in Worship 265

33. THE JOINT FORCES

A Medinan sura which gets its title from the incident of the Battle of the Trench in ah 5/627 ce (verses 9–27), when the joint forces of various tribes of disbelievers besieged Medina. The believers dug a ditch, which the disbelievers were unable to cross, and eventually the enemy retreated in disarray. This is mentioned in order to remind the believers of God's goodness to them, so that they may obey the numerous instructions given in the sura, starting with the regulation of adoption and including proper conduct towards the Prophet and his wives. The hypocrites are warned to stop their bad behaviour.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Prophet, be mindful of God and do not give in to the disbelievers and the hypocrites: God is all knowing, all wise. 2Follow what your Lord reveals to you: God is well aware of all your actions. 3 Put your trust in God: God is enough to trust. 4 God does not put two hearts within a man's breast. He does not turn the wives you reject and liken to your mothers' backs[a] into your real mothers; nor does He make your adopted sons into real sons. These are only words from your mouths, while God speaks the truth and guides people to the right path.

5Name your adopted sons after their real fathers: this is more equitable in God's eyes—if you do not know who their fathers are [they are your] 'brothers-in-religion' and protégés.[b] You will not be blamed if you make a mistake, only for what your hearts deliberately intend; God is most forgiving and merciful. 6 The Prophet is more protective towards the believers than they are themselves, while his wives are their mothers.[c] In God's Scripture, blood-relatives have a stronger claim than other believers and emigrants, though you may still bestow gifts on your protégés. All this is written in the Scripture.

a In pre-Islamic Arabia the husband sometimes said to his wife, 'From now on, you are to me like my mother's back,' by which he meant that he refused to have further conjugal relations with her, yet did not divorce her and so give her the freedom to remarry (see 58: 1–4).

b Mawla in Arabic has many meanings, including 'protégé', 'client', 'companion'.

c The Prophet's wives were given the title 'Mothers of the Believers'. Cf. verse 53.

7We took a solemn pledge from the prophets– from you [Muhammad], from Noah, from Abraham, from Moses, from Jesus, son of Mary– We took a solemn pledge from all of them: 8 God will question [even] the truthful about their sincerity, and for those who reject the truth He has prepared a painful torment.

9You who believe, remember God's goodness to you when mighty armies massed against you: We sent a violent wind and invisible forces against them. God sees all that you do. 10 They massed against you from above and below; your eyes rolled [with fear], your hearts rose into your throats, and you thought [ill] thoughts of God.

11 There the believers were sorely tested and deeply shaken: 12 the hypocrites and the sick at heart said, 'God and His Messenger promised us nothing but delusions!' 13 Some of them said, 'People of

Yathrib,a you will not be able to withstand [the attack], so go back!'
Some of them asked the Prophet's permission to leave, saying, 'Our
houses are exposed,' even though they were not– they just wanted
to run away: 14 had the city been invaded from all sides, and the
enemy invited them to rebel, they would have done so almost without
hesitation. 15Yet they had already promised God that they would
not turn tail and flee, and a promise to God will be answered for.
16 [Prophet], say, 'Running away will not benefit you. If you manage
to escape death or slaughter, you will only be permitted to enjoy
[life] for a short while.' 17 Say, 'If God wishes to harm you, who can
protect you? If God wishes to show you mercy, who can prevent
Him?' They will find no one but God to protect or help them.
18God knows exactly who among you hinder others, who
[secretly] say to their brothers, 'Come and join us,' who hardly ever
come out to fight, 19 who begrudge you [believers] any help. When
fear comes,b you [Prophet] see them looking at you with eyes rolling
like someone in their death throes; when fear has passed, they attack
you with sharp tongues and begrudge you any good. Such men do
not believe, and God brings their deeds to nothing– that is all too
easy for God. 20 They think the joint forces have not gone, and if the
joint forces did come again they would wish they were in the desert,
wandering among the Bedouin and seeking news about you [from a
safe distance]. Even if they were with you [believers], they would

a The pre-Islamic name for Medina.

b This specifically refers to fear felt in battle in this context (al-Mu_jam al-Wasit).

hardly fight at all. 21 The Messenger of God is an excellent model for
those of you who put your hope in God and the Last Day and
remember Him often.
22 When the believers saw the joint forces, they said, 'This is what
God and His Messenger promised us: the promise of God and His
Messenger is true,' and this only served to increase their faith and
submission to God. 23 There are men among the believers who honoured
their pledge to God: some of them have fulfilled it by death,
and some are still waiting. They have not changed in the least.
24 [Such trials are ordained] so that God may reward the truthful for
their honesty and punish the hypocrites, if He so wills, or He may
relent towards them, for God is forgiving and merciful. 25 God sent
back the disbelieversa along with their rage– they gained no benefit–
and spared the believers from fighting. He is strong and mighty.
26 He brought those People of the Book who supported them down
from their strongholds and put panic into their hearts. Some of
them you [believers] killed and some you took captive. 27 He passed
on to you their land, their houses, their possessions, and a land where
you had not set foot: God has power over everything.
28 Prophet, say to your wives,b 'If your desire is for the present life
and its finery, then come, I will make provision for you and release
you with kindness, 29but if you desire God, His Messenger, and the
Final Home, then remember that God has prepared great rewards
for those of you who do good.' 30Wives of the Prophet, if any of you
does something clearly outrageous, she will be doubly punished–

that is easy for God– 31but if any of you is obedient to God and His Messenger and does good deeds, know that We shall give her a double reward and have prepared a generous provision for her.
32Wives of the Prophet, you are not like any other woman. If you are truly mindful of God, do not speak too softly in case the sick at heart should lust after you, but speak in an appropriate manner; 33 stay at home, and do not flaunt your finery as they used to in the pagan past; keep up the prayer, give the prescribed alms, and obey God and His Messenger. God wishes to keep uncleanness away from you, people of the [Prophet's] House, and to purify you thoroughly. 34Remember
a This refers to the sandstorm that caused the disbelievers to go back without success.
b Some of the Prophet's wives decided to ask him for more provision, seeing that he had become leader of a new state.

what is recited in your houses of God's revelations and wisdom, for God is all subtle, all aware.
35For men and women who are devoted to God– believing men and women, obedient men and women, truthful men and women, steadfast men and women, humble men and women, charitable men and women, fasting men and women, chaste men and women, men and women who remember God often– God has prepared forgiveness and a rich reward.
36 When God and His Messenger have decided on a matter that concerns them, it is not fitting for any believing man or woman to claim freedom of choice in that matter: whoever disobeys God and His Messenger is far astray. 37When you [Prophet] said to the man who had been favoured by God and by you, 'Keep your wife and be mindful of God,' you hid in your heart what God would later reveal: you were afraid of people, but it is more fitting that you fear God. When Zayd no longer wanted her,a We gave her to you in marriage so that there might be no fault in believers marrying the wives of their adopted sons after they no longer wanted them. God's command must be carried out: 38 the Prophet is not at fault for what God has ordained for him. This was God's practice with those who went before– God's command must be fulfilled– 39 [and with all] those who deliver God's messages and fear only Him and no other: God's reckoning is enough. 40 Muhammad is not the father of any one of you men; he is God's Messenger and the seal of the prophets: God knows everything. 41 Believers, remember God often 42 and glorify Him morning and evening: 43 it is He who blesses you, as do His angels, in order to lead you out of the depths of darkness into the light. He is ever merciful towards the believers– 44 when they meet Him they will be greeted with 'Peace'– and He has prepared a generous reward for them.
45 Prophet, We have sent you as a witness, as a bearer of good news and warning, 46 as one who calls people to God by His leave, as a light-giving lamp. 47Give the believers the good news that great bounty awaits them from God. 48 Do not give in to the disbelievers and the hypocrites: ignore the harm they cause you and put your trust in God. God is enough to trust.
a The Prophet married Zayd, his adopted son, to Zaynab, his own cousin. Zayd later

divorced her and the Prophet took her as his own wife. This sura shows the marriage to be lawful since adoption does not create blood relations that preclude marriage.

49 Believers, you have no right to expect a waiting period when you marry believing women and then divorce them before you have touched them: make provision for them and release them in an honourable way. 50 Prophet, We have made lawful for you the wives whose bride gift you have paid, and any slaves God has assigned to you through war, and the daughters of your uncles and aunts on your father's and mother's sides, who migrated with you. Also any believing woman who has offered herself to the Prophet and whom the Prophet wishes to wed– this is only for you [Prophet] and not the rest of the believers: We know exactly what We have made obligatory for them concerning their wives and slave-girls– so you should not be blamed: God is most forgiving, most merciful. 51You may make any of [your women] wait and receive any of them as you wish, but you will not be at fault if you invite one whose turn you have previously set aside: this way it is more likely that they will be satisfied and will not be distressed and will all be content with what you have given them.
God knows what is in your hearts: God is all knowing, forbearing. 52You [Prophet] are not permitted to take any further wives, nor to exchange the wives you have for others, even if these attract you with their beauty. But this does not apply to your slave-girls: God is watchful over all.
53 Believers, do not enter the Prophet's apartments for a meal unless you are given permission to do so; do not linger until [a meal] is ready. When you are invited, go in; then, when you have taken your meal, leave. Do not stay on and talk, for that would offend the Prophet, though he would shrink from asking you to leave. God does not shrink from the truth. When you ask his wives for something, do so from behind a screen: this is purer both for your hearts and for theirs. It is not right for you to offend God's Messenger, just as you should never marry his wives after him: that would be grievous in God's eyes. 54 God has full knowledge of all things, whether you reveal them or not. 55The Prophet's wives are not to blame [if they are seen by] their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their women, or their slaves. [Wives of the Prophet], be mindful of God. God observes everything. 56 God and His angels bless the Prophet– so, you who believe, bless him too and give him greetings of peace. 57 Those who insult God and His Messen-

ger will be rejected by God in this world and the next– He has prepared a humiliating torment for them– 58and those who undeservedly insult believing men and women will bear the guilt of slander and flagrant sin.
59 Prophet, tell your wives, your daughters, and women believers to make their outer garments hang low over them[a] so as to be recognized and not insulted: God is most forgiving, most merciful. 60 If the hypocrites, the sick at heart, and those who spread lies in the city do

not desist, We shall rouse you [Prophet] against them, and then they will only be your neighbours in this city for a short while. 61They will be rejected. Wherever they are found, they will be arrested and put to death. 62 This has been God's practice with those who went before. You will find no change in God's practices.
63People ask you about the Hour. Say, 'God alone has knowledge of it.' How could you [Prophet] know? The Hour may well be near.
64 God has rejected the disbelievers and prepared a blazing fire for them. 65 There they will stay permanently, with no one to befriend or support them. 66 On the Day when their faces are being turned about in the Fire, they will say, 'If only we had obeyed God and the Messenger,' 67 and 'Lord! We obeyed our masters and our chiefs, and they led us astray. 68Lord! Give them a double punishment and reject them completely.'
69 Believers, do not be like those who insulted Moses– God cleared him of their allegations and he was highly honoured in God's eyes. 70 Believers, be mindful of God, speak in a direct fashion and to good purpose, 71 and He will put your deeds right for you and forgive you your sins. Whoever obeys God and His Messenger will truly achieve a great triumph. 72We offered the Trust[b] to the heavens, the earth, and the mountains, yet they refused to undertake it and were afraid of it; mankind undertook it– they have always been inept[c] and foolish. 73 God will punish the hypocrites and the idolaters, both men and women, and turn with mercy to the believers, both men and women: God is most forgiving, most merciful.

a The Arabic idiom adna al-jilbab means 'make it hang low', not 'wrap around' as other translators have assumed (al-Mu_jam al-Wasit).

b [Of reason and moral responsibility]

c The meaning of dhalama is 'put something out of its place'.

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34. SHEBA

A Meccan sura that takes its name from the people of Sheba who were blessed, and then punished for their ingratitude (verses 15–21). The Prophet is first encouraged through references to David and Solomon and how God favoured them. The disbelievers of Mecca are warned through a description of the punishment that awaits them on the Day of Resurrection. Two references are made to their accusing the Prophet of madness (verses 8 and 46) and this charge is thoroughly refuted.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Praise be to God, to whom belongs all that is in the heavens and earth, and praise be to Him in the life to come. He is the All Wise, the All Aware. 2He knows all that goes into the earth and all that comes out of it; He knows all that comes down from the heavens and all that goes up to them. He is the Merciful, the Forgiving. 3 Still, the disbelievers say, 'The Last Hour will never come upon us.' Say, 'Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record 4 so that He can reward those who believe and do good deeds: they will have forgiveness and generous provision.' 5 But as for those who work against Our Revelations, seeking to undermine them,

there will be a torment of painful suffering.
6 [Prophet], those who have been given knowledge can see that what has been sent to you from your Lord is the truth, and that it leads to the path of the Almighty, worthy of all praise. 7 But the disbelievers say, 'Shall we show you a man who claims that, when you have been utterly torn to pieces, you will be raised in a new creation? 8 Has he invented a lie about God? Is he mad?' No! It is those who do not believe in the life to come who will suffer torment, for they are in gross error. 9 Do they not think about what is in front of them and behind them in the heavens and earth? If We wished, We could make the earth swallow them, or make fragments from the heavens fall down upon them. There truly is a sign in this for every servant who turns back to God in repentance.
10We graced David with Our favour. We said, 'You mountains, echo God's praises together with him, and you birds, too.' We softened iron for him, 11 saying, 'Make coats of chain mail and measure the links well.' 'Do good, all of you, for I see everything you do.' 12And [We subjected] the wind for Solomon. Its outward journey took a month, and its return journey likewise. We made a fountain of molten brass flow for him, and some of the jinn worked under his control with his Lord's permission. If one of them deviated from Our command, We let him taste the suffering of the blazing flame. 13They made him whatever he wanted– palaces,a statues, basins as large as water troughs, fixed cauldrons. We said, 'Work thankfully, family of David, for few of my servants are truly thankful.' 14Then, when We decreed Solomon's death, nothing showed the jinn he was dead, but a creature of the earth eating at his stick: when he fell down they realized– if they had known what was hidden they would not have continued their demeaning labour.
15 There was a sign for the people of Sheba, too, in their dwelling place: two gardens, one on the right, one on the left: 'Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving.' 16 But they paid no heed, so We let loose on them a flood from the dam and replaced their two gardens with others that yielded bitter fruit, tamarisk bushes, and a few lote trees.b 17 In this way We punished them for their ingratitude– would We punish anyone but the ungrateful? 18 Also, We had placed, between them and the towns We had blessed, other towns within sight of one another to which they could travel easily–' Travel safely in this land by night and by day'– 19but [still] they complained, 'Our Lord has made the distance between our staging posts so long!'c They wronged themselves and, in the end, We made their fate a byword, and scattered them in countless fragments. There truly are signs in this for every patient, thankful person. 20 Satan was proved right in his opinion of them, for they all followed him– except for a group of believers– 21 even though he had no authority over them.
a Mihrab refers to a number of fine edifices, including palaces (al-Mu_jam al-Wasit).
b Lote tree: a thorny tree, also known as Christ-thorn, with edible fruit.
c For this reading see A. H. Omar and A. S. Makram, Mu_jam al-Qira_at al-Qur_aniyya (Tehran, 1999), under this verse reference. This seems to make better sense

than the other reading ‘Lord, make our journeys further apart’.
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But [We aim] to distinguish those who believe in the life to
come from those who doubt it: [Prophet], your Lord observes
everything.
22 Say, ‘Pray to your so-called gods besides God: they do not control
even the weight of a speck of dust in heaven or earth, nor do they
have any share in them, nor are any of them any help to God. 23 Intercession
will not work with Him, except by those to whom He gives
permission.’ They will be asked, after the terror is lifted from their
hearts [on the Day of Judgement], ‘What did your Lord speak?’ and
they will answer, ‘The Truth. He is the Most High, the Most Great.’
24 Say [Prophet], ‘Who gives you sustenance from the heavens and
earth?’ Say, ‘God does,’ and ‘[One party of us] must be rightly
guided and the other clearly astray.’ 25 Say, ‘You will not be questioned
about our sins, nor will we be questioned about what you do.’
26 Say, ‘Our Lord will gather us together, then He will judge justly
between us; He alone is the All Knowing Judge.’ 27 Say, ‘Show me
those you joined to Him as partners. No indeed! He alone is God,
the Almighty, the All Wise.’ 28We have sent you [Prophet] only to
bring good news and warning to all people, but most of them do
not understand. 29 And they say, ‘If what you say is true, when will
this promise be fulfilled?’ 30 Say, ‘You have an appointment for a
Day which you cannot put off nor bring forward, even by a single
moment.’a
31 The disbelievers say, ‘We will believe neither this Qur _an nor the
Scriptures that came before it.’ If only you could see [Prophet] how
the wrongdoers will be made to stand before their Lord, hurling
reproaches at one another. Those who were oppressed will say to the
oppressors, ‘If it were not for you, we would have been believers.’
32 The oppressors will say to them, ‘Was it we who prevented you
from following right guidance after it had reached you? No! You
yourselves were sinners.’ 33 The oppressed will say to them, ‘No, it
was your scheming, night and day, ordering us to disbelieve in God
and set up rivals to Him.’ When they see the punishment, they will
fall silent with regret, and We shall put iron collars on the disbelievers’
necks. Why should they be rewarded for anything other
than what they have done? 34Never have We sent a warner to a
community without those among them who were corrupted by
a Not ‘an hour’ (al-Mu_jam al-Wasit).
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wealth saying, ‘We do not believe in the message you have been sent
with.’ 35They would say, ‘We have greater wealth and more children
than you, and we shall not be punished.’ 36 Say [Prophet], ‘My Lord
gives in abundance to whoever He will and sparingly to whoever He
will, though most people do not understand. 37 Neither wealth nor
children will bring you nearer to Us, but those who believe and do
good deeds will have multiple rewards for what they have done, and
will live safely in the lofty dwellings of Paradise, 38 whereas those who
work against Our messages, seeking to undermine them, will be
summoned to punishment.’ 39 Say, ‘My Lord gives in abundance to

whichever of His servants He will, and sparingly to whichever He will; He will replace whatever you give in alms; He is the best of providers.'
40 On the Day He gathers them all together, He will say to the angels, 'Was it you these people worshipped?' 41 They will reply, 'May You be exalted! You are our supporter against them! Really, they worshipped the jinn– most of them believed in them.' 42 'So today neither of you has any power to benefit or harm the other,' We shall tell the evildoers, 'Taste the torment of the fire which you called a lie.' 43When Our messages are recited to them, clear as they are, they say, 'This is only a man who wants to turn you away from what your forefathers worshipped,' and, 'This [Qur_an] is nothing but lies he has made up.' When the Truth comes to the disbelievers, they say, 'This is just plain sorcery,' 44though We have not given them any books to study nor sent any warner before you. 45 Those who lived before them also denied the truth– these people have not attained even a tenth of what We gave their predecessors– they, too, rejected My messengers, and how terrible My condemnation was!
46 Say [Prophet], 'I advise you to do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your companion [the Prophet]– he is only warning you before severe suffering arrives.' 47 Say, 'If I have asked you for any reward, you can keep it. It is God alone who will reward me: He is witness to everything.' 48 Say, 'My Lord hurls the Truth down [before you]. He has full knowledge of all that is unseen.' 49 Say, 'The Truth has come; falsehood is powerless.'a 50 Say, 'If I go astray, that is my loss, and if I

a The Arabic expression la yubdi_ wa-la yu_ id is an idiom meaning 'powerless'. See Zamakhshari, Asas al-Balagha.

am rightly guided, it is through what my Lord has revealed to me. He is all hearing, and ever near.'
51 [Prophet], if you could only see their terror!a There will be no escape when they are seized from a nearby place; 52 they will say, 'Now we believe in it,'b but how can they reach it from such a distant place– 53 they denied it all in the past, and threw conjecturec from a far-off place– when a barrier has been placed between them and what they desire,d just as was done with their kind before? They were deep in doubt and suspicion.

a On the Day of Resurrection.
b The Truth.
c About God and the Hereafter.
d To be allowed to go back to the world and believe and do good deeds, cf. 35: 37.

35. THE CREATOR

A Meccan sura that affirms God's power and Creation and contrasts this with the powerlessness and uselessness of the 'partners' set up by the idolaters. The sura warns the idolaters of their punishment and comforts the Prophet through mention of previous messengers who were also rejected as liars. The great rewards that await believers are described.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Praise be to God, Creator of the heavens and earth, who made angels messengers with two, three, four [pairs of] wings. He adds to creation as He will: God has power over everything. 2No one can withhold the blessing God opens up for people, nor can anyone but Him release whatever He withholds: He is the Almighty, the All Wise. 3People, remember God's grace towards you. Is there any creator other than God to give you sustenance from the heavens and earth? There is no god but Him. How can you be so deluded?
4 If they call you a liar [Prophet], many messengers before you were also called liars: it is to God that all things will be returned. 5People! God's promise is true, so do not let the present life deceive you. Do not let the Deceiver deceive you about God: 6 Satan is your enemy—so treat him as an enemy—and invites his followers only to enter the blazing fire. 7 Those who disbelieve will be punished severely; those who believe and do good deeds will be forgiven, and richly rewarded. 8What about those whose evil deeds are made alluring to them so that they think they are good? God leaves whoever He will to stray and guides whoever He will. [Prophet], do not waste your soul away with regret for them: God knows exactly what they do.
9 It is God who sends forth the winds; they raise up the clouds; We drive them to a dead land and with them revive the earth after its death: such will be the Resurrection. 10 If anyone desires power, all power belongs to God; good words rise up to Him and He lifts up the righteous deed, but a severe torment awaits those who plot evil and their plotting will come to nothing. 11 It is God who created you from dust and later from a drop of fluid; then He made you into two sexes; no female conceives or gives birth without His knowledge; no person grows old or has his life cut short, except in accordance with a Record: all this is easy for God.
12 The two bodies of water are not alike– one is palatable, sweet, and pleasant to drink, the other salty and bitter– yet from each you eat fresh fish and extract ornaments to wear, and in each you see the ships ploughing their course so that you may seek God's bounty and be grateful. 13 He makes the night merge into the day and the day into the night; He has subjected the sun and the moon– each runs for an appointed term. Such is God your Lord: all control belongs to Him. Those you invoke beside Him do not even control the skin of a date stone; 14 if you call them they cannot hear you; if they could hear, they could not answer you; on the Day of Resurrection they will disown your idolatry. None can inform you [Prophet] like the One who is all aware.
15People, it is you who stand in need of God– God needs nothing and is worthy of all praise– 16 if He wills, He can do away with you and bring in a new creation, 17 that is not difficult for God. 18No burdened soul will bear the burden of another: even if a heavily laden soul should cry for help, none of its load will be carried, not even by a close relative. But you [Prophet] can only warn those who fear their Lord, though they cannot see Him, and keep up the prayer– whoever purifies himself does so for his own benefit– everything returns to God. 19 The blind and the seeing are not alike, 20 nor are

darkness and light; 21 shade and heat are not alike, 22 nor are the living and the dead. God makes anyone He wills hear [His message]: you cannot make those in their graves hear. 23You are only here to warn them– 24We have sent you with the Truth as a bearer of good news and warning– every community has been sent a warner. 25 If they call you a liar, their predecessors did the same: messengers came to them with clear signs, scriptures, and enlightening revelation 26 and afterwards I seized the disbelievers– how terrible My punishment was!

27Have you [Prophet] not considered how God sends water down from the sky and that We produce with it fruits of varied colours; that there are in the mountains layers of white and red of various hues, and jet black; 28 that there are various colours among human beings, wild animals, and livestock too? It is those of His servants who have knowledge who stand in true awe of God. God is almighty,

most forgiving. 29 Those who recite God's scripture, keep up the prayer, give secretly and openly from what We have provided for them, may hope for a trade that will never decline: 30 He will repay them in full, and give them extra from His bounty. He is most forgiving, most appreciative.

31 The Scripture We have revealed to you [Prophet] is the Truth and confirms the scriptures that preceded it. God is well informed about His servants, He sees everything. 32We gave the Scripture as a heritage to Our chosen servants: some of them wronged their own souls, some stayed between [right and wrong], and some, by God's leave, were foremost in good deeds. That is the greatest favour: 33 they will enter lasting Gardens where they will be adorned with bracelets of gold and pearls, where they will wear silk garments. 34 They will say, 'Praise be to God, who has separated us from all sorrow! Our Lord is truly most forgiving, most appreciative: 35He has, in His bounty, settled us in the everlasting Home where no toil or fatigue will touch us.' 36 But those who reject the truth will stay in Hellfire, where they will neither be finished off by death, nor be relieved from Hell's torment: this is how We reward hardened disbelievers. 37 They will cry out loud in Hell, 'Lord, let us out, and we will do righteous deeds, not what we did before!'–' Did We not give you a life long enough to take warning if you were going to? The warner came to you, now taste the punishment.' The evildoers will have nobody to help them.

38God knows all that is hidden in the heavens and earth; He knows the thoughts contained in the heart; 39 it is He who made you [people] successors to the land. Those who deny the truth will bear the consequences: their denial will only make them more odious to their Lord, and add only to their loss. 40 Say, 'Consider those "partners" of yours that you call upon beside God. Show me! What part of the earth did they create? What share of the heavens do they possess?' Have We given them a book that contains clear evidence? No indeed! The idolaters promise each other only delusion.

41 God keeps the heavens and earth from vanishing; if they did

vanish, no one else could stop them. God is most forbearing, most forgiving. 42 [The idolaters] swore their most solemn oath that, if someone came to warn them, they would be more rightly guided than any [other] community, but when someone did come they turned

yet further away, 43 became more arrogant in the land, and intensified their plotting of evil– the plotting of evil only rebounds on those who plot. Do they expect anything but what happened to earlier people? You will never find any change in God's practice; you will never find any deviation there. 44Have they not travelled in the land and seen how those before them met their end, although they were superior to them in strength? God is not to be frustrated by anything in the heavens or on the earth: He is all knowing, all powerful. 45 If God were to punish people [at once] for the wrong they have done, there would not be a single creature left on the surface of the earth. He gives them respite for a stated time and, whenever their time comes, God has been watching His servants.

36. YA SIN

A Meccan sura that emphasizes the divine source of the Qur_an and defends it from the charge of being poetry made by man (verses 5–6, 69–70). It warns of the fate of men who are stubborn and always mock God's revelations. They are reminded of the punishment that befell earlier generations, and of God's power as shown in His Creation. The end of the sura gives strong arguments for the reality of the Resurrection.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ya Sin
2 By the wise[a] Qur_an, 3 you [Muhammad] are truly one of the messengers sent 4 on a straight path, 5 with a revelation from the Almighty, the Lord of Mercy, 6 to warn a people whose forefathers were not warned, and so they are unaware. 7 The verdict has been passed against most of them, for they refuse to believe. 8 [It is as if] We had placed [iron] collars around their necks, right up to their chins so that their heads are forced up 9 and set barriers before and behind them, blocking their vision: they cannot see. 10 It is all the same to them whether you warn them or not: they will not believe. 11You can warn only those who will follow the Qur_an and hold the Merciful One in awe, though they cannot see Him: give such people the glad news of forgiveness and a noble reward. 12We shall certainly bring the dead back to life, and We record what they send ahead of them as well as what they leave behind: We keep an account of everything in a clear Record.
13Give them the example of the people to whose town messengers came. 14We sent two messengers but they rejected both. Then We reinforced them with a third. 15 They said, 'Truly, we are messengers to you,' 16but they answered, 'You are only men like ourselves. The Lord of Mercy has sent nothing; you are just lying.' They said, 'Our Lord knows that we have been sent to you. 17 Our duty is only to deliver the message to you,' 18but they answered, 'We think you are

[a] See note to 10: 1.

an evil omen. If you do not stop, we shall stone you, and inflict a

painful torment on you.' 19 The messengers said, 'The evil omen is within yourselves. Why do you take it as an evil omen when you are reminded of the Truth? You are going too far!' 20 Then, from the furthest part of the city, a man came running. He said, 'My people, follow the messengers. 21Follow them: they are not asking you to reward them and they are rightly guided. 22Why should I not worship the One who created me? It is to Him that you will be returned. 23How could I take besides Him any other gods, whose intercession will not help me and who would not be able to save me if the Lord of Mercy wished to harm me? 24 Then I would clearly be in the wrong. 25 I believe in your Lord, so listen to me.'
26 He was told, 'Enter the Garden,'[a] so he said, 'If only my people knew 27 how my Lord has forgiven me and set me among the highly honoured.' 28 After him We did not send any army from heaven against his people, nor were We about to: 29 there was just one blast, and they fell down lifeless.
30 Alas for human beings! Whenever a messenger comes to them they ridicule him. 31 Do they not see how many generations We have destroyed before them, none of whom will ever come back to them?[b] 32 [Yet] all of them will be brought before Us. 33 There is a sign for them in the lifeless earth: We give it life and We produce grain from it for them to eat; 34We have put gardens of date palms and grapes in the earth, and We have made springs of water gush out of it 35 so that they could eat its fruit. It was not their own hands that made all this. How can they not give thanks? 36 Glory be to Him who created all the pairs[c] of things that the earth produces, as well as themselves and other things they do not know about. 37 The night is also a sign for them: We strip the daylight from it, and– lo and behold!– they are in darkness. 38 The sun, too, runs its determined course laid down for it by the Almighty, the All Knowing. 39We have determined phases for the moon until finally it becomes like an old date-stalk. 40 The sun cannot overtake the moon, nor can the night outrun the day: each floats in [its own] orbit.
41 Another sign for them is that We carried their seed in the laden

[a] The implication may be that he was martyred, as his people die after him.
[b] Another interpretation of this phrase is 'none of them can trace [their genealogies] back to them', i.e. God wiped out the entire line.
[c] Or 'varieties'.

Ark, 42and We have made similar things for them to ride in. 43 If We wished, We could drown them, and there would be no one to help them: they could not be saved. 44 Only by Our mercy could they be reprieved to enjoy life for a while. 45Yet when they are told, 'Beware of what lies before and behind you, so that you may be given mercy,' 46 they ignore every single sign that comes to them from their Lord, 47 and when they are told, 'Give to others out of what God has provided for you,' the disbelievers say to the believers, 'Why should we feed those that God could feed if He wanted? You must be deeply misguided.'
48 And they say, 'When will this promise be fulfilled, if what you say is true?' 49 But all they are waiting for is a single blast that will

overtake them while they are still arguing with each other. 50They will have no time to make bequests, nor will they have the chance to return to their own people.
51The Trumpet will be sounded and– lo and behold!– they will rush out to their Lord from their graves. 52 They will say, 'Alas for us! Who has resurrected us from our resting places?' [They will be told], 'This is what the Lord of Mercy promised, and the messengers told the truth.' 53 It was just one single blast and then– lo and behold!– they were all brought before Us. 54 'Today, no soul will be wronged in the least: you will only be repaid for your deeds. 55 The people of Paradise today are happily occupied– 56 they and their spouses– seated on couches in the shade. 57 There they have fruit and whatever they ask for. 58"Peace," a word from the Lord of Mercy. 59 But step aside today, you guilty ones. 60 Children of Adam, did I not command you not to serve Satan, for he was your sworn enemy, 61but to serve Me? This is the straight path. 62 He has led great numbers of you astray. Did you not use your reason? 63 So this is the Fire that you were warned against. 64 Enter it today, because you went on ignoring [my commands].'
65 On that Day We shall seal up their mouths, but their hands will speak to Us, and their feet bear witness to everything they have done. 66 If it had been Our will, We could have taken away their sight. They would have struggled to find the way, but how could they have seen it? 67 If it had been Our will, We could have paralysed them where they stood, so that they could not move forward or backward. 68 If We extend anyone's life, We reverse his development. Do they not use their reason?
36: 68 Ya Sin 283
69We have not taught the Prophet poetry,a nor could he everb have been a poet. 70 This is a revelation, an illuminating Qur_an to warn anyone who is truly alive, so that God's verdict may be passed against the disbelievers.
71 Can they not see how, among the things made by Our hands, We have created livestock they control, 72 and made them obedient, so that some can be used for riding, some for food, 73 some for other benefits, and some for drink? Will they not give thanks? 74Yet they have taken other gods besides God to help them, 75 though these could not do so even if they called a whole army of them together! 76 So [Prophet] do not be distressed at what they say: We know what they conceal and what they reveal.
77 Can man not see that We created him from a drop of fluid? Yet– lo and behold!– he disputes openly, 78 producing arguments against Us, forgetting his own creation. He says, 'Who can give life back to bones after they have decayed?' 79 Say, 'He who created them in the first place will give them life again: He has full knowledge of every act of creation. 80 It is He who produces fire for you out of the green tree– lo and behold!– and from this you kindle fire. 81 Is He who created the heavens and earth not able to create the likes of these people? Of course He is! He is the All Knowing Creator: 82when He wills something to be, His way is to say, "Be"– and it is! 83 So glory be to Him in whose Hand lies control over all things. It is to Him

that you will all be brought back.'
a Some of the Arabs dismissed the Qur_an as poetry.
b This is a classical meaning of yanbaghi.

37. RANGED IN ROWSa

The central point of this Meccan sura is the unity of God (verses 4 and 180–2) and the refutation of the pagan belief that the angels were daughters of God and worthy of worship. The angels themselves are quoted to refute this (verses 164–6). The prophethood of Muhammad, is affirmed, as is the Hereafter. There are two supporting sections: the scenes in the Hereafter (verses 19–68) and the stories of earlier prophets (verses 75–148).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 By those [angels] ranged in rows, 2 who rebuke reproachfully 3 and recite God's word, 4 truly your God is One, 5Lord of the heavens and earth and everything between them, Lord of every sunrise. 6We have adorned the lowest heaven with stars, 7 and made them a safeguard against every rebellious devil: 8 they cannot eavesdrop on the Higher Assemblyb —pelted from every side, 9 driven away, they will have perpetual torment—10 if any [of them] stealthily snatches away a fragment,c he will be pursued by a piercing flame.
11 So [Prophet], ask the disbelievers: is it harder to create them than other beings We have created?d We created them from sticky clay. 12You marvel as they scoff, 13 take no heed when they are warned, 14 and resort to ridicule when they see a sign, 15 saying, 'This is no more than blatant sorcery.' 16'What! After we have died and become dust and bones, shall we really be raised up again, 17 along with our forefathers?' 18 Say, 'Yes indeed, and you will be humiliated.'
19 Just one blast and—lo and behold!—they will look 20 and say, 'Woe to us! This is the Day of Judgement.' 21 [It will be said], 'This is the Day of Decision, which you used to deny. 22 [Angels], gather together those who did wrong, and others like them, as well as whatever they worshipped 23 beside God, lead them all to the path of Hell,
24 and halt them for questioning: 25"Why do you not support each other now?" '—26 no indeed! They will be in complete submission on that Day—27 and they will turn on one another accusingly.
a Cf. 37: 165–6; 78: 38. b Of angels.
c Of something he overheard. d Cf. 40: 57.
28 They will say, 'You came to us from a position of power.'a 29They will say, 'No! It was you who would not believe– 30we had no power over you– and you were already exceeding all limits. 31 Our Lord's sentence on us is just and we must all taste the punishment. 32We led you astray as we ourselves were astray.' 33 On that Day they will all share the torment: 34 this is how We deal with the guilty. 35Whenever it was said to them, 'There is no deity but God,' they became arrogant, 36 and said, 'Are we to forsake our gods for a mad poet?' 37 'No: he brought the truth and confirmed the earlier messengers; 38 you will taste the painful torment, 39 and be repaid only according to your deeds.'
40 Not so God's true servants. 41 They will have familiar provisionsb —42 fruits– and will be honoured 43 in gardens of delight;
44 seated on couches, facing one another. 45 A drink will be passed

round among them from a flowing spring: 46 white, delicious to those who taste it, 47 causing no headiness or intoxication. 48With them will be spouses– modest of gaze and beautiful of eye– 49 like protected eggs.c
50 They will turn to one another with questions: 51 one will say, 'I had a close companion on earth 52 who used to ask me, "Do you really believe that 53 after we die and become dust and bone, we shall be brought for judgement?"' 54 Then he will say, 'Shall we look for him?' 55 He will look down and see him in the midst of the Fire, 56 and say to him, 'By God, you almost brought me to ruin! 57 Had it not been for the grace of my Lord, I too would have been taken to Hell.'
58 Then he will say [to his blessed companions], 'Are we never to die again after our earlier death? 59 Shall we never suffer? 60 This truly is the supreme triumph!' 61Everyone should strive to attain this. 62 Is this the better welcome, or the tree of Zaqqum, 63 which we have made a test for the evildoers? 64 This tree grows in the heart of the blazing Fire,d 65 and its fruits are like devils' heads. 66 They will fill their bellies eating from it; 67 then drink scalding water on top of it;
a The Arabic expression 'from the right-hand side' conveys the meaning of being in the right or approaching from the most honourable angle, or with power and influence (see verse 30).
b See 2: 25.
c Arabs described beautiful women as being as precious as the ostrich eggs they protected from the dust with feathers.
d The disbelievers said, scornfully, 'How can there be a tree in the Fire?'

68 then return to the blazing Fire. 69 They found their forefathers astray, 70 and rushed to follow in their footsteps– before the disbelievers [of Mecca], 71 most men in the past went astray, 72 even though We sent messengers to warn them.73 See how those who were warned met their end! 74 Not so the true servants of God.
75 Noah cried to Us, and how excellent was Our response! 76We saved him and his people from great distress, 77We let his offspring remain on the earth, 78We let him be praised by later generations: 79 'Peace be upon Noah among all the nations!' 80 This is how We reward those who do good: 81 he was truly one of Our faithful servants. 82We drowned the rest.
83Abraham was of the same faith: 84 he came to his Lord with a devoted heart. 85 He said to his father and his people, 'What are you worshipping? 86How can you choose false gods instead of the true God? 87 So what is your opinion about the Lord of all the Worlds?' 88 then he looked up to the stars. 89 He said, 'I am sick,' 90 so [his people] turned away from him and left. 91 He turned to their gods and said, 92 'Do you not eat? Why do you not speak?' 93 then he turned and struck them with his right arm. 94 His people hurried towards him, 95but he said, 'How can you worship things you carve with your own hands, 96 when it is God who has created you and all your handiwork?' 97 They said, 'Build a pyre and throw him into the blazing fire.' 98 They wanted to harm him, but We humiliated them.
99 He said, 'I will go to my Lord: He is sure to guide me. 100Lord, grant me a righteous son,' 101so We gave him the good news that he

would have a patient son. 102 When the boy was old enough to work
with his father, Abraham said, ‘My son, I have seen myself sacrificing
you in a dream. What do you think?’ He said, ‘Father, do as
you are commanded and, God willing, you will find me steadfast.’
103 When they had both submitted to God, and he had laid his son
down on the side of his face, 104We called out to him, ‘Abraham,
105 you have fulfilled the dream.’ This is how We reward those who
do good– 106 it was a test to prove [their true characters]– 107We
ransomed his son with a momentous sacrifice, 108and We let him be
praised by succeeding generations: 109 ‘Peace be upon Abraham!’
110 This is how We reward those who do good: 111 truly he was one of
Our faithful servants.
112We gave Abraham the good news of Isaac– a prophet and a
righteous man– 113 and blessed him and Isaac too: some of their
37: 113 Ranged in Rows 287
offspring were good, but some clearly wronged themselves. 114We
also bestowed Our favour on Moses and Aaron: 115We saved them
and their people from great distress; 116We helped them, so they were
the ones to succeed; 117We gave them the Scripture that makes things
clear; 118We guided them to the right path; 119We let them be praised
by succeeding generations: 120 ‘Peace be upon Moses and Aaron!’
121 This is how We reward those who do good: 122 truly they were
among Our faithful servants.
123 Elijah too was one of the messengers. 124 He said to his people,
‘Have you no fear of God? 125How can you invoke Baal and forsake
the Most Gracious Creator, 126 God, your Lord and the Lord of your
forefathers?’ 127but they rejected him. They will be brought to punishment[a]
as a consequence; 128 not so the true servants of God. 129We
let him be praised by succeeding generations: 130 ‘Peace be to Elijah!’
131 This is how We reward those who do good: 132 truly he was one of
Our faithful servants.
133 Lot was also one of the messengers. 134We saved him and all his
family– 135 except for an old woman who stayed behind– 136and We
destroyed the rest. 137You [people] pass by their ruins morning
138 and night: will you not take heed? 139 Jonah too was one of the
messengers. 140He fled to the overloaded ship. 141 They cast lots, he
suffered defeat, 142 and a great fish swallowed him, for he had committed
blameworthy acts. 143 If he had not been one of those who
glorified God, 144 he would have stayed in its belly until the Day when
all are raised up, 145but We cast him out, sick, on to a barren shore,
146 and made a gourd tree grow above him. 147We sent him to a
hundred thousand people or more. 148 They believed, so We let them
live out their lives.[b]
149Now [Muhammad], ask the disbelievers: is it true that your
Lord has daughters, while they choose sons for themselves?[c] 150Did
We create the angels as females while they were watching? 151No
indeed! It is one of their lies when they say, 152 ‘God has begotten.’
How they lie! 153 Did He truly choose daughters in preference to
sons? 154What is the matter with you? How do you form your
[a] It is inaccurate to say ‘brought to account’, since this would apply to everyone, including the true servants of God.

b One of the classical meanings of matta_a is 'to give long life'.
c The pagan Arabs were ashamed to have daughters themselves, yet attributed daughters to God.

judgements? 155Do you not reflect? 156Do you perhaps have clear authority? 157 Bring your scriptures, if you are telling the truth.
158 They claim that He has kinship with the jinn, yet the jinn themselves know that they will be brought before Him. 159 God is far above what they attribute to Him– 160 the true servants of God do not do such things– 161 and neither you nor what you worship 162 can lure away from God any 163 except those who will burn in Hell.
164 [The angels say], 'Every single one of us has his appointed place: 165we are ranged in ranks. 166We glorify God.'a
167 [The disbelievers] used to say, 168 'If only we had a scripture like previous people, 169we would be true servants of God,' 170 yet now they reject [the Qur_an]. They will soon realize. 171Our word has already been given to Our servants the messengers: 172 it is they who will be helped, 173 and the ones who supportb Our cause will be the winners. 174 So [Prophet] turn away from the disbelievers for a while. 175Watch them: they will soon see. 176 Do they really wish to hasten Our punishment? 177 When it descends on their courtyards, how terrible that morning will be for those who were warned! 178 [Prophet], turn away from the disbelievers for a while. 179Watch them: they will soon see. 180Your Lord, the Lord of Glory, is far above what they attribute to Him. 181Peace be upon the messengers 182 and praise be to God the Lord of all the Worlds.
a This is the rebuke by the angels referred to in verse 2.
b In classical Arabic jund means 'supporters', not just 'armies'.

38. SAD

This Meccan sura mentions previous prophets in support and encouragement for Muhammad, and makes a clear link between the arrogance displayed by the disbelievers of Mecca, previous generations, and Iblis, the original rebel. The first and last verses assert the truth and nobility of the Qur_an.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Sad
By the Qur_an with its reminding . . .!a 2Yet the disbelievers are steeped in arrogance and hostility. 3How many generations We have destroyed before them! They all cried out, once it was too late, for escape. 4 The disbelievers think it strange that a prophet of their own people has come to warn them: they say, 'He is just a lying sorcerer. 5How can he claim that all the gods are but one God? What an astonishing thing [to claim]!' 6 Their leaders depart, saying, 'Walk away! Stay faithful to your gods! That is what you must do. 7We did not hear any such claim in the last religion:b it is all an invention. 8Was the message sent only to him out of all of us?'
In fact they doubt My warning; in fact they have not tasted My punishment yet. 9 Do they possess the treasures of your Lord's bounty, the Mighty, the All Giving? 10 Do they control the heavens and earth and everything between? Let them climb their ropes:c
11 their armed alliance is weak and will be crushed. 12 The people of

Noah, _Ad, and firmly-supported[d] Pharaoh rejected their prophets
before them. 13Thamud, the people of Lot, and the Forest-Dwellers
each formed opposition [against theirs]. 14 They all rejected the messengers
and they were deservedly struck by My punishment: 15 all
the disbelievers here are waiting for is a single blast that cannot be
[a] The complement of this oath is understood to be 'There is only one God' (see 50: 1–2).
[b] An allusion to the Christian Trinity.
[c] Cf. note to 22: 15.
[d] Dhu'l-awtad literally means 'with his pegs', but is understood here metaphorically, to indicate something firmly fixed; cf. its use with reference to mountains in 78: 7.
postponed. 16 They say, 'Our Lord! Advance us our share of punishment
before the Day of Reckoning!' 17 Bear their words patiently
[Prophet].
Remember Our servant David, a man of strength who always
turned to Us: 18We made the mountains join him in glorifying Us at
sunset and sunrise; 19 and the birds, too, in flocks, all echoed his
praise. 20We strengthened his kingdom; We gave him wisdom and a
decisive way of speaking. 21Have you heard the story of the two
litigants who climbed into his private quarters? 22 When they reached
David, he took fright, but they said, 'Do not be afraid. We are two
litigants, one of whom has wronged the other: judge between us
fairly– do not be unjust– and guide us to the right path. 23 This is
my brother. He had ninety-nine ewes and I just the one, and he said,
"Let me take charge of her," and overpowered me with his words.'
24David said, 'He has done you wrong by demanding to add your
ewe to his flock. Many partners treat each other unfairly. Those who
sincerely believe and do good deeds do not do this, but these are very
few.'
[Then] David realized that We had been testing him,[a] so he asked
his Lord for forgiveness, fell down on his knees, and repented: 25We
forgave him [his misdeed]. His reward will be nearness to Us, a good
place to return to. 26 'David, We have given you mastery over the
land. Judge fairly between people. Do not follow your desires,
lest they divert you from God's path: those who wander from His
path will have a painful torment because they ignore the Day of
Reckoning.'
27 It was not without purpose that We created the heavens and the
earth and everything in between. That may be what the disbelievers
assume– how they will suffer from the Fire!– 28but would We treat
those who believe and do good deeds and those who spread corruption
on earth as equal? Would We treat those who are aware of God
and those who recklessly break all bounds in the same way? 29 This is
a blessed Scripture which We sent down to you [Muhammad], for
people to think about its messages, and for those with understanding
to take heed.
30We gave David Solomon. He was an excellent servant who
[a] This is allegedly an allusion to David's acquisition of another man's wife to add to his own numerous wives.

always turned to God. 31When well-bred light-footed horses were

paraded before him near the close of day, 32 he kept saying, ‘My love of fine things is part of my remembering my Lord!’ until [the horses] disappeared from sight– 33 ‘Bring them back!’ [he said] and started to stroke their legs and necks.[a] 34We certainly tested Solomon, reducing him to a mere skeleton on his throne.[b] 35 He turned to Us and prayed: ‘Lord forgive me! Grant me such power as no one after me will have– You are the Most Generous Provider.’ 36So We gave him power over the wind, which at his request ran gently wherever he willed, 37 and the jinn[c] —every kind of builder and diver 38 and others chained in fetters. 39 ‘This is Our gift, so give or withhold as you wish without account.’ 40 His reward will be nearness to Us, and a good place to return to.

41 Bring to mind Our servant Job who cried to his Lord, ‘Satan has afflicted me with weariness and suffering.’ 42 ‘Stamp your foot! Here is cool water for you to wash in and drink,’ 43and We restored his family to him, with many more like them: a sign of Our mercy and a lesson to all who understand. 44 ‘Take a small bunch of grass in your hand, and strike [her] with that so as not to break your oath.’[d] We found him patient in adversity; an excellent servant! He, too, always turned to God.

45Remember Our servants Abraham, Isaac, and Jacob, all men of strength and vision. 46We caused them to be devoted to Us[e] through their sincere remembrance of the Final Home: 47 with Us they will be among the elect, the truly good. 48 And remember Our servants Ishmael, Elisha, and Dhu ’l-Kifl,[f] each of them truly good. 49 This is a lesson.

The devout will have a good place to return to: 50Gardens of lasting bliss with gates wide open. 51 They will be comfortably

[a] Some say that the horses distracted Solomon from remembering his Lord and that he slaughtered the horses in anger at his having forgotten the afternoon prayer.

[b] According to Razi, quoting linguistic usage in Arabic, this is interpreted to mean that Solomon became so ill that he was like a walking skeleton.

[c] See 34: 12–13.

[d] Qur_anic commentators explain that, when his wife blasphemed, Job swore that if he recovered from his illness, he would beat her with one hundred lashes. When he recovered, however, he regretted his hasty oath, so God gave him this instruction.

[e] Alternatively, ‘We made them pure’.

[f] See note to 21: 85.

seated; they will call for abundant fruit and drink; 52 they will have well-matched [wives] with modest gaze. 53 ‘This is what you are promised for the Day of Reckoning: 54 Our provision for you will never end.’

55 But the evildoers will have the worst place to return to: 56 Hell to burn in, an evil place to stay– 57 all this will be theirs: let them taste it– a scalding, dark, foul fluid, 58 and other such torments. 59 [It will be said], ‘Here is another crowd of people rushing headlong to join you.’ [The response will be], ‘They are not welcome! They will burn in the Fire.’ 60 They will say to them, ‘You are not welcome! It was you who brought this on us, an evil place to stay,’ 61 adding, ‘Our Lord, give double punishment to those who brought this upon us.’

62 They will say, ‘Why do we not see those we thought were bad 63 and took as a laughing-stock? Have our eyes missed them?’ 64 This is how it will really be: the inhabitants of the Fire will blame one another in this way.
65 [Prophet] say, ‘I am only here to give warning. There is no god but God the One, the All Powerful, 66Lord of the heavens and earth and everything between, the Almighty, the Most Forgiving.’ 67 Say, ‘This message is a mighty one, 68 yet you ignore it. 69 I have no knowledge of what those on high discuss:a 70 it is only revealed to me that I am here to give clear warning.’
71Your Lord said to the angels, ‘I will create a man from clay.
72 When I have shaped him and breathed from My Spirit into him, bow down before him.’ 73 The angels all bowed down together, 74but not Iblis, who was too proud. He became a rebel. 75 God said, ‘Iblis, what prevents you from bowing down to the man I have made with My own hands? Are you too high and mighty?’ 76 Iblis said, ‘I am better than him: You made me from fire, and him from clay.’ 77 ‘Get out of here! You are rejected: 78 My rejection will follow you till the Day of Judgement!’ 79but Iblis said, ‘My Lord, grant me respite until the Day when they are raised from the dead,’ 80 so He said, ‘You have respite 81 till the Appointed Day.’ 82 Iblis said, ‘I swear by Your might! I will tempt all 83but Your true servants.’ 84 God said, ‘This is the truth– I speak only the truth– 85 I will fill Hell with you and all those that follow you.’
a Cf. 2: 30.
38: 85 Sad 293
86 [Prophet], say, ‘I ask no reward from you for this, nor do I claim to be what I am not: 87 this is only a warning for all people. 88 In time you will certainly come to know its truth.’

39. THE THRONGS
A Meccan sura, whose title is taken from its concluding verses. The main focus of the sura is the contrast between those who follow the true faith, and those who ascribe partners to God. The sura emphasizes that people are free to choose whether to believe or disbelieve (verse 41), but urges them in the strongest possible terms to turn to the right path while there is still time to repent (verses 53–61).
In the name of God, the Lord of Mercy, the Giver of Mercy
1 This Scripture is sent down from God the Mighty, the Wise. 2 It is We who sent down the Scripture to you [Prophet] with the Truth, so worship God with your total devotion: 3 true devotion is due to God alone. [As for] those who choose other protectors beside Him, saying, ‘We only worship them because they bring us nearer to God,’
God Himself will judge between them regarding their differences. God does not guide any ungrateful liar. 4 God could have chosen any of His creation He willed for offspring, but He is far above this! He is the One, the Almighty. 5 He created the heavens and earth for a true purpose; He wraps the night around the day and the day around the night; He has subjected the sun and moon to run their courses for an appointed time; He is truly the Mighty, the Forgiving.
6 He created you all from a single being, from which He made its mate; He gave youa four kinds of livestock in pairs;b He creates you

in your mothers' wombs, in one stage after another, in threefold depths of darkness. Such is God, your Lord; He holds control, there is no god but Him. How can you turn away? 7 If you are ungrateful, remember God has no need of you, yet He is not pleased by ingratitude in His servants; if you are grateful, He is pleased [to see] it in you. No soul will bear another's burden. You will return to your Lord in the end and He will inform you of what you have done: He knows well what is in the depths of [your] hearts.
8 When man suffers some affliction, he prays to his Lord and turns
a Literally 'sent down', i.e. in the Scripture, cf. 6: 142–4.
b There has been some confusion over numbering here, leading some translators to render this passage 'eight pairs'. In fact, the correct translation is either 'eight head' or 'four pairs'. Cf. 6: 143–4.
to Him, but once he has been granted a favour from God, he forgets the One he had been praying to and sets up rivals to God, to make others stray from His path. Say, 'Enjoy your ingratitude for a little while: you will be one of the inhabitants of the Fire.' 9What about someone who worships devoutly during the night, bowing down, standing in prayer, ever mindful of the life to come, hoping for his Lord's mercy? Say, 'How can those who know be equal to those who do not know?' Only those who have understanding will take heed.
10 Say, '[God says], believing servants, be mindful of your Lord! Those who do good in this world will have a good reward– God's earth is wide[a] —and those who persevere patiently will be given a full and unstinting reward.' 11 Say, 'I have been commanded to serve God, dedicating my worship entirely to Him. 12 I have been commanded to be the first to submit.' 13 Say, 'I fear the torment of a terrible Day if I disobey my Lord.' 14 Say, 'It is God I serve, dedicating my worship entirely to Him– 15 you may serve whatever you please beside Him.' Say, 'The true losers are the ones who will lose themselves and their people on the Day of Resurrection: that is the most obvious loss. 16 They will have layers of Fire above them and below.' This is how God puts fear into His servants: My servants, beware of Me.
17 There is good news for those who shun the worship of false gods and turn to God, so [Prophet] give good news to My servants 18who listen to what is said and follow what is best. These are the ones God has guided; these are the people of understanding. 19What about the one who has been sentenced to punishment? Can you [Prophet] rescue those already in the Fire? 20 But those who are mindful of their Lord will have lofty dwellings built for them, one above the other, graced with flowing streams. This is a promise from God: God does not break His promise.
21Have you not considered that God sends water down from the sky, guides it along to form springs in the earth, and then, with it, brings forth vegetation of various colours, which later withers, turns yellow before your eyes, and is crumbled to dust at His command? There is truly a reminder in this for those who have understanding.
22What about the one whose heart God has opened in devotion to
a See 29: 56–60.

Him, so that he walks in light from his Lord? Alas for those whose hearts harden at the mention of God! They have clearly lost their way. 23 God has sent down the most beautiful of all teachings: a Scripture that is consistent and draws comparisons; that causes the skins of those in awe of their Lord to shiver. Then their skins and their hearts soften at the mention of God: such is God's guidance. He guides with it whoever He will; no one can guide those God leaves to stray.
24What about the one who will only have his bare face to protect him from his terrible suffering on the Day of Resurrection? It will be said to the evildoers, 'Taste what you have earned.' 25 Others before them also disbelieved, and the punishment fell on them unawares: 26God gave them the punishment of disgrace in this world to taste; the punishment will be even harder in the Hereafter, if only they knew.
27 In this Qur_an, We have put forward all kinds of illustration for people, so that they may take heed– 28 an Arabic Qur_an, free from any distortion– so that people may be mindful. 29 God puts forward this illustration: can a man who has for his masters several partners at odds with each other be considered equal to a man devoted wholly to one master? All praise belongs to God, though most of them do not know.
30You [Prophet] will certainly die, and so will they, 31 and, on the Day of Resurrection, you will dispute with one another in the presence of your Lord. 32 So who could be more wrong than the person who invents a lie about God and rejects the truth when it comes to him? Is there not ample punishment for the disbelievers in Hell? 33 It is the one who brings the truth and the one who accepts it as true who are mindful of God: 34 they will have everything they wish for with their Lord. Such is the reward of those who do good: 35 God will absolve them even of their worst deeds and will reward them according to their best.
36 Is God not enough for His servant? Yet they threaten you [Prophet] with those they worship other than Him. If God allows someone to stray he has no one to guide him; 37 if God guides someone no one can lead him astray. Is God not mighty and capable of retribution? 38 If you [Prophet] ask them, 'Who created the heavens and earth?' they are sure to answer, 'God,' so say, 'Consider those you invoke beside Him: if God wished to harm me, could they undo that

harm? If God wished to show me mercy, could they withhold that mercy?' Say, 'God is enough for me: all those who trust should put their trust in Him.' 39 Say, 'My people, do whatever is in your power– and so will I. You will find out 40 who will suffer humiliation, a and on whom a lasting torment will descend.'
41We have sent the Scripture down to you [Prophet] with the Truth for people. Whoever follows the guidance does so for his own benefit, whoever strays away from it does so at his own peril: you are not in charge of them. 42 God takes the souls of the dead and the souls of the living while they sleep– He keeps hold of those whose

death He has ordained and sends the others back until their appointed time– there truly are signs in this for those who reflect.
43Yet they take intercessors besides God! Say, 'Even though these have no power or understanding?' 44 Say, 'All intercession belongs to God alone; He holds control of the heavens and the earth; in the end you will all return to Him.'
45Whenever God is mentioned on His own, the hearts of those who do not believe in the Hereafter shrink with aversion, but they rejoice when gods other than Him are mentioned. 46 Say, 'God! Creator of the heavens and earth! Knower of all that is hidden and all that is open, You will judge between Your servants regarding their differences.' 47 If the evildoers possessed the earth's assets twice over they would offer them to ransom themselves from the terrible suffering on the Day of Resurrection: God will show them something they had not reckoned with, 48 the evil of their deeds will become plain to them, and they will be overwhelmed by that at which they used to laugh.
49When man suffers some affliction, he cries out to Us, but when We favour him with Our blessing, he says, 'All this has been given to me because of my knowledge'– it is only a test, though most of them do not know it. 50 Those who lived before them said the same. What they did was of no use to them; 51 they suffered its evil effects. Today's wrongdoers will also suffer the evil effects of their deeds: they will not escape. 52 Do they not know that God provides abundantly for anyone He will and gives sparingly to anyone He will? There truly are signs in this for those who believe.
53 Say, '[God says], My servants who have harmed yourselves by
a In this world; the lasting torment will be in the Hereafter.

your own excess, do not despair of God's mercy. God forgives all sins: He is truly the Most Forgiving, the Most Merciful. 54Turn to your Lord. Submit to Him before the punishment overtakes you and you can no longer be helped. 55Follow the best teaching sent down to you from your Lord, before the punishment suddenly takes you, unawares, 56 and your soul says, "Woe is me for having neglected what is due to God, and having been one of those who scoffed!" 57Or it says, "If God had guided me, I would have joined the righteous!" 58Or, faced by punishment, it says, "If only I could have another chance, I would join those who do good!" 59 No indeed! My messages came to you and you rejected them: you were arrogant and rejected the truth.'
60 On the Day of Resurrection, you [Prophet] will see those who told lies against God, their faces darkened. Is there not ample punishment for the arrogant in Hell? 61 But God will deliver those who took heed of Him to their place of safety: no harm will touch them, nor will they grieve. 62 God is the Creator of all things; He has charge of everything; 63 the keys of the heavens and earth are His. Those who have rejected the revelations of God will be the losers.
64 Say, 'Do you order me to worship someone other than God, you foolish people?' 65 It has already been revealed to you [Prophet] and to those before you: 'If you ascribe any partner to God, all your work

will come to nothing: you will be one if the losers. 66No!
Worship God alone and be one of those who are grateful to Him.'
67 These people have no grasp of God's true measure. On the Day of
Resurrection, the whole earth will be in His grip. The heavens will
be rolled up in His right hand– Glory be to Him! He is far above the
partners they ascribe to Him!– 68 the Trumpet will be sounded, and
everyone in the heavens and earth will fall down senseless except
those God spares. It will be sounded once again and they will be on
their feet, looking on. 69 The earth will shine with the light of its
Lord; the Record of Deeds will be laid open; the prophets and witnesses
will be brought in. Fair judgement will be given between
them: they will not be wronged 70 and every soul will be repaid in full
for what it has done. He knows best what they do.
71 Those who rejected the Truth will be led to Hell in their throngs.
When they arrive, its gates will open and its keepers will say to them,
'Were you not sent your own messengers to recite the revelations of
your Lord to you and warn you that you would meet this Day?' and

they will say, 'Yes indeed we were.' But the sentence of punishment
will have been passed against those who rejected the truth. 72 It will be
said, 'Enter the gates of Hell: there you will remain. How evil is the
abode of the arrogant!'
73 Those who were mindful of their Lord will be led in throngs to
the Garden. When they arrive, they will find its gates wide open, and
its keepers will say to them, 'Peace be upon you. You have been good.
Come in: you are here to stay,' 74 and they will say, 'Praise be to God
who has kept His promise to us and given us this land as our own.
Now we may live wherever we please in the Garden.' How excellent
is the reward of those who labour! 75You [Prophet] will see the angels
surrounding the Throne, glorifying their Lord with praise. True
judgement will have been passed between them, and it will be said,
'Praise be to God, the Lord of the Worlds.'

40. THE FORGIVER

A Meccan sura with two recurring themes: disputing God's truth (verses 4, 35, 69) and calling upon Him (verses 14, 49, 50, 60, 65, 73). In the opening verses God is described as the Forgiver, and the Accepter of repentance, yet severe in punishment, and this dual aspect is exemplified in the sura. The central section of the sura deals with the story of Pharaoh and Moses (verses 23–54): the destruction of one and victory of the other are stated in verses 45 and 51. The Prophet is, in his turn, urged to be steadfast and to ignore the taunts of the disbelievers (verses 55 and 77).

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ha Mim
2 This Scripture is sent down from God, the Almighty, the All
Knowing, 3Forgiver of sins and Accepter of repentance, severe in
punishment, infinite in bounty. There is no god but Him; to Him is
the ultimate return. 4 It is only the disbelievers who dispute God's
revelations. [Prophet], do not be dazzled by their movements back
and forth across the land.a 5 Before them the people of Noah rejected
the truth and so did those who formed opposition after them: every

community schemed to destroy its messenger and strove to refute truth with falsehood; but it was I who destroyed them. How terrible My punishment was! 6 In this way your Lord's sentence was passed against the disbelievers that they would be the inhabitants of the Fire.
7 Those [angels] who carry the Throne and those who surround it celebrate the praise of their Lord and have faith in Him. They beg forgiveness for the believers: 'Our Lord, You embrace all things in mercy and knowledge, so forgive those who turn to You and follow Your path. Save them from the pains of Hell 8 and admit them, Lord, to the lasting Gardens You have promised to them, together with their righteous ancestors,b spouses, and offspring: You alone are the Almighty, the All Wise. 9 Protect them from all evil deeds: those You

a Making wealth by trading.

b The word aba_ includes male and female ancestors. Father and mother are called abawan.

protect on that Day from [the punishment for] evil deeds will receive Your mercy– that is the supreme triumph.' 10 But those who disbelieved will be told, 'When you were called to the faith and rejected it, God's disgust with you was even greater then than the self-disgust you feel [today].' 11 They will say, 'Our Lord, twice You have caused us to be lifelessa and twice You have brought us to life. Now we recognize our sins. Is there any way out?' 12 [They will be told], 'This is all because when God alone was invoked you rejected this, yet when others were associated with Him you believed [in them].'
Judgement belongs to God the Most High, the Most Great.
13 It is He who shows you [people] His signs and sends water down from the sky to sustain you, though only those who turn to God will take heed. 14 So call upon God and dedicate your religion to Him alone, however hateful this may be to the disbelievers: 15 He is exalted in rank, the Lord of the Throne. He sends revelations with His teachings to whichever of His servants He will, in order to warn of the Day of Meeting, 16 the Day when they will come out and nothing about them will be concealed from God. 'Who has control today?'
'God, the One, the All Powerful. 17Today each soul will be rewarded for whatever it has done; today no injustice will be done. God is swift in reckoning.'
18Warn them [Prophet] of the ever-approaching Day, when hearts are at throats, choking them. The evildoer will have no friends, nor any intercessor to be heeded. 19 God is aware of the most furtive of glances, and of all that hearts conceal: 20 God will judge with truth, while those they invoke besides Him will not judge at all. God is the All Hearing, the All Seeing.
21Have they not travelled through the land and seen how those who lived before them met their end? They were stronger than them and made a more impressive mark on the land, yet God destroyed them for their sins– they had no one to defend them against Him–
22 because messengers repeatedly came to them with clear signs and still they rejected them. God destroyed them: He is truly full of strength, severe in punishment.

a Literally 'dead', leading some commentators to interpret this as referring to one's initial death, followed shortly thereafter by a second 'death' after questioning in the

grave. The more generally accepted view, however, is that earthly life is both preceded and succeeded by a state of lifelessness. The two acts of giving life therefore refer to birth and resurrection.

23We sent Moses with Our signs and clear authority 24 to Pharaoh, Haman, and Korah and they said, 'Sorcerer! Liar!' 25When he brought the truth to them from Us, they said, 'Kill the sons of those who believe with him; spare only their women'– the scheming of those who reject the truth can only go wrong– 26 and Pharaoh said, 'Leave me to kill Moses– let him call upon his Lord!– for I fear he may cause you to change your religion, or spread disorder in the land.' 27 Moses said, 'I seek refuge with my Lord and yours from every tyrant who refuses to believe in the Day of Reckoning.'

28 A secret believer from Pharaoh's family said, 'How can you kill a man just for saying, "My Lord is God"? He has brought you clear signs from your Lord– if he is a liar, on his own head be it– and if he is truthful, then at least some of what he has threatened will happen to you. God does not guide any rebellious, outrageous liar. 29My people, as masters in the land you have the power today, but who will help us against God's might if it comes upon us?' But Pharaoh said, 'I have told you what I think; I am guiding you along the right path.'

30 The believer said, 'My people, I fear your fate will be the fate of those others who opposed [their prophets]: 31 the fate of the people of Noah, _Ad, Thamud, and those who came after them– God never wills injustice on His creatures. 32 My people, I fear for you on the Day you will cry out to one another, 33 the Day you will turn tail and flee with no one to defend you from God! Whoever God leaves to stray will have no one to guide him. 34 Joseph came to you before with clear signs, but you never ceased to doubt the message he brought you. When he died, you said, "God will not send another messenger."'

In this way God leaves the doubting rebels to stray– 35 those who dispute God's messages, with no authority given to them, are doing something that is loathed by God and by those who believe. In this way God seals up the heart of every arrogant tyrant. 36 Pharaoh said, 'Haman, build me a tall tower so that I may reach the ropes[a] that lead 37 to the heavens to look for this God of Moses. I am convinced that he is lying.' In this way the evil of Pharaoh's deed was made alluring to him and he was barred from the right path– his scheming led only to ruin.

38 The believer said, 'My people, follow me! I will guide you to

[a] Cf. 22: 15, where sabab has the meaning 'rope'.

the right path. 39 My people, the life of this world is only a brief enjoyment; it is the Hereafter that is the lasting home. 40Whoever does evil will be repaid with its like; whoever does good and believes, be it a man or a woman, will enter Paradise and be provided for without measure. 41 My people, why do I call you to salvation when you call me to the Fire? 42You call me to disbelieve in God and to associate with Him things of which I have no knowledge; I call you to the Mighty, the Forgiving One. 43 There is no doubt that what

you call me to serve is not fit to be invoked either in this world or the Hereafter: our return is to God alone, and it will be the rebels who will inhabit the Fire. 44[One Day] you will remember what I am saying to you now, so I commit my case to God: God is well aware of His servants.' 45 So God saved him from the harm they planned.
A terrible punishment engulfed Pharaoh's people; 46 they will be brought before the Fire morning and evening.a On the Day the Hour comes, it will be said, 'Throw Pharaoh's people into the worst torment.' 47 In the Fire they will quarrel with one another: the weak will say to the haughty, 'We were your followers, so can you now relieve us from some share of the Fire?' 48but they will say, 'We are all in this together. God has judged between His creatures.' 49Those in the Fire will say to the keepers of Hell, 'Ask your Lord to lessen our suffering for one day,' 50but they will say, 'Did your messengers not come to you with clear evidence of the truth?' They will say, 'Yes they did,' and the keeper will say, 'You can plead, then, but the pleas of disbelievers will always be in vain.'
51We support Our messengers and the believers, in the present life and on the Day when witnesses arise. 52 On the Day when excuses will not profit the evildoers, their fate will be rejection and they will have the worst of homes. 53We gave Moses guidance and passed down the Scripture to the Children of Israel, 54 as a guide and a reminder to people of understanding. 55 So be patient, Prophet, for what God has promised is sure to come. Ask forgiveness for your sins; praise your Lord morning and evening.b 56 As for those who, with no authority to do so, dispute God's messages, there is nothing in their hearts but a thirst for a greatness they will never attain. Seek refuge in God, for He is the All Hearing, the All Seeing.
a 'Morning and evening' can convey a sense of 'all the time'.
b See preceding note.

57 The creation of the heavens and earth is greater by far than the creation of mankind, though most people do not know it. 58The blind and the sighted are not equal, just as those who believe and do good works and those who do evil are not equal: how seldom you reflect! 59 The Final Hour is sure to come, without doubt, but most people do not believe. 60Your Lord says, 'Call on Me and I will answer you; those who are too proud to serve Me will enter Hell humiliated.'
61 It is God who has given you the night in which to rest and the day in which to see. God is truly bountiful to people, but most people do not give thanks. 62Such is God your Lord, the Creator of all things: there is no god but Him. How can you be so deluded?
63 This is how deluded those who deny God's messages are. 64 It is God who has given you the earth for a dwelling place and the heavens for a canopy. He shaped you, formed you well, and provided you with good things. Such is God your Lord, so glory be to Him, the Lord of the Worlds. 65 He is the Living One and there is no god but Him, so call on Him, and dedicate your religion entirely to Him. Praise be to God, the Lord of the Worlds.
66 Say [Prophet], 'Since clear evidence has come to me from my

Lord I am forbidden to serve those you call upon besides God: I am commanded to submit to the Lord of the Worlds.' 67 It is He who created you from dust, then from a drop of fluid, then from a tiny, clinging form, then He brought you forth as infants, then He allowed you to reach maturity, then He let you grow old– though some of you die sooner– and reach your appointed term so that you may reflect. 68 It is He who gives life and death, and when He ordains a thing, He says only 'Be' and it is.
69 [Prophet], do you see how deluded those who dispute God's messages are– 70 those who reject the Scripture and the messages We have sent through Our messengers? They will find out 71 when, with iron collars and chains around their necks, they are dragged 72 into scalding water, and then burned in the Fire, 73 and asked, 'Where now are those you called upon 74 besides God?' They will say, 'They have abandoned us: those we called upon before were really nothing at all.' 'This is how God lets disbelievers go astray, 75 all because on earth you revelled in untruth and ran wild. 76 Enter the gates of Hell, there to remain– an evil home for the arrogant.'
77 So be patient [Prophet], for God's promise is sure: whether We

show you part of what We have promised them[a] in this life or whether We take your soul back to Us first, it is to Us that they will be returned. 78We have sent other messengers before you– some We have mentioned to you and some We have not– and no messenger could bring about a sign except with God's permission. When [the Day] God ordained comes, just judgement will be passed between them: there and then, those who followed falsehood will be lost.
79 It is God who provides livestock for you, some for riding and some for your food; 80 you have other benefits in them too. You can reach any destination you wish on them: they carry you, as ships carry you [on the sea]. 81 He shows you His signs: which of God's signs do you still ignore?
82Have they not travelled through the land and seen how those who lived before them met their end? They were more numerous than them, stronger than them, and made a more impressive mark on the land, yet what they achieved was of no use to them at all.
83 When messengers came to them with clear signs, they revelled in the knowledge they had, and so they were engulfed by the very punishment they mocked: 84 when they saw Our punishment, they said, 'We believe in God alone; we reject any partner we ascribed to Him,' 85but believing after seeing Our punishment did not benefit them at all– this has always been God's way of dealing with His creatures– there and then the disbelievers were lost.
a The disbelievers.

41. [VERSES] MADE DISTINCT

This Meccan sura deals with the obduracy of the disbelievers, the truthfulness of the Qur_an, the unity of God, and the inevitability of Resurrection. The title refers to a term used to describe the Qur_an in verse 3 and again in verse 44. The sura makes several references to the senses (verses 5, 20–2, 44) which the disbelievers shut off from perceiving the Truth in this world, and which

will then testify against their 'owners' on the Day of Resurrection, and it describes the arrogance displayed by people when all is well, contrasted with their humility and despair when difficulties strike (verses 49–51).

In the name of God, the Lord of Mercy, the Giver of Mercy

1Ha Mim

2 A revelation from the Lord of Mercy, the Giver of Mercy; 3 a Scripture whose verses are made distinct as a Qur_an in Arabic for people who understand, 4 giving good news and warning. Yet most of them turn away and so do not hear. 5 They say, 'Our hearts are encased against [the faith] you call us to; our ears are heavy; there is a barrier between us and you. So you do whatever you want, and so shall we.' 6 Say [Prophet], 'I am only a mortal like you, [but] it has been revealed to me that your God is One. Take the straight path to Him and seek His forgiveness. Woe to the idolaters, 7 who do not pay the prescribed alms and refuse to believe in the world to come! 8 Those who believe and do good deeds will have a reward that never fails.'

9 Say, 'How can you disregard the One who created the earth in two Days?a How can you set up other gods as His equals? He is the Lord of all the worlds!' 10 He placed solid mountains on it, blessed it, measured out its varied provisions for all who seek them—all in four Days. 11 Then He turned to the sky, which was smoke—He said to it and the earth, 'Come into being, willingly or not,' and they said, 'We come willingly'—12 and in two Days He formed seven heavens, and assigned an order to each. We have made the nearest one beautifully

a Commentators include these two days in the four mentioned in verse 10, so that the total is six days; see 32: 4. God's Days are not like ours; see 22: 47.

illuminated and secure. Such is the design of the Almighty, the All Knowing.

13 If they turn away, say, 'I have warned you about a blast like the one which struck _Ad and Thamud: 14 when their messengers came to them, from all angles,a saying, "Serve no one but God," they said, "If our Lord had wished, He would have sent down angels. We do not believe in the message with which you have been sent." 15The people of _Ad behaved arrogantly throughout the land without any right, saying, "Who could be stronger than us?" Did they not realize that God, who created them, was stronger than them?' They continued to reject Our message, 16so We let a roaring wind loose on them for a few disastrous days to make them taste the punishment of shame in this world; more shameful still will be the punishment of the life to come, and they will not be helped. 17 As for Thamud, We gave them guidance but they preferred blindness, so they were struck by a blast of humiliating punishment for their misdeeds. 18We saved those who believed and were mindful of God.

19 On the Day when God's enemies are gathered up for the Fire and driven onward, 20 their ears, eyes, and skins will, when they reach it, testify against them for their misdeeds. 21 They will say to their skins, 'Why did you testify against us?' and their skins will reply, 'God, who gave speech to everything, has given us speech– it was He who created you the first time and to Him you have been returned– 22 yet you did not try to hide yourselves from your ears,

eyes, and skin to prevent them from testifying against you. You thought that God did not know about much of what you were doing, 23 so it was the thoughts you entertained about your Lord that led to your ruin, and you became losers.' 24 The Fire will still be their home, even if they resign themselves to patience, and if they pray to be allowed to make amends, they will not be given permission to do so. 25We have appointed, for the disbelievers, companions[b] who make their past and present seem fair and right to them, but the sentence has already been passed on them, along with generations of jinn and men before them: they were losers. 26 The disbelievers say, 'Do not listen to this Qur_an; drown it in frivolous talk: you may gain the

[a] Literally 'from before and from behind', i.e. using all angles of argument. The messengers tried every method to persuade their people of the truth of their message.

[b] See 43: 36; 50: 27 ff.

upper hand.' 27We shall certainly give the disbelievers a taste of severe punishment. We shall repay them according to their worst deeds– 28 that is the reward of the enemies of God– the Fire will be their lasting home, a payment for their rejection of Our revelations. 29 The disbelievers will say, 'Our Lord, show us those jinn and men who misled us and we shall trample them underfoot, so that they may be among the lowest of the low.' 30 As for those who say, 'Our Lord is God,' and take the straight path towards Him, the angels come down to them and say, 'Have no fear or grief, but rejoice in the good news of Paradise, which you have been promised. 31We are your allies in this world and in the world to come, where you will have everything you desire and ask for 32 as a welcoming gift from the Most Forgiving, Most Merciful One.'

33 Who speaks better than someone who calls people to God, does what is right, and says, 'I am one of those devoted to God'? 34Good and evil cannot be equal. [Prophet], repel evil with what is better and your enemy will become as close as an old and valued friend, 35but only those who are steadfast in patience, only those who are blessed with great righteousness, will attain to such goodness. 36 If a prompting from Satan should stir you, seek refuge with God: He is the All Hearing and the All Knowing.

37 The night, the day, the sun, the moon, are only a few of His signs. Do not bow down in worship to the sun or the moon, but bow down to God who created them, if it is truly Him that you worship. 38 If the disbelievers are too arrogant, [remember, Prophet, that] those who are with your Lord glorify Him tirelessly night and day. 39 Another of His signs is this: you see the earth lying desolate, but when We send water down on to it, it stirs and grows. He who gives it life will certainly give life to the dead. He has power over everything. 40 Those who distort the meaning of Our message are not hidden from Us. Is he who is hurled into the Fire better, or he who comes through safely on the Day of Resurrection? Do whatever you want, God certainly sees everything you do. 41 Those who reject the Qur_an when it comes to them– though it is an unassailable Scripture 42 which falsehood cannot touch from any angle, a Revelation sent down from the Wise One, Worthy of All Praise– 43 [should

remember that] you [Prophet] are not told anything that the previous messengers were not told: your Lord is a Lord of forgiveness, but also of painful punishment. 44 If We had made it a foreign

Qur_an, they would have said, 'If only its verses were clear! What? Foreign speech to an Arab?' Say, 'It is guidance and healing for those who have faith, but the ears of the disbelievers are heavy, they are blind to it, it is as if they are being called from a distant place.' 45We gave the Scripture to Moses but disputes arose about it– if it were not for a decree that had already been issued from your Lord, they would already have been judged– and still they are doubtful and suspicious of it.

46Whoever does good does it for his own soul and whoever does evil does it against his own soul: your Lord is never unjust to His creatures. 47Knowledge of the Hour belongs solely to Him and no crop comes out of its sheath, nor does any female conceive or give birth, without His knowledge. On the Day He asks them, 'Where are My partners?' they will answer, 'We admit to You that none of us can see [them]': 48 the gods they invoked before will have vanished away; they will know that there is no escape.

49Man never tires of asking for good, but if evil touches him he loses all hope and becomes despondent. 50Whenever We let him taste some of Our mercy after he has been afflicted, he is sure to say, 'This is all my own doing: I do not think the Hour will ever come, but even if I were to be taken back to my Lord, the best reward would await me with Him.' We shall most certainly inform the disbelievers of what they have done and give them a taste of severe torment.

51Whenever We are gracious to man, he goes away haughtily, but, as soon as evil touches him, he turns to prolonged prayer. 52 Say [Prophet], 'Have you ever thought, what if this revelation really is from God and you still reject it? Who could be more astray than someone who cuts himself off so far [from God]?' 53We shall show them Our signs in every region of the earth and in themselves, until it becomes clear to them that this is the Truth. Is it not enough that your Lord witnesses everything? 54Truly, they doubt that they will meet their Lord; truly He encompasses[a] everything.

a This is muhit, a metaphor in Arabic for having full knowledge and full power over everything.

42. CONSULTATION

A Meccan sura that takes its name from verse 38, where the practice of consultation (shura) is listed as one characteristic of the Muslim community. The sura discusses man's habit of creating division and disharmony in matters of religion, and God's all-prevailing power, wisdom, and final decision. The unity of religion is stressed (verse 13) as is the continuity of the prophets (verse 3). The Prophet is reminded that he cannot compel people to believe, that they will be judged according to their deeds, and that he is only there to deliver the message. The nature of revelation is described in verses 51–3.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Ha Mim 2 _Ayn Sin Qaf

3 This is how God, the Mighty, the Wise, sends revelation to you

[Prophet] as He did to those before you. 4 All that is in the heavens and earth belongs to Him: He is the Exalted, the Almighty. 5The heavens are almost broken apart from above as the angels proclaim the praises of their Lord and ask forgiveness for those on earth. God is indeed the Most Forgiving, the Most Merciful. 6 As for those who take protectors other than Him, God is watching them; you are not responsible for them.

7So We have revealed an Arabic Qur_an to you, in order that you may warn the capital city[a] and all who live nearby. And warn [especially] about the Day of Gathering, of which there is no doubt, when some shall be in the Garden and some in the blazing Flame. 8 If God had so pleased, He could have made them a single community, but He admits to His mercy whoever He will; the evildoers will have no one to protect or help them. 9How can they take protectors other than Him? God alone is the Protector; He gives life to the dead; He has power over all things. 10Whatever you may differ about is for God to judge. [Say], 'Such is God, my Lord. In Him I trust and to Him I turn, 11 the Creator of the heavens and earth.' He made mates for you from among yourselves—and for the animals too—so that

[a] Literally 'the mother of cities', Mecca.

you may multiply. There is nothing like Him: He is the All Hearing, the All Seeing. 12 The keys of the heavens and the earth are His; He provides abundantly or sparingly for whoever He will; He has full knowledge of all things.

13 In matters of faith, He has laid down for you [people] the same commandment that He gave Noah, which We have revealed to you [Muhammad] and which We enjoined on Abraham and Moses and Jesus: 'Uphold the faith and do not divide into factions within it'– what you [Prophet] call upon the idolaters to do is hard for them; God chooses whoever He pleases for Himself and guides towards Himself those who turn to Him. 14 They divided, out of rivalry, only after knowledge had come to them, and, if it had not been for a decree already passed by your Lord to reprieve them until an appointed time, they would already have been judged. Those after them, who inherited the Scripture, are in disquieting doubt about it. 15 So [Prophet] call people to that faith and follow the straight path as you have been commanded. Do not go by what they desire, but say, 'I believe in whatever Scripture God has sent down. I am commanded to bring justice between you. God is our Lord and your Lord– to us our deeds and to you yours, so let there be no argument between us and you– God will gather us together, and to Him we shall return.' 16 As for those who argue about God after He has been acknowledged, their argument has no weight with their Lord: anger will fall upon them and agonizing torment awaits them. 17 It is God who has sent down the Scripture with Truth and the Balance.[a] How can you tell? The Last Hour may well be near: 18 those who do not believe in it seek to hasten it, but the believers stand in awe of it. They know it to be the Truth; those who argue about the Hour are far, far astray.

19 God is most subtle towards His creatures; He provides [bountifully] for whoever He will; He is the Powerful, the Almighty. 20 If

anyone desires a harvest in the life to come, We shall increase it for him; if anyone desires a harvest in this world, We shall give him a share of it, but in the Hereafter he will have no share. 21How can they believe in others who ordain for them things which God has not sanctioned in the practice of their faith? If it were not for God's

a The balance of justice and of nature; cf. verse 27.

decree concerning the final Decision, judgement would already have been made between them. The evildoers will have a grievous punishment– 22 you will see them fearful because of what they have done: punishment is bound to fall on them– but those who believe and do good deeds will be in the flowering meadows of the Gardens. They will have whatever they wish from their Lord: this is the great bounty; 23 it is of this that God gives good news to His servants who believe and do good deeds.

Say [Prophet], 'I ask no reward from you for this, only the affection due to kin.'a If anyone does good, We shall increase it for him; God is most forgiving and most appreciative. 24How can they say, 'He has invented a lie about God'? If God so willed, He could seal your heart and blot out lies: God confirms the Truth with His words. He has full knowledge of what is in the heart– 25 it is He who accepts repentance from His servants and pardons bad deeds– He knows everything you do. 26 He responds to those who believe and do good deeds, and gives them more of His bounty; agonizing torment awaits the disbelievers. 27 If God were to grant His plentiful provision to [all] His creatures, they would act insolently on earth, but He sends down in due measure whatever He will, for He is well aware of His servants and watchful over them: 28 it is He who sends relief through rain after they have lost hope, and spreads His mercy far and wide. He is the Protector, Worthy of All Praise.

29Among His signs is the creation of the heavens and earth and all the living creatures He has scattered throughout them: He has the power to gather them all together whenever He will. 30Whatever misfortune befalls you [people], it is because of what your own hands have done– God forgives much– 31 you cannot escape Him anywhere on earth: you have no protector or helper other than God. 32Among His signs are the ships, sailing like floating mountains: 33 if He willed, He could bring the wind to a standstill and they would lie motionless on the surface of the sea– there truly are signs in this for anyone who is steadfast and thankful– 34 or He could cause them to be wrecked on account of what their passengers have done– God pardons much– 35 to let those who argue about Our messages know that there is no escape for them.

36What you have been given is only the fleeting enjoyment of

a Or 'I only do this out of affection for you as kin!'

this world. Far better and more lasting is what God will give to those who believe and trust in their Lord; 37 who shun great sins and gross indecencies; who forgive when they are angry; 38 respond to their Lord; keep up the prayer; conduct their affairs by mutual consultation; give to others out of what We have provided for

them; 39 and defend themselves when they are oppressed. 40 Let harm be requited by an equal harm, though anyone who forgives and puts things right will have his reward from God Himself– He does not like those who do wrong. 41 There is no cause to act against anyone who defends himself after being wronged, 42but there is cause to act against those who oppress people and transgress in the land against all justice– they will have an agonizing torment– 43 though if a person is patient and forgives, this is one of the greatest things.
44Anyone God allows to stray will have no one else to protect him: you [Prophet] will see the wrongdoers, when they face the punishment, exclaiming, 'Is there any way of going back?' 45You will see them exposed to the Fire, abject in humiliation, glancing furtively, while those who believed exclaim, 'The losers are the ones who have lost themselves and their people on the Day of Resurrection.' Truly the evildoers will remain in lasting torment; 46 they will have no allies to help them against God. There is no way [forward] for those God allows to stray.
47 So [people] respond to your Lord before there comes a Day that cannot, against God's will, be averted– you will have no refuge on that Day, and no possibility of denying [your sins]. If they still turn away [remember that] 48We have not sent you [Prophet] to be their guardian: your only duty is to deliver the message. When We give man a taste of Our mercy, he rejoices in it, but if some harm befalls him on account of what he has done with his own hands, then he is ungrateful. 49 God has control of the heavens and the earth; He creates whatever He will– He grants female offspring to whoever He will, 50 male to whoever He will, or both male and female, and He makes whoever He will barren: He is all knowing and all powerful.
51 It is not granted to any mortal that God should speak to him except through revelation or from behind a veil, or by sending a messenger to reveal by His command what He will: He is exalted and wise. 52So We have revealed a spirit to you [Prophet] by Our command: you knew neither the Scripture nor the faith, but We

made ita a light, guiding with it whoever We will of Our servants. You give guidance to the straight path, 53 the path of God, to whom belongs all that is in the heavens and earth: truly everything will return to God.
a The Scripture or the Qur_an.

43. ORNAMENTS OF GOLD

A Meccan sura named after the gold ornaments mentioned in verse 35, and alluded to again in verse 53: in both instances God is refuting the claim of the disbelievers that a true prophet would be rich. The fact that the angels are not God's daughters but His obedient servants is emphasized again and again (cf. verses 15–20, 60). Similarly, the idea that Jesus could be the son of God is clearly denied (verses 57–9).

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ha Mim
2 By the Scripture that makes things clear, 3We have made it a Qur_an

in Arabic so that you [people] may understand. 4 It is truly exalted in the Source of Scripture[a] kept with Us, and full of wisdom.
5Should We ignore you and turn this revelation away from you because you are insolent people? 6We have sent many a prophet to earlier people 7 and they mocked every one of them, 8so We have destroyed mightier people than [the disbelievers of Mecca] and their example has gone down in history. 9 If you [Prophet] ask them, 'Who created the heavens and earth?' they are sure to say, 'They were created by the Almighty, the All Knowing.' 10 It is He who smoothed out the earth for you and traced out routes on it for you to find your way, 11 who sends water down from the sky in due measure—We resurrect dead land with it, and likewise you will be resurrected from the grave—12 who created every kind of thing, who gave you ships and animals to ride on 13 so that you may remember your Lord's grace when you are seated on them and say, 'Glory be to Him who has given us control over this; we could not have done it by ourselves. 14Truly it is to our Lord that we are returning.'
15Yet they assign some of His own servants to Him as offspring![b] Man is clearly ungrateful! 16 Has He taken daughters for Himself and favoured you with sons? 17When one of them is given news of the

[a] Literally 'mother of Scripture', identified with the 'Preserved Tablet'. Cf. 13: 39; 85: 22.

[b] The Meccan pagans considered the angels to be daughters of God, yet they were dismissive of their own daughters.

birth of a daughter, such as he so readily ascribes to the Lord of Mercy, his face grows dark and he is filled with gloom–
18 'Someone who is brought up amongst trinkets, who cannot put together a clear argument?'[a] 19 They consider the angels– God's servants– to be female. Did they witness their creation? Their claim will be put on record and they will be questioned about it.
20 They say, 'If the Lord of Mercy had willed it, we would not have worshipped them,' but they do not know that– they are only guessing–
21 or have We perhaps given them a book before this one, to which they hold fast? 22 No indeed! They say, 'We saw our fathers following this tradition; we are guided by their footsteps.' 23Whenever We sent a messenger before you to warn a township, those corrupted by wealth said, in the same way, 'We saw our fathers following this tradition; we are only following in their footsteps.'
24 The messenger said, 'Even though I bring you a truer religion than what you saw your fathers following?' and they replied, 'But we do not believe the message you bring.' 25We punished them: think about how those who rejected the Truth met their end. 26Abraham said to his father and his people, 'I renounce what you worship. 27 I worship only Him who created me, and it is He who will guide me,' 28 and he bequeathed these words to his descendants so that they might return [to God].
29 I have let these people and their fathers enjoy long lives, and now I have given them the Truth and a messenger to make things clear– 30 yet when the Truth came to them, they said, 'This is sorcery. We do not believe in it,' 31 and they said, 'Why was this Qur_an not sent down to a distinguished man, from either of the two cities?'[b]

32 Are they the ones who share out your Lord's grace? We are the ones who give them their share of livelihood in this world and We have raised some of them above others in rank, so that some may take others into service: your Lord's grace is better than anything they accumulate. 33 If it were not that all mankind might have become a single nation [of disbelievers], We could have given all those who disbelieve in the Lord of Mercy houses with roofs of silver, sweeping staircases to ascend, 34 massive gates, couches to sit on, 35 and golden ornaments. All of these are mere enjoyments of this life; your Lord

a This was the pre-Islamic opinion. One poet boasted that he was inspired by a male, rather than a female, shaytan.

b Mecca or Ta_ if, the two main cities of the region.

reserves the next life for those who take heed of Him. 36We assign an evil one as a comrade for whoever turns away from the revelations of the Lord of Mercy: 37 evil ones bar people from the right path, even though they may think they are well guided. 38 When such a person comes to Us, he will say [to his comrade], 'If only you had been as far away from me as east is from west. What an evil comrade!' 39 [It will be said to them], 'You have done wrong. Having partners in punishment will not console you today.'

40 Can you [Prophet] make the deaf hear? Or guide either the blind or those who are in gross error? 41 Either We shall take you away and punish them– indeed We will– 42or We shall let you witness the punishment We threatened them with; We have full power over them. 43 Hold fast to what has been revealed to you– you truly are on the right path– 44 for it is a reminder[a] for you and your people: you will all be questioned. 45 Ask the prophets We sent before you: 'Did We ever appoint any gods to be worshipped besides the Lord of Mercy?'

46We sent Moses to Pharaoh and his courtiers and he said, 'I am truly a messenger from the Lord of the Worlds,' 47but when he presented Our signs to them, they laughed, 48 even though each sign We showed them was greater than the previous one. We inflicted torment on them so that they might return to the right path. 49They said, 'Sorcerer, call on your Lord for us, by virtue of His pledge to you: we shall certainly accept guidance,' 50but as soon as We relieved their torment they broke their word. 51 Pharaoh proclaimed to his people, 'My people, is the Kingdom of Egypt not mine? And these rivers that flow at my feet, are they not mine? Do you not see? 52Am I not better than this contemptible wretch who can scarcely express himself? 53Why has he not been given any gold bracelets? Why have no angels come to accompany him?' 54 In this way he moved his people to accept and they obeyed him– they were perverse people.

55 When they provoked Us, We punished and drowned them all:

56We made them a lesson and an example for later people.

57 When the son of Mary is cited as an example, your people [Prophet] laugh and jeer, 58 saying, 'Are our gods[b] better or him?'–

a Dhikr can mean 'renown' or 'reminder':

b The angels, whom they worshipped as the daughters of God and superior to Jesus, whom they considered to be a god worshipped by Christians as the Son of God.

they cite him only to challenge you: they are a contentious people–
59but he is only a servant We favoured and made an example for the
Children of Israel: 60 if it had been Our will, We could have made
you angels,a succeeding one another on earth.
61 This [Qur_an] gives knowledge of the Hour:b do not doubt it.
Follow Me for this is the right path; 62 do not let Satan hinder you,
for he is your sworn enemy. 63When Jesus came with clear signs
he said, 'I have brought you wisdom; I have come to clear up some
of your differences for you. Be mindful of God and obey me: 64God
is my Lord and your Lord. Serve Him: this is the straight path.'
65Yet still the different factions among them disagreed– woe to the
evildoers: they will suffer the torment of a grievous day!– 66what are
they waiting for but the Hour, which will come upon them suddenly
and take them unawares? 67 On that Day, friends will become each
other's enemies. Not so the righteous– 68 'My servants, there is no
fear for you today, nor shall you grieve'—69 those who believed in
Our revelations and devoted themselves to Us. 70 'Enter Paradise, you
and your spouses: you will be filled with joy.' 71 Dishes and goblets of
gold will be passed around them with all that their souls desire and
their eyes delight in. 'There you will remain: 72 this is the Garden you
are given as your own, because of what you used to do, 73 and there is
abundant fruit in it for you to eat.' 74 But the evildoers will remain in
Hell's punishment, 75 from which there is no relief: they will remain
in utter despair. 76We never wronged them; they were the ones who
did wrong. 77 They will cry, 'Malik,c if only your Lord would finish
us off,' but he will answer, 'No! You are here to stay.' 78We have
brought you the Truth but most of you despise it.
79Have these disbelievers thought up some scheme? We too have
been scheming. 80 Do they think We cannot hear their secret talk and
their private counsel? Yes we can: Our messengers are at their sides,
recording everything.
81 Say [Prophet], 'If the Lord of Mercy [truly] had offspring I
would be the first to worship [them],d but– 82 exalted be the Lord of
a Just as God was able to create Jesus without a father.
b Alternatively, the pronoun hu can also be seen to refer to Jesus: '[Jesus] gives knowledge of the Hour'.
c The angel in charge of Hell.
d Another interpretation is 'If the Lord of Mercy had a son I would be the first to worship him' (Razi).

the heavens and earth, the Lord of the Throne– He is far above
their false descriptions.' 83 Leave them to wade in deeper and play
about, until they face the Day they have been promised. 84 It is He
who is God in heaven and God on earth; He is the All Wise, the All
Knowing; 85 Exalted is He who has control of the heavens and earth
and everything between them; He has knowledge of the Hour; you
will all be returned to Him. 86 Those gods they invoke besides Him
have no power of intercession, unlike thosea who bore witness to the
truth and recognized it. 87 If you [Prophet] ask them who created
them they are sure to say, 'God,' so why are they so deluded? 88The

Prophet has said, 'My Lord, truly these are people who do not believe,' 89but turn away from them and say, 'Peace': they will come to know.

a Those who have God's permission. Cf. 20: 109.

44. SMOKE

A Meccan sura that takes its title from verse 10, which describes a smoke-filled day, taken by many to refer to the Day of Judgement. The sura highlights the mercy that is the Qur_an, addresses the obduracy of the powerful and wealthy oppressors, and draws comparisons between the people of Pharaoh, Tubba_, and the Meccans. The people of Paradise will enjoy heavenly bliss while those who were mighty in this world will suffer the torments of Hell.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Ha Mim

2 By the Scripture that makes things clear, 3 truly We sent it down on a blessed night—We have always sent warnings—4 a night when every matter of wisdom was made distinct 5 at Our command—We have always sent messages to man—6 as a mercy [Prophet] from your Lord who sees and knows all, 7Lord of the heavens and the earth and everything between—if only you people were firm believers—8 there is no god but Him: He gives life and death—He is your Lord and the Lord of your forefathers—9 yet in [their state of] doubt they take nothing seriously.a

10 [Prophet], watch out for the Dayb when the sky brings forth clouds of smoke for all to see. 11 It will envelop the people. They will cry, 'This is a terrible torment! 12Lord relieve us from this torment! We believe!' 13How will this [sudden] faith benefit them? When a prophet came to warn them plainly, 14 they turned their backs on him, saying, 'He is tutored! He is possessed!' 15We shall hold the torment back for a while c —you are sure to return [to Us]—16 and on the Day We seize [them] mightily We shall exact retribution.

a Literally 'in doubt they play'.

b Some interpret this as referring to an actual event that occurred in the lifetime of the Prophet—a drought and famine in Mecca during which hunger caused eyes to mist over when the sufferers looked at the sky—but it seems more likely to refer to the Day of Judgement.

c If this passage is taken to refer to the Day of Judgement, here the torment is relieved rather than held back, and the people return to disbelief rather than to God.

17We tested the people of Pharaoh before them: a noble messenger was sent to them, 18 saying, 'Hand the servants of God over to me! I am a faithful messenger who has been sent to you. 19 Do not consider yourselves to be above God! I come to you with clear authority. 20 I seek refuge in my Lord and yours against your insults!a 21 If you do not believe me, just let me be.'

22 [Moses] cried to his Lord, 'These people are evildoers!' 23[God replied], 'Escape in the night with My servants, for you are sure to be pursued. 24 Leave the sea behind you parted and their army will be drowned.' 25Many a garden and spring they left behind, 26many a cornfield and noble building, 27many a thing in which they had delighted: 28We gave these to another people to inherit. 29 Neither heavens nor earth shed a tear for them, nor were they given any time.

30We saved the Children of Israel from their degrading suffering 31 at the hands of Pharaoh: he was a tyrant who exceeded all bounds. 32We chose them knowingly above others: 33We gave them revelations in which there was a clear test.
34 These people hereb assert, 35 'There is nothing beyond our one death: we will not be resurrected. 36 Bring back our forefathers, if what you say is true.' 37 Are they better than the people of Tubba_ c and those who flourished before them? We destroyed them all– they were guilty. 38We were not playing a pointless game when We created the heavens and earth and everything in between; 39We created them for a true purpose, but most people do not comprehend.
40The Day of Decision is the time appointed for all; 41 a Day when no friend can take another's place. 42No one will receive any help except for those to whom God shows mercy: He is the Mighty, the Merciful Lord. 43 The tree of Zaqqum 44 will be food for the sinners: 45 [hot] as molten metal, it boils in their bellies 46 like seething water. 47 'Take him! Thrust him into the depths of Hell! 48Pour scalding water over his head as punishment!' 49 'Taste this, you powerful, respected man! 50 This is what you doubted.' 51 But those mindful of God will be in a safe place 52 amid Gardens and springs, 53 clothed in silk and fine brocade, facing one another: 54 so it will be. We shall wed

a One of the meanings of rajama is 'abuse' or 'cast aspersions'; another is 'to stone'; another is 'to expel'.

b The Meccans.

c Honorific title of the King of Yemen given to a succession of powerful kings who ruled over southern Arabia in ancient times.

them to maidens with large, dark eyes. 55 Secure and contented, they will call for every kind of fruit. 56 After the one death they will taste death no more. God will guard them from the torment of Hell,
57 a bounty from your Lord. That is the supreme triumph.
58We have made this Qur_an easy to understand– in your own language [Prophet]– so that they may take heed. 59 So wait; the disbelievers too are waiting.

45. KNEELING

A Meccan sura that takes its title from verse 28, where the kneeling posture of all communities on the Day of Judgement is described. The sura addresses some of the arguments put forward by those sceptical of the truthfulness of the Qur_an. Emphasis is placed on the signs of God's existence discernible in nature, and on the painful punishment that awaits the doubters on the Day of Judgement. The misguided arrogance of the disbelievers (verses 8 and 31) is contrasted with God's true greatness (verse 37); references to God's wisdom and majesty open and close the sura.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ha Mim
2 This Scripture is sent down from God, the Mighty, the Wise.
3 There are signs in the heavens and the earth for those who believe:
4 in the creation of you, in the creatures God scattered on earth, there are signs for people of sure faith; 5 in the alternation of night and day, in the rain God provides, sending it down from the sky and reviving

the dead earth with it, and in His shifting of the winds there are signs for those who use their reason. 6 These are God's signs that We recount to you [Prophet, to show] the Truth.
If they deny God and His revelations, what message will they believe in? 7Woe to every lying sinful person 8 who hears God's revelations being recited to him, yet persists in his arrogance as if he had never heard them—[Prophet] bring him news of a painful torment!— 9who, if he knows anything about Our revelations, ridicules it! Such people will have a humiliating torment: 10 Hell lurks behind them and their gains will not benefit them, nor will those beings they took as protectors beside God—a tremendous torment awaits them. 11 This is true guidance; those who reject their Lord's revelations will have a woeful torment.
12 It is God who subjected the sea for you—ships sail on it by His command so that you can seek His bounty and give Him thanks— 13 He has subjected all that is in the heavens and the earth for your benefit, as a gift from Him. There truly are signs in this for those who reflect.
14Tell the believers to forgive those who do not fear God's days [of punishment]a —He will requite people for what they have done. 15Whoever does good benefits himself, and whoever does evil harms himself: you will all be returned to your Lord.
16We gave scripture, wisdom, and prophethood to the Children of Israel; We provided them with good things and favoured them above others; 17We gave them clear proof in matters [of religion]. They differed among themselves out of mutual rivalry, only after knowledge came to them: on the Day of Resurrection your Lord will judge between them regarding their differences. 18Now We have set you [Muhammad] on a clear religious path, so follow it. Do not follow the desires of those who lack [true] knowledge– 19 they cannot help you against God in any way. Wrongdoers only have each other to protect them; the righteous have God Himself as their protector. 20 This [revelation] is a means of insight for people, a source of guidance and mercy for those of sure faith.
21 Do those who commit evil deeds really think that We will deal with them in the same way as those who believe and do righteous deeds, that they will be alike in their living and their dying? How badly they judge! 22 God created the heavens and earth for a true purpose: to reward each soul according to its deeds. They will not be wronged. 23 [Prophet], consider the one who has taken his own desire as a god, whom God allows to stray in the face of knowledge, sealing his ears and heart and covering his eyes– who can guide such a person after God [has done this]? Will you [people] not take heed? 24 They say, 'There is only our life in this world: we die, we live, nothing but time destroys us.' They have no knowledge of this; they only follow guesswork. Their only argument, 25 when Our clear revelations are recited to them, is to say, 'Bring back our forefathers if what you say is true.' 26 [Prophet], say, 'It is God who gives you life, then causes you to die, and then He gathers you all to the Day of Resurrection of which there is no doubt, though most people do not comprehend.'

27Control of everything in the heavens and the earth belongs to God. When the Hour comes, those who follow falsehood will be the losers on that Day. 28You will see every community kneeling.
a 'God's days' (plural) here suggests the days on which God delivers His punishment in this world, not the Day of Judgement (singular).

Every community will be summoned to its record: 'Today you will be repaid for what you did. 29 Here is Our record that tells the truth about you: We have been recording everything you do.' 30 Those who believed and did good deeds will be admitted by their Lord into His mercy– that is the clearest triumph– 31but those who disbelieved [will be asked]: 'When My revelations were recited to you, were you not arrogant and persistent in wicked deeds? 32 When it was said to you, "God's promise is true: there is no doubt about the Hour," did you not reply, "We know nothing of the Hour. This is only conjecture in our opinion. We are not convinced"?'
33 The evil of their actions will [then] become clear to them. The punishment they mocked will engulf them. 34 It will be said, 'Today We shall ignore you just as you ignored your appointment with this Day. The Fire will be your home and no one will help you, 35 because you received God's revelations with ridicule and were deceived by worldly life.' They will not be brought out of the Fire on that Day, nor will they be given the chance to make amends.
36 So praise be to God, Lord of the heavens and earth, Lord of the worlds. 37True greatness in the heavens and the earth is rightfully His: He is the Mighty, the Wise.

46. THE SAND DUNES
A Meccan sura. The title refers to the sand dunes mentioned in verse 21, where the people of _Ad used to live, and where they were destroyed when they rejected the warning of their prophet. It reflects one of the major themes of this sura: the inescapable punishment that awaits those who deny the truth and the Resurrection. Emphasis is placed on the fact that communities more established than the Meccans' have been destroyed, and that even the jinn believe in the Qur_an before the disbelievers of Mecca do. Finally, the Prophet is encouraged to be steadfast and await God's judgement on the disbelievers.
In the name of God, the Lord of Mercy, the Giver of Mercy
1Ha Mim
2 This Scripture is sent down from God, the Almighty, the Wise. 3 It was for a true purpose and a specific term that We created heaven and earth and everything in between, yet those who deny the truth ignore the warning they have been given. 4 Say [Prophet], 'Consider those you pray to other than God: show me which part of the earth they created or which share of the heavens they own; bring me a previous scripture or some vestige of divine knowledge—if what you say is true.' 5 Who could be more wrong than a person who calls on those other than God, those who will not answer him till the Day of Resurrection, those who are unaware of his prayers, 6 those who, when all mankind is gathered, will become his enemies and disown his worship?
7 When Our revelations are recited to them in all their clarity, the

disbelievers say of the Truth that has reached them, 'This is clearly sorcery,' 8 or they say, 'He has invented it himself.' Say [Prophet], 'If I have really invented it, there is nothing you can do to save me from God. He knows best what you say amongst yourselves about it; He is sufficient as a witness between me and you; He is the Most Forgiving, the Most Merciful.' 9 Say, 'I am nothing new among God's messengers. I do not know what will be done with me or you; I only follow what is revealed to me; I only warn plainly.' 10 Say, 'Have you thought: what if this Qur_an really is from God and you reject it? What if one of the Children of Israel testifies to its similarity [to earlier scripture] and believes in it, and yet you are too proud to [do the same]? God certainly does not guide evildoers.'
11 Those who disbelieve say of the believers, 'If there were any good in this Qur_an, they would not have believed in it before we did,'[a] and, since they refuse to be guided by it, they say, 'This is an ancient fabrication.' 12Yet the scripture of Moses was revealed before it as a guide and a mercy, and this is a scripture confirming it in the Arabic language to warn those who do evil and bring good news for those who do good. 13For those who say, 'Our lord is God,' and then follow the straight path there is no fear, nor shall they grieve: 14 they are the people of Paradise, there to remain as a reward for what they were doing.
15We have commanded man to be good to his parents: his mother struggled to carry him and struggled to give birth to him– his bearing and weaning took a full thirty months. When he has grown to manhood and reached the age of forty he [may] say, 'Lord, help me to be truly grateful for Your favours to me and to my parents; help me to do good work that pleases You; make my offspring good. I turn to You; I am one of those who devote themselves to You.' 16We accept from such people the best of what they do and We overlook their bad deeds. They will be among the people of Paradise– the true promise that has been given to them.
17 But some say to their parents, 'What? Are you really warning me that I shall be raised alive from my grave, when so many generations have already passed and gone before me?' His parents implore God for help; they say, 'Alas for you! Believe! God's promise is true,' but still he replies, 'These are nothing but ancient fables.' 18 The verdict has been passed on such people, along with all the communities that went before them, jinn and human: they are lost. 19Everyone will be ranked according to their deeds and God will repay them in full for what they have done: they will not be wronged. 20 On the Day when those who deny the truth are brought before the Fire, it will be said to them, 'You squandered the good things you were given in your earthly life, you took your fill of pleasure there, so on this Day a punishment of shame is yours: you were arrogant on earth without any right, and exceeded all limits.'
[a] The disbelievers had particular difficulty in accepting the fact that some of those who believed in Islam were people they considered to be humble riff-raff.

21 Mention [Hud] of the tribe of _Ad: he warned his people among the sand dunes– other warners have come and gone both before and

after him–‘ Worship no one but God: I fear for you, that you will be punished on a terrible Day,’ 22but they said, ‘Have you come to turn us away from our gods? If what you say is true, bring down that punishment you threaten us with!’ 23 He said, ‘Only God knows when it will come: I simply convey to you the message I am sent with but I can see you are an insolent people.’ 24 When they saw a cloud approaching their valley, they said, ‘This cloud will give us rain!’ ‘No indeed! It is what you wanted to hasten: a storm-wind bearing a painful punishment 25 which will destroy everything by its Lord’s command.’ In the morning there was nothing to see except their [ruined] dwellings: this is how We repay the guilty.
26We had established them in a way we have not established you [people of Mecca]; We gave them hearing, sight, and hearts, yet their hearing, sight, and hearts were of no use to them, since they denied God’s revelations. They were overwhelmed by the punishment they had mocked. 27We have also destroyed other communities that once flourished around you– We had given them various signs so that they might return to the right way– 28 so why did their gods not help them, those they set up as gods besides God to bring them nearer to Him? No indeed! They failed them utterly: it was all a lie of their own making.
29We sent a group of jinn to you [Prophet] to listen to the Qur_an. When they heard it, they said to one another, ‘Be quiet!’ Then when it was finished they turned to their community and gave them warning. 30 They said, ‘Our people, we have been listening to a Scripture that came after Moses, confirming previous scriptures, giving guidance to the truth and the straight path. 31 Our people, respond to the one who calls you to God. Believe in Him: He will forgive you your sins and protect you from a painful torment.’
32 Those who fail to respond to God’s call cannot escape God’s power anywhere on earth, nor will they have any protector against Him: such people have clearly gone far astray.
33 Do the disbelievers not understand that God, who created the heavens and earth and did not tire in doing so, has the power to bring the dead back to life? Yes indeed! He has power over everything.
34 On the Day the disbelievers are brought before Hell [it will be said to them], ‘Is this not real?’ ‘Yes, by our Lord,’ they will reply

and He will say, ‘Then taste the punishment for having denied the truth.’
35 Be steadfast [Muhammad], like those messengers of firm resolve.a Do not seek to hasten the punishment for the disbelievers: on the Day they see what they had been warned about, it will seem to them that they lingered no more than a single hour of a single day [in this life]. This is a warning. Shall any be destroyed except the defiant?
a Noah, Abraham, Moses, Jesus, and Muhammad are traditionally termed ‘the messengers of firm resolve’ for their tenacity in preaching God’s message.

47. MUHAMMAD

A Medinan sura that deals with issues of war, those who try to prevent conversion

to Islam and the carrying out of God's commands (a common theme in the Medinan suras), and the fate of the hypocrites. It specifically mentions the iniquity of those who expelled the Prophet from Mecca, it describes the futility of the disbelievers' attempts to oppose God and His Prophet, and it urges the Muslims to obey God in all matters, lest their good deeds come to nothing on the Day of Judgement like those of the disbelievers and hypocrites. It takes its title from the mention of Muhammad's name in verse 2.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 God will bring to nothing the deeds of those who disbelieve and bar others from the way of God, 2 but He will overlook the bad deeds of those who have faith, do good deeds, and believe in what has been sent down to Muhammad—the truth from their Lord—and He will put them into a good state. 3 This is because the disbelievers follow falsehood, while the believers follow the truth from their Lord. In this way God shows people their true type.

4When you meet the disbelievers in battle, strike them in the neck, and once they are defeated, bind any captives firmly—later you can release them by grace[a] or by ransom—until the toils of war have ended. That [is the way]. God could have defeated them Himself if He had willed, but His purpose is to test some of you by means of others. He will not let the deeds of those who are killed for His cause come to nothing; 5 He will guide them and put them into a good state; 6 He will admit them into the Garden He has already made known to them. 7You who believe! If you help God, He will help you and make you stand firm.

8 As for the disbelievers, how wretched will be their state! God has brought their deeds to nothing. 9 It is because they hate what God has sent down that He has caused their deeds to go to waste. 10Have they not travelled the earth and seen how those before them met their end? God destroyed them utterly: a similar fate awaits the disbelievers. 11That is because God protects the believers while the disbelievers have no one to protect them: 12 God will admit those who believe and do good deeds to Gardens graced with flowing streams; the disbelievers may take their fill of pleasure in this world, and eat as cattle do, but the Fire will be their home. 13We have destroyed many a town stronger than your own [Prophet]– the town which [chose to] expel you– and they had no one to help them.

14 Can those who follow clear proof from their Lord be compared to those whose foul deeds are made to seem alluring to them, those who follow their own desires? 15 Here is a picture of the Garden promised to the pious: rivers of water forever pure, rivers of milk forever fresh, rivers of wine, a delight for those who drink, rivers of honey clarified and pure, [all] flow in it; there they will find fruit of every kind; and they will find forgiveness from their Lord. How can this be compared to the fate of those stuck in the Fire, given boiling water to drink that tears their bowels?

16 Some of these people listen to you [Prophet], but, once they leave your presence, they sneer at those who have been given knowledge, saying, 'What was that he just said?' These are the ones

[a] Commentators highlight the fact that 'by grace' is the first of the two options given here, concluding that this is the preferred or recommended course of action.

whose hearts God has sealed, those who follow their own desires.
17 God has increased the guidance of those who follow the right path,
and given them their awareness [of Him]. 18What are the disbelievers
waiting for, other than the Hour which will come upon them
unawares? Its signs are already here, but once the Hour has actually
arrived, what use will it be then to take heed? 19 So [Prophet], bear in
mind[a] that there is no god but God, and ask forgiveness for your sins
and for the sins of believing men and women. God knows whenever
any of you move, and whenever any of you stay still.
20 Those who believe ask why no sura [about fighting] has been
sent down. Yet when a decisive sura [that mentions fighting] is sent
down, you can see the sick at heart looking at you [Prophet] and
visibly fainting at the prospect of death– better for them 21would be
obedience and fitting words; it would also be better for them to be
true to God when the decision to fight has been made. 22 'If you turn
away now, could it be that you will go on to spread corruption all
over the land and break your ties of kinship?'[b] 23 These are the ones
[a] Literally 'know'.
[b] A reference to the pretext given, by some who refused to fight, that fighting breaks ties of kinship.

God has rejected, making their ears deaf and their eyes blind. 24Will
they not contemplate the Qur_an? Do they have locks on their hearts?
25 Those who turn on their heels after being shown guidance are
duped and tempted by Satan; 26 they say to those who hate what God
has sent down, 'We will obey you in some matters'[a] —God knows
their secret schemes.
27How will they feel when the angels take them in death and beat
their faces and their backs 28 because they practised things that
incurred God's wrath, and disdained to please Him? He makes their
deeds go to waste.
29 Do the corrupt at heart assume that God will not expose their
malice? 30We could even point them out to you [Prophet] if We
wished, and then you could identify them by their marks, but you
will know them anyway by the tone of their speech. God knows
everything you [people] do. 31We shall test you to see which of you
strive your hardest and are steadfast; We shall test the sincerity of
your assertions. 32 Those who disbelieve, bar others from God's path,
and oppose the Messenger when they have been shown guidance, do
not harm God in any way. He will make their deeds go to waste–
33 believers, obey God and the Messenger: do not let your deeds go to
waste– 34 God will not forgive those who disbelieve, bar others from
God's path, and die as disbelievers.
35 So [believers] do not lose heart and cry out for peace. It is you
who have the upper hand: God is with you. He will not begrudge
you the reward for your [good] deeds: 36 the life of this world is only a
game, a pastime, but if you believe and are mindful of God, He will
recompense you. He does not ask you to give up [all] your possessions–
37 you would be grudging if He were to ask you and press you
for them, and He would bring your ill-will to light– 38 though now
you are called upon to give [a little] for the sake of God, some of you

are grudging. Whoever is grudging is so only towards himself: God is the source of wealth and you are the needy ones. He will substitute other people for you if you turn away, and they will not be like you.

a For instance, they will agree that Muhammad is not a prophet but will not agree to idol worship or denial of the Resurrection (Razi).

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48. TRIUMPH

A Medinan sura that takes its title from verse 1 and makes reference to the occasion when the Prophet had a vision that he and his followers would be performing pilgrimage to Mecca (verse 27). They set out, but the Meccans decided to bar them at Hudaybiyya from reaching the town and sent emissaries to have discussions with the Prophet. In the end the Prophet signed a treaty that he and the believers would not enter Mecca that year, but would do so the next year. Seeing the long-term significance of this treaty, in the interests of peace he agreed to a truce of ten years during which time, if any Meccan went over to his side, he would return him to the Meccans, but if any of his people went over to the Meccans, they would not return them. Throughout the sura the Prophet is assured that this treaty that God has given him is a great breakthrough (cf. verses 1–3, 18–21, 27). The believers are reassured that their self-restraint and obedience to the Prophet were inspired by God (verses 4–5, 24–6). The sura condemns both the hypocrites in Medina (verse 6) and the idolaters of Mecca (verses 6 and 26) and closes by praising the believers (verse 29).

In the name of God, the Lord of Mercy, the Giver of Mercy

1Truly We have opened up a path to clear triumph for you [Prophet], 2 so that God may forgive you your past and future sins, complete His grace upon you, guide you to a straight path, 3 and help you mightily. 4 It was He who made His tranquillity descend into the hearts of the believers,a to add faith to their faith—the forces of the heavens and earth belong to God; He is all knowing and all wise—5 so as to admit believing men and women into Gardens graced with flowing streams, there to remain, absolving their bad deeds—a great triumph in God's eyes—6 and to torment the hypocritical and idolatrous men and women who harbour evil thoughts about Godb —it is they who will be encircled by evil!—who carry the burden of God's anger, whom God has rejected and for whom He has prepared Hell, an evil destination! 7 The forces of heaven and earth belong to God; He is almighty and all wise. 8We have sent you [Prophet] to bring good news and to give warning, 9 so that you

a When they pledged to accept the Prophet's decision. See verse 18.

b See verse 12.

[people] may believe in God and His Messenger, support Him, honour Him, and praise Him morning and evening.

10 Those who pledge loyalty to you [Prophet] are actually pledging loyalty to God Himself– God's hand is placed on theirsa —and anyone who breaks his pledge does so to his own detriment: God will give a great reward to the one who fulfils his pledge to Him.

11 The desert Arabs who stayed behind will say to you, 'We were busy with our property and our families: ask forgiveness for us,' but they say with their tongues what is not in their hearts. Say, 'Whether it is God's will to do you harm or good, who can intervene for you?' No! God is fully aware of everything you [people] do. 12No!

You thought that the Messenger and the believers would never return to their families and this thought warmed your hearts. Your thoughts are evil, for you are corrupt people: 13We have prepared a blazing Fire for those who do not believe in God and His Messenger. 14Control of the heavens and earth belongs to God and He forgives whoever He will and punishes whoever He will: God is most forgiving and merciful.
15When you [believers] set off for somewhere that promises war gains, those who [previously] stayed behind will say, 'Let us come with you.' They want to change God's words, but tell them [Prophet], 'You may not come with us: God has said this before.' They will reply, 'You begrudge us out of jealousy.' How little they understand!
16Tell the desert Arabs who stayed behind, 'You will be called to face a people of great might in war and to fight them, unless they surrender: if you obey, God will reward you well, but if you turn away, as you have done before, He will punish you heavily– 17 the blind, the lame, and the sick will not be blamed.' God will admit anyone who obeys Him and His Messenger to Gardens graced with flowing streams; He will painfully punish anyone who turns away.
18 God was pleased with the believers when they swore allegiance to you [Prophet] under the tree: He knew what was in their hearts and so He sent tranquillity down to them and rewarded them with a speedy triumph 19 and with many future gains. God is mighty and wise. 20 He has promised you [people] many future gains: He has
a Loyalty was pledged by everybody placing their right hands on top of the Prophet's.

hastened this gain for you. He has held back the hands of hostile people from you as a sign for the faithful and He will guide you to a straight path. 21 There are many other gains [to come], over which you have no power. God has full control over them: God has power over all things.
22 If the disbelievers had fought against you, they would have taken flight and found no one to protect or support them: 23 such was God's practice in the past and you will find no change in God's practices. 24 In the valley of Mecca it was He who held their hands back from you and your hands back from them after He gave you the advantage over them[a] —God sees all that you do. 25They were the ones who disbelieved, who barred you from the Sacred Mosque, and who prevented the offering from reaching its place of sacrifice. If there had not been among them, unknown to you, believing men and women whom you would have trampled underfoot, inadvertently incurring guilt on their account– God brings whoever He will into His mercy– if the [believers] had been clearly separated, We would have inflicted a painful punishment on the disbelievers. 26 While the disbelievers had fury in their hearts– the fury of ignorance– God sent His tranquillity down on to His Messenger and the believers and made binding on them [their] promise to obey God,[b] for that was more appropriate and fitting for them. God has full knowledge of all things.

27 God has truly fulfilled His Messenger's vision: 'God willing,
you will most certainly enter the Sacred Mosque in safety, shavenheaded
or with cropped hair,c without fear!'– God knew what you
did not– and He has granted you a speedy triumph. 28 It was He who
sent His Messenger, with guidance and the religion of Truth, for him
to show that it is above all [false] religion. God suffices as a witness:
29 Muhammad is the Messenger of God.
Those who follow him are harsh towards the disbelievers and
compassionate towards each other. You see them kneeling and
prostrating, seeking God's bounty and His good pleasure: on their
faces they bear the marks of their prostrations. This is how they are
pictured in the Torah and the Gospel: like a seed that puts forth its
a A detachment of eighty Meccan fighters attacked the Prophet's camp but were captured. The Prophet released them after the treaty was signed.
b The promise they made under the tree at Hudaybiyya (see verse 18).
c These are some of the final rites of pilgrimage.

shoot, becomes strong, grows thick, and rises on its stem to the
delight of its sowers. So God infuriates the disbelievers through
them; God promises forgiveness and a great reward to those who
believe and do righteous deeds.

49. THE PRIVATE ROOMS

This Medinan sura takes its title from the reference to the Prophet's private rooms in verse 4. It guides the believers on how to behave with proper respect towards their leader (verses 1–5), and with mutual respect and trust towards each other (verses 9–12). The sura stresses the unity of mankind and God's intention that people should live together in harmony (verse 13). It criticizes the desert Arabs for their presumptuous attitude to their faith and to God (verses 14–18).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Believers, do not push yourselves forward in the presence of God
and His Messenger—be mindful of God: He hears and knows all—
2 believers, do not raise your voices above the Prophet's, do not raise
your voice when speaking to him as you do to one another, or your
[good] deeds may be cancelled out without you knowing. 3 It is those
who lower their voices in the presence of God's Messenger whose
hearts God has proved to be aware—they will have forgiveness, and a
great reward—4but most of those who shout to you [Prophet] from
outside your private rooms lack understanding. 5 It would have
been better for them if they had waited patiently for you to come out
to them but God is all forgiving and merciful.
6 Believers, if a troublemaker brings you news, check it first, in
case you wrong others unwittingly and later regret what you have
done, 7 and be aware that it is God's Messenger who is among you: in
many matters you would certainly suffer if he were to follow your
wishes. God has endeared faith to you and made it beautiful to your
hearts; He has made disbelief, mischief, and disobedience hateful
to you. It is people like this who are rightly guided 8 through God's
favour and blessing: God is all knowing and all wise.
9 If two groups of the believers fight, you [believers] should try to

reconcile them; if one of them is [clearly] oppressing the other, fight the oppressors until they submit to God's command, then make a just and even-handed reconciliation between the two of them: God loves those who are even-handed. 10 The believers are brothers, so make peace between your two brothers and be mindful of God, so that you may be given mercy.
11 Believers, no one group of men should jeer at another, who may after all be better than them; no one group of women should jeer at another, who may after all be better than them; do not speak ill of one another; do not use offensive nicknames for one another. How bad it is to be called a mischief-makera after accepting faith! Those who do not repent of this behaviour are evildoers. 12 Believers, avoid making too many assumptions– some assumptions are sinful– and do not spy on one another or speak ill of people behind their backs: would any of you like to eat the flesh of your dead brother? No, you would hate it. So be mindful of God: God is ever relenting, most merciful. 13People, We created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In God's eyes, the most honoured of you are the ones most mindful of Him: God is all knowing, all aware.b
14 The desert Arabs say, 'We have faith.' [Prophet], tell them, 'You do not have faith. What you should say instead is, "We have submitted," for faith has not yet entered your hearts.' If you obey God and His Messenger, He will not diminish any of your deeds: He is most forgiving and most merciful. 15 The true believers are the ones who have faith in God and His Messenger and leave all doubt behind, the ones who have struggled with their possessions and their persons in God's way: they are the ones who are true. 16 Say, 'Do you presume to teach God about your religion, when God knows everything in the heavens and earth, and He has full knowledge of all things?' 17 They think they have done you [Prophet] a favour by submitting. Say, 'Do not consider your submission a favour to me; it is God who has done you a favour, by guiding you to faith, if you are truly sincere.' 18 God knows the secrets of the heavens and earth: He sees everything you do.

a Those who cause trouble by doing any of the above actions will have earned the name of 'mischief-maker' (Razi).

b Of people's true worth and the thoughts they harbour (see also 50: 16).

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50. QAF

A Meccan sura which deals predominantly with the Resurrection and the Day of Judgement. Reference is made to previous generations of disbelievers (verses 12–14), both to warn the disbelievers in Mecca and to reassure the Prophet. Creation is cited as an indication of God's ability to bring the dead to life again (verses 3–11), and emphasis is placed on the powerlessness of man on the Day of Resurrection (verses 20–30). The sura both opens and closes with mention of the Qur_an.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Qaf
By the glorious Qur_an!a 2 But the disbelievers are amazed that a warner has come from among them and they say, 'How strange! 3To

come back [to life] after we have died and become dust? That is too far-fetched.' 4We know very well what the earth takes away from them: We keep a comprehensive record. 5 But the disbelievers deny the truth when it comes to them; they are in a state of confusion.
6 Do they not see the sky above them—how We have built and adorned it, with no rifts in it; 7 how We spread out the earth and put solid mountains on it, and caused every kind of joyous plant to grow in it, 8 as a lesson and reminder for every servant who turns to God; 9 and how We send blessed water down from the sky and grow with it gardens, the harvest grain, 10 and tall palm trees laden with clusters of dates, 11 as a provision for everyone; how with water We give [new] life to a land that is dead? This is how the dead will emerge [from their graves]. 12 The people of Noah disbelieved long before these disbelievers, as did the people of Rass, Thamud, 13 _Ad, Pharaoh, Lot, 14 the Forest-Dwellers, Tubba_: all of these people disbelieved their messengers, and so My warning was realized.
15 So were We incapable of the first creation? No indeed! Yet they doubt a second creation. 16We created man—We know what his soul whispers to him: We are closer to him than his jugular vein—17 with
a That which is sworn—that mankind will be raised from the dead—is omitted but is evident from the verses that follow (cf. 37: 1; 89: 1–4).
two receptorsa set to record, one on his right side and one on his left: 18 he does not utter a single word without an ever-present watcher.
19 The trance of death will bring the Truth with it: 'This is what you tried to escape.'
20The Trumpet will be sounded: 'This is the Day [you were] warned of.' 21 Each person will arrive attended by an [angel] to drive him on and another to bear witness: 22 'You paid no attention to this [Day]; but today We have removed your veil and your sight is sharp.' 23 The person's attendant will say, 'Here is what I have prepared'–
24 'Hurlb every obstinate disbeliever into Hell, 25 everyone who hindered good, was aggressive, caused others to doubt, 26 and set up other gods alongside God. Hurl him into severe punishment!'–
27 and his [evil]c companion will say, 'Lord, I did not make him transgress; he had already gone far astray himself.' 28 God will say, 'Do not argue in My presence. I sent you a warning 29and My word cannot be changed: I am not unjust to any creature.' 30We shall say to Hell on that day, 'Are you full?' and it will reply, 'Are there no more?'
31 But Paradise will be brought close to the righteous and will no longer be distant: 32 'This is what you were promised—this is for everyone who turned often to God and kept Him in mind, 33who held the Most Gracious in awe, though He is unseen, who comes before Him with a heart turned to Him in devotion– 34 so enter it in peace. This is the Day of everlasting Life.' 35 They will have all that they wish for there, and We have more for them.
36We have destroyed even mightier generations before these disbelievers, who travelled through [many] lands– was there any escape? 37 There truly is a reminder in this for whoever has a heart, whoever listens attentively. 38We created the heavens, the earth, and everything between, in six Days without tiring. 39 So [Prophet], bear everything they say with patience; celebrate the praise of your Lord

before the rising and setting of the sun; 40 proclaim His praise in the night and at the end of every prayer;[d] 41 listen out for the Day when the caller will call from a nearby place. 42 They will come out [from

a Usually taken to mean 'recording angels'.

b This verb is in the dual, taken to be addressed either to both recording angels, or to two of the angels who guard Hell.

c Cf. 4: 38; 41: 25.

d Literally 'prostration', sujud. This is a figure of speech in which the part stands for the whole.

their graves] on that Day, the Day when they hear the mighty blast in reality. 43 It is We who give life and death; the final return will be to Us 44 on the Day when the earth will be torn apart, letting them rush out– that gathering will be easy for Us. 45We know best what the disbelievers say. You [Prophet] are not there to force them, so remind, with this Qur_an, those who fear My warning.

51. SCATTERING [WINDS]

A Meccan sura that gives several of the signs of nature as proof of the Resurrection, among them the scattering winds that give the sura its title (verse 1). The disbelievers are reminded of the fate that befell previous rebellious generations and the Prophet is urged to carry on reminding.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By those [winds] that scatter far and wide,[a] 2 and those that are heavily laden,[b] 3 that speed freely, 4 that distribute [rain] as ordained! 5What you [people] are promised is true: 6 the Judgement will come—7by the sky with its pathways, 8 you differ in what you say— 9 those who turn away from it[c] are [truly] deceived. 10Perish the liars, 11 those steeped in error and unaware! 12 They ask, 'When is this Judgement Day coming?' 13 On a Day when they will be punished by the Fire, 14 'Taste the punishment! This is what you wished to hasten.' 15 The righteous will be in Gardens with [flowing] springs. 16 They will receive their Lord's gifts because of the good they did before: 17 sleeping only little at night, 18 praying at dawn for God's forgiveness, 19 giving a rightful share of their wealth to the beggar and the deprived. 20 On earth there are signs for those with sure faith—21 and in yourselves too, do you not see?—22 in the sky is your sustenance and all that you are promised.[d] 23 By the Lord of the heavens and earth! All this is as real as your speaking.

24 [Muhammad], have you heard the story of the honoured guests of Abraham? 25They went in to see him and said, 'Peace.' 'Peace,' he said, [adding to himself] 'These people are strangers.' 26He turned quickly to his household, brought out a fat calf, 27 and placed it before them. 'Will you not eat?' he said, 28 beginning to be afraid of them, but they said, 'Do not be afraid.' They gave him good news of a son who would be gifted with knowledge. 29 His wife then entered with a loud cry, struck her face,[e] and said, 'A barren old

a See 15: 22; this is a benevolent scattering (unlike the one in 18: 45).

b With rain. c Judgement.

d The punishment and Final Judgement/Destiny/physical and spiritual sustenance.

e In her incredulity and embarrassment.

woman?'a 30but they said, 'It will be so. This is what your Lord said, and He is the Wise, the All Knowing.' 31Abraham said, 'What is your errand, messengers?' 32 They said, 'We are sent to a people lost in sin, 33 to bring down rocks of clay, 34 marked by your Lord for those who exceed all bounds.' 35We brought out such believers as were there– 36We found only one household devoted to God– 37 and left the town to be a sign for those who fear the painful punishment.
38 There is another sign in Moses: We sent him to Pharaoh with clear authority. 39 Pharaoh turned away with his supporters, saying, 'This is a sorcerer, or maybe a madman,' 40so We seized him and his forces and threw them into the sea: he was to blame. 41 There is another sign in the _Ad: We sent the life-destroying wind against them 42 and it reduced everything it came up against to shreds. 43And also in the Thamud: it was said to them, 'Make the most of your lives for a while,' 44but they rebelled against their Lord's command, so the blast took them. They looked on helplessly: 45 they could not even remain standing, let alone defend themselves. 46 Before that We destroyed the people of Noah. They were a truly sinful people! 47We built the heavens with Our power and made them vast, 48We spread out the earth– how well We smoothed it out!– 49and We created pairs of all things so that you [people] might take note.
50 [So, say to them, Prophet], 'Quickly, turn to God– I am sent by Him to give you clear warning– 51 and do not set up any other god alongside Him. I am sent by Him to give you clear warning!' 52Every previous people to whom a messenger was sent also said, 'A sorcerer, or maybe a madman!' 53 Did they tell one another to do this? No! They are a people who exceed all bounds, 54 so ignore them [Prophet]– you are not to blame– 55 and go on reminding [people], it is good for those who believe to be reminded.
56 I created jinn and mankind only to worship Me: 57 I want no provision from them, nor do I want them to feed Me– 58 God is the Provider, the Lord of Power, the Ever Mighty. 59 The evildoers, like their predecessors, will have a share of punishment– they need not ask Me to hasten it– 60 and woe betide those who deny the truth on the Day they have been promised.
a See 11: 72.

52. THE MOUNTAIN
A Meccan sura which addresses many of the arguments put to the Prophet by the disbelievers of Mecca (verses 29–49). The bliss that will be enjoyed by the believers is contrasted to the torments of Hell, and the Prophet is urged to bide his time, to continue to deliver his message, and to wait with confidence for God's judgement. God swears by, among other things, Mount Sinai, from which the sura takes its title, that the Day of Judgement is inevitable.
In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the mountain,a 2by a Scripture inscribed 3 in unrolled parchment, 4by the much-visited House,b 5by the raised canopy,c 6by the ocean ever filled, 7 [Prophet], your Lord's punishment is coming— 8 it cannot be put off—9 on the Day when the sky sways back and forth 10 and the mountains float away.d 11Woe on that Day to those who deny the Truth, 12who amuse themselves with idle chatter: 13on

that Day they will be thrust into the Fire of Hell. 14 ‘This is the Fire
you used to deny. 15 So is this sorcery? Do you still not see it? 16Burn
in it—it makes no difference whether you bear it patiently or not—
you are only being repaid for what you have done.’
17Those who were mindful of God are in Gardens and in bliss,
18 rejoicing in their Lord’s gifts: He has saved them from the torment
of the Blaze, 19 ‘Eat and drink with healthy enjoyment as a reward for
what you have done.’ 20 They are comfortably seated[e] on couches
arranged in rows; We pair them with beautiful-eyed maidens; 21We
unite the believers with their offspring who followed them in faith—
We do not deny them any of the rewards for their deeds: each person
is in pledge for his own deeds—22We provide them with any fruit or
meat they desire. 23 They pass around a cup which does not lead to
any idle talk or sin. 24Devoted youths like hidden pearls[f] wait on
[a] Mount Sinai, see 95: 2; 23: 20.
[b] Understood to refer to the Ka_ba in Mecca.
[c] The sky.
[d] See 27: 88.
[e] Ittaka_a means ‘to sit, well supported’ (al-Mu_jam al-Wasit) (cf. 55: 54, 76).
[f] The choicest pearls were kept hidden for their protection and only removed from safekeeping on very special occasions.
them. 25 They turn to one another and say, 26‘When we were still with
our families [on earth] we used to live in fear—27 God has been
gracious to us and saved us from the torment of intense heat– 28We
used to pray to Him: He is the Good, the Merciful One.’ 29So
[Prophet] remind [people].
By the grace of your Lord [Prophet], you are neither oracle nor
madman. 30 If [a] they say, ‘He is only a poet: we shall await his fate,’
31 say, ‘Wait if you wish; I too am waiting’– 32 does their reason really
tell them to do this, or are they simply insolent people? 33 If they say,
‘He has made it up himself ’– they certainly do not believe– 34 let
them produce one like it, if what they say is true. 35Were they created
without any agent? Were they the creators? 36 Did they create the
heavens and the earth? No! They do not have faith. 37 Do they possess
your Lord’s treasures or have control over them? 38 Do they have
a ladder to climb, in order to eavesdrop [on Heaven’s secrets]? Let
their eavesdropper produce clear proof. 39 Does God have daughters
while you have sons?[b] 40Do you [Prophet] demand a payment from
them that would burden them with debt? 41 Do they have [access to]
the unseen? Could they write it down? 42 Do they think they can
ensnare you? It is the disbelievers who have been ensnared. 43Do
they really have another god besides God? God is far above anything
they set alongside Him.
44Even if they saw a piece of heaven falling down on them,[c] they
would say, ‘Just a heap of clouds,’ 45 so leave them, Prophet, until
they face the Day when they will be thunderstruck, 46 the Day when
their snares will be of no use to them, when they will get no help.
47 Another punishment awaits the evildoers, though most of them do
not realize it. 48Wait patiently [Prophet] for your Lord’s judgement:
you are under Our watchful eye. Celebrate the praise of your Lord
when you rise. 49 Glorify Him at night and at the fading of the stars.

a Eleven verses in this section begin with 'or', which is powerful in Arabic argumentation. The Qur_an surveys all their arguments, one by one, with equal emphasis. Thus it uses am ('or') which indicates equivalence in Arabic. We have omitted the conjunction.
b This refers to the pagan belief that the angels were the daughters of God and to their habit of denigrating the birth of their own daughters.
c The Meccans challenged the Prophet to bring the heavens down on them, if he were truly God's Messenger. Cf. 17: 92.

53. THE STAR

A Meccan sura that confirms the divine source of the Prophet's message and refers to his ascension to heaven during the Night Journey (verses 1–18). The sura refutes the claims of the disbelievers about the goddesses and the angels (verses 19–28), and the third paragraph lists several truths about God's power. The sura closes with a warning of the imminent Day of Judgement.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the star when it sets![a] 2Your companion[b] has not strayed; he is not deluded; 3 he does not speak from his own desire. 4The Qur_an is nothing less than a revelation that is sent to him. 5 It was taught to him by [an angel][c] with mighty powers 6 and great strength, who stood 7 on the highest horizon 8 and then approached—coming down 9 until he was two bow-lengths away or even closer—10 and revealed to God's servant what He revealed. 11 [The Prophet's] own heart did not distort what he saw. 12 Are you going to dispute with him what he saw with his own eyes? 13 A second time he saw him: 14by the lote tree beyond which none may pass[d] 15 near the Garden of Restfulness, 16 when the tree was covered in nameless [splendour].[e] 17 His sight never wavered, nor was it too bold, 18 and he saw some of the greatest signs of his Lord.

19 [Disbelievers], consider al-Lat and al-_Uzza, 20 and the third one, Manat[f] —21 are you to have the male and He the female? 22That would be a most unjust distribution![g] —23 these are nothing but names you have invented yourselves, you and your forefathers. God has sent no authority for them. These people merely follow guesswork and the whims of their souls, even though guidance has come

a Sirius, which the Meccans worshipped (cf. verses 49 and 6: 76–9).
b Muhammad.
c This refers to the Angel Gabriel.
d Cf. 56: 28.
e Something unimaginable, indescribable.
f Names of Arabian pagan goddesses.
g Because the pagan Arabs regarded daughters as a humiliation, the Qur_an argues with them according to their own logic that it was particularly illogical of them to attribute daughters to God. See also 16: 57–62; 43: 16–20.

to them from their Lord. 24 Is man to have everything he wishes for,[a] 25 when the present life and the life to come belong only to God? 26 There are many angels in heaven whose intercession will be of no use until God gives permission to those He will, whose words He will accept. 27 Those who deny the life to come give the angels female names. 28 They have no knowledge to base this on: they merely follow guesswork. Guesswork is of no value against the Truth. 29So [Prophet] ignore those who turn away from Our revelation, who

want only the life of this world. 30 Their knowledge does not go beyond that. Your Lord knows best who strays from His path and who follows guidance. 31Everything in the heavens and earth belongs to God. He will repay those who do evil according to their deeds, and reward, with what is best, those who do good. 32 As for those who avoid grave sins and foul acts, though they may commit small sins, your Lord is ample in forgiveness. He has been aware of you from the time He produced you from the earth and from your hiding places in your mothers' wombs, so do not assert your own goodness:[b] He knows best who is mindful of Him.
33 [Prophet], consider that man who turned away: 34 he only gave a little and then he stopped. 35 Does he have knowledge of the Unseen? Can he see [the Hereafter]? 36 Has he not been told what was written in the Scriptures of Moses 37 and of Abraham, who fulfilled his duty: 38 that no soul shall bear the burden of another; 39 that man will only have what he has worked towards; 40 that his labour will be seen 41 and that in the end he will be repaid in full for it; 42 that the final goal is your Lord; 43 that it is He who makes people laugh and weep; 44 that it is He who gives death and life; 45 that He Himself created the two sexes, male and female, 46 from an ejected drop of sperm; 47 that He will undertake the second Creation; 48 that it is He who gives wealth and possessions; 49 that He is the Lord of Sirius;[c] 50 that it was He who destroyed, in their entirety, ancient _Ad 51and Thamud, 52 and before them the people of Noah who were even more unjust and insolent; 53 that it was He who brought down the ruined cities 54 and enveloped them in the punishment He ordained for them?
55Which then of your Lord's blessings do you[d] deny?
a The disbelievers claimed that they worshipped their goddesses in order that these might intercede for them with God, or bring them closer to Him. Cf. 6: 94; 39: 3.
b Cf. 32: 10; 50: 4. c The star worshipped by the pagan Arabs.
d The man who turned away (verse 33).

56 This is a warning just like the warnings sent in former times.
57 The imminent Hour draws near 58 and only God can disclose it.
59Do you [people] marvel at this? 60Why do you laugh instead of weeping? 61Why do you pay no heed? 62Bow down before God and worship.

54. THE MOON

A Meccan sura dealing mainly with the punishment dealt out to previous generations of disbelievers. These are presented as a warning to the disbelievers of Mecca, with the refrain 'Will anyone take heed?' running throughout the sura. Finally the treatment of the disbelievers on the Day of Judgement is contrasted to the everlasting bliss the believers will enjoy. The title is taken from verse 1 and is a reference to the Day of Resurrection.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 The Hour draws near; the moon is split in two.[a]
2Whenever the disbelievers see a sign, they turn away and say, 'Same old sorcery!' 3 They reject the truth and follow their own desires—everything is recorded[b] —4 although warning tales that should have restrained them have come down to them—5 far-reaching

wisdom—but these warnings do not help: 6 so [Prophet] turn away from them. On the Day the Summoner will summon them to a horrific event, 7 eyes downcast, they will come out of their graves like swarming locusts 8 rushing towards the Summoner. The disbelievers will cry, 'This is a stern day!'

9 The people of Noah rejected the truth before them: they rejected Our servant, saying, 'He is mad!' Noah was rebuked, 10 and so he called upon his Lord, 'I am defeated: help me!' 11So We opened the gates of the sky with torrential water, 12burst the earth with gushing springs: the waters met for a preordained purpose.13We carried him along on a vessel of planks and nails 14 that floated under Our watchful eye, a reward for the one who had been rejected. 15We have left this[c] as a sign: will anyone take heed? 16How [terrible] was My punishment and [the fulfilment of] My warnings! 17We have made it easy to learn lessons from the Qur_an: will anyone take heed?

[a] One of the signs of the Day of Judgement. The Arabic uses the past tense, as if that Day were already here, to help the reader/listener imagine how it will be. Some traditional commentators hold the view that this describes an actual event at the time of the Prophet, but it clearly refers to the end of the world: cf. the same expression with reference to the sky, 55: 37; 84: 1.

[b] Literally 'fixed' in the divine records.

[c] 'This tale' or 'this ship'.

18 The people of _Ad also rejected the truth. How [terrible] was My punishment and [the fulfilment of] My warnings! 19We released a howling wind against them on a day of terrible disaster; 20 it swept people away like uprooted palm trunks. 21How [terrible] was My punishment and [the fulfilment of] My warnings! 22We have made it easy to learn lessons from the Qur_an: will anyone take heed?

23 The people of Thamud also rejected the warnings: 24 they said, 'What? A man? Why should we follow a lone man from amongst ourselves? That would be misguided; quite insane! 25Would a message be given to him alone out of all of us? No, he is an insolent liar!'

26 'Tomorrow they will know who is the insolent liar, 27 for We shall send them a she-camel to test them: so watch them [Salih] and be patient. 28Tell them the water is to be shared between them:[a] each one should drink in turn.' 29 But they called their companion, who took a sword and hamstrung the camel. 30How [terrible] was My punishment and [the fulfilment of] My warnings! 31We released a single mighty blast against them and they ended up like a fencemaker's dry sticks. 32We have made it easy to learn lessons from the Qur_an: will anyone take heed?

33 The people of Lot rejected the warnings. 34We released a stonebearing wind against them, all except the family of Lot. We saved them before dawn 35 as a favour from Us: this is how We reward the thankful. 36 He warned them of Our onslaught, but they dismissed the warning– 37 they even demanded his guests from him– so We sealed their eyes–' Taste My [terrible] punishment and [the fulfilment of] My warnings!'– 38 and early in the morning a punishment seized them that still remains– 39 'Taste My [terrible] punishment and [the fulfilment of] My warnings!' 40We have made it easy to learn lessons from the Qur_an: will anyone take heed?

41 The people of Pharaoh also received warnings. 42 They rejected all Our signs so We seized them with all Our might and power.
43 'Are your disbelieversb any better than these? Were you given an exemption in the Scripture?' 44 Do they perhaps say, 'We are a great army and we shall be victorious'? 45 Their forces will be routed and they will turn tail and flee.c 46 But the Hour is their appointed time–
a And the she-camel (see 26: 155).
b Of Mecca.
c The Prophet repeated this verse at the Battle of Badr.

the Hour is more severe and bitter: 47 truly the wicked are misguided and quite insanea —48 on the Day when they are dragged on their faces in Hell. 'Feel the touch of Hell.' 49We have created all things in due measure; 50when We ordain something it happens at once, in the blink of an eye; 51We have destroyed the likes of you in the past. Will anyone take heed?
52Everything they do is noted in their records: 53 every action, great or small, is recorded. 54 The righteous will live securely among Gardens and rivers, 55 secure in the presence of an all-powerful Sovereign.
a See verse 24 above.

55. THE LORD OF MERCY
A Medinan sura that highlights God's wonders in this world, describes the end of the world, and paints an evocative picture of the delights of Paradise. Hell is briefly contrasted (verses 43–4) with the joys that await the righteous. The sura is characterized by the refrain 'Which, then, of your Lord's blessings do you both deny?' which runs throughout. The sura divides mankind and jinn into three classes: the disbelievers (verses 41–5), the best of believers (verses 46–61), and the ordinary believers (verses 62–77).
In the name of God, the Lord of Mercy, the Giver of Mercy
1 It is the Lord of Mercy 2 who taught the Qur_an.a 3 He created man 4 and taught him to communicate.b 5 The sun and the moon follow their calculated courses; 6 the plants and the trees submitc to His designs; 7 He has raised up the sky. He has set the balance 8 so that you may not exceed in the balance: 9weigh with justice and do not fall short in the balance. 10 He set down the Earth for His creatures, 11 with its fruits, its palm trees with sheathed clusters, 12 its husked grain, its fragrant plants. 13Which, then, of your Lord's blessings do you bothd deny?
14 He created mankind out of dried clay, like pottery, 15 the jinn out of smokeless fire. 16Which, then, of your Lord's blessings do you both deny?
17 He is Lord of the two risings and Lord of the two settings.e
18Which, then, of your Lord's blessings do you both deny?
19 He released the two bodies of [fresh and salt] water. They meet, 20 yet there is a barrier between them they do not cross. 21Which, then, of your Lord's blessings do you both deny?
22Pearls come forth from them: large ones, and small, brilliant ones.f 23Which, then, of your Lord's blessings do you both deny?
a One interpretation is that qur_an here means 'to read', cf. 96: 1.
b Bayan (communication) involves both expressing oneself and understanding what

has been expressed by others, including the Qur_an, which is called bayan and mubin.
c Sajada means 'to submit' and consequently also 'to bow down' or 'to prostrate oneself '.
d Mankind and jinn.
e This refers to the rising and setting of the sun and the moon, or, alternatively, their furthest points of sunrise and sunset in summer and winter.
f See Abdel Haleem, Understanding the Qur_an, 170–1.
24 His are the moving ships that float, high as mountains, on the sea. 25Which, then, of your Lord's blessings do you both deny?
26Everyone on earth perishes; 27 all that remains is the Facea of your Lord, full of majesty, bestowing honour. 28Which, then, of your Lord's blessings do you both deny?
29Everyone in heaven and earth entreats Him; every day He is at work.b 30Which, then, of your Lord's blessings do you both deny?
31We shall attend to you two huge armiesc [of jinn and mankind].
32Which, then, of your Lord's blessings do you both deny?
33 Jinn and mankind, if you can pass beyond the regions of heaven and earth, then do so: you will not pass without Our authority.
34Which, then, of your Lord's blessings do you both deny?
35A flash of fire and smoke will be released upon you and no one will come to your aid. 36Which, then, of your Lord's blessings do you both deny?
37 When the sky is torn apart and turns crimson, like red hide.
38Which, then, of your Lord's blessings do you both deny?
39 On that Day neither mankind nor jinn will be asked about their sins. 40Which, then, of your Lord's blessings do you both deny?
41 The guilty will be known by their mark and will be seized by their foreheads and their feet. 42Which, then, of your Lord's blessings do you both deny?
43 This is the Hell the guilty deny, 44but they will go round between its flames and scalding water. 45Which, then, of your Lord's blessings do you both deny?
46For those who fear [the time when they will] stand before their Lord there are two gardens. 47Which, then, of your Lord's blessings do you both deny?
48With shading branches. 49Which, then, of your Lord's blessings do you both deny?
50With a pair of flowing springs. 51Which, then, of your Lord's blessings do you both deny?
52With every kind of fruit in pairs. 53Which, then, of your Lord's blessings do you both deny?
a Abdel Haleem, Understanding the Qur_an, ch. 9.
b Literally 'in some matter'. The Prophet was asked, 'What is this matter?' He replied, 'He forgives a sin or removes a distress.'
c Thaqal is a mighty or heavy army: all their forces.

54 They will sit on couches upholstered with brocade, the fruit of both gardens within easy reach. 55Which, then, of your Lord's blessings do you both deny?
56 There will be maidens restraining their glances, untouched

beforehand by man or jinn. 57Which, then, of your Lord's blessings do you both deny?
58 Like rubies and brilliant pearls. 59Which, then, of your Lord's blessings do you both deny?
60 Shall the reward of good be anything but good? 61Which, then, of your Lord's blessings do you both deny?
62 There are two other gardens below these two.a 63Which, then, of your Lord's blessings do you both deny?
64 Both of deepest green. 65Which, then, of your Lord's blessings do you both deny?
66With a pair of gushing springs. 67Which, then, of your Lord's blessings do you both deny?
68With fruits– date palms and pomegranate trees. 69Which, then, of your Lord's blessings do you both deny?
70 There are good-natured, beautiful maidens. 71Which, then, of your Lord's blessings do you both deny?
72 Dark-eyed, sheltered in pavilions. 73Which, then, of your Lord's blessings do you both deny?
74Untouched beforehand by man or jinn. 75Which, then, of your Lord's blessings do you both deny?
76 They will all sit on green cushions and fine carpets. 77Which, then, of your Lord's blessings do you both deny? 78 Blessed is the name of your Lord, full of majesty, bestowing honour.
a Paradise exists in two ranks: the higher level for the truly favoured, and this lower level described for the less exalted pious. This cosmology of hell, lower paradise, upper paradise is repeated in the following sura: 56: 7–56.
55: 78 The Lord of Mercy 355
56. THAT WHICH IS COMING
A Meccan sura whose central message is stated in its opening verses, from which the sura takes its title: the Day of Judgement is inevitable and it will sort people into the humiliated and the richly rewarded. As in the previous sura, people are divided into three classes: those brought near to God (the best of the believers), those on the right (the ordinary believers), and those on the left (the disbelievers). Ample proof is given of God's power and consequently His ability to bring about the Resurrection (verses 57–72).
In the name of God, the Lord of Mercy, the Giver of Mercy
1 When that which is coming arrives, 2 no one will be able to deny it has come, 3 bringing low and raising high. 4 When the earth is shaken violently 5 and the mountains are ground to powder 6 and turn to scattered dust, 7 then you will be sorted into three classes. 8 Those on the Right—what people they are! 9 Those on the Left—what people they are! 10 And those in front—ahead indeed! 11For these will be the ones brought nearest to God 12 in Gardens of Bliss: 13many from the past 14 and a few from later generations. 15 On couches of well-woven cloth 16 they will sit facing each other; 17 everlasting youths will go round among them 18 with glasses, flagons, and cups of a pure drink 19 that causes no headache or intoxication; 20 [there will be] any fruit they choose; 21 the meat of any bird they like; 22 and beautiful companions 23 like hidden pearls: 24 a reward for what they used to do. 25 They will hear no idle or sinful talk there, 26 only clean and wholesomea speech.

27 Those on the Right, what people they are! 28 They will dwell
amid thornless lote trees 29 and clustered acacia 30 with spreading
shade, 31 constantly flowing water, 32 abundant fruits, 33 unfailing,
unforbidden, 34 with incomparable companionsb 35We have specially
created—36 virginal, 37 loving, of matching age—38 for those on the
Right, 39many from the past 40 and many from later generations.
41 But those on the Left, what people they are! 42 They will dwell
a Salam is used adjectivally here (Razi). Another interpretation is 'Peace! Peace!'
b Alternatively 'couches raised high'. See Razi for both these interpretations.
amid scorching wind and scalding water 43 in the shadow of black
smoke, 44 neither cool nor refreshing. 45 Before, they overindulged
in luxury 46 and persisted in great sin, 47 always saying, 'What?
When we are dead and have become dust and bones, shall we
then be raised up? 48 And our earliest forefathers too?' 49 Say
[Prophet], 'The earliest and latest generations 50 will all be gathered
on a predetermined Day 51 and you who have gone astray and
denied the truth 52 will eat from the bitter tree of Zaqqum, 53filling
your bellies with it, 54 and drink scalding water, 55 lapping it like
thirsty camels.' 56 This will be their welcome on the Day of
Judgement.
57 It was We who created you: will you not believe? 58Consider
[the semen] you eject– 59 do you create it yourselves or are We the
Creator? 60We ordained death to be among you. Nothing could stop
Us 61if We intended to change you and recreate you in a way
unknown to you. 62You have learned how you were first created: will
you not reflect? 63Consider the seeds you sow in the ground– 64 is it
you who make them grow or We? 65 If We wished, We could turn
your harvest into chaff and leave you to wail, 66'We are burdened
with debt; 67we are bereft.' 68Consider the water you drink– 69 was it
you who brought it down from the rain-cloud or We? 70If We
wanted, We could make it bitter: will you not be thankful? 71Consider
the fire you kindle– 72 is it you who make the wood for it grow
or We? 73We made it a reminder, and useful to those who kindle it,a
74 so [Prophet] glorify the name of your Lord, the Supreme.
75 I swear by the positions of the stars– 76 a mighty oath, if you
only knew– 77 that this is truly a noble Qur_an, 78 in a protected
Record 79 that only the purified can touch, 80 sent down from the
Lord of all being. 81How can you scorn this statement? 82 And how, in
return for the livelihood you are given, can you deny it? 83 When the
soul of a dying man comes up to his throat 84 while you gaze on–
85We are nearer to him than you, though you do not see Us– 86why,
if you are not to be judged, 87 do you not restore his soul to him, if
what you say is true? 88 If that dying person is one of those who will
be brought near to God, 89 he will have rest, ease, and a Garden of
Bliss; 90 if he is one of those on the Right, 91 [he will hear], 'Peace be
a This interpretation of muqwin is supported by Razi. The alternatives to 'those who kindle it' are 'the desert-dwellers' or 'the travellers'.

on you,' from his companions on the Right; 92but if he is one of
those who denied the truth and went astray, 93 he will be welcomed
with scalding water. 94 He will burn in Hell.

95 This is the certain truth: 96 [Prophet], glorify the name of your Lord the Supreme.

57. IRON

A Medinan sura that urges the believers to spend in God's cause and uphold justice—the sura takes its title from the iron mentioned in verse 25. The allpervasiveness of God's power, knowledge, control, and glory is affirmed to encourage the believers to right action, and the fate of the hypocrites is described. Previous prophets are mentioned (verses 26–7), especially Noah, Abraham, and Jesus, showing the response they received. The sura closes with a reference to the People of the Book.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Everything in the heavens and earth glorifies God—He is the Almighty, the Wise. 2Control of the heavens and earth belongs to Him; He gives life and death; He has power over all things. 3He is the First and the Last;[a] the Outer and the Inner; He has knowledge of all things. 4 It was He who created the heavens and earth in six Days and then established Himself on the throne. He knows what enters the earth and what comes out of it; what descends from the sky and what ascends to it. He is with you wherever you are; He sees all that you do; 5 control of the heavens and earth belongs to Him. Everything is brought back to God. 6He makes night merge into day and day into night. He knows what is in every heart.

7 Believe in God and His Messenger, and give out of what He has made pass down to you: those of you who believe and give will have a great reward. 8Why should you not believe in God when the Messenger calls you to believe in your Lord, and He has already made a pledge[b] with you, if you have faith? 9 It is He who has sent down clear revelations to His Servant, so that He may bring you from the depths of darkness into light; God is truly kind and merciful to you. 10Why should you not give for God's cause when God alone will inherit what is in the heavens and earth? Those who gave and fought before the triumph[c] are not like others: they are greater in rank than

a Theologians add, 'without a beginning and without an end'.

b See 7: 172.

c The surrender of Mecca.

those who gave and fought afterwards. But God has promised a good reward to all of them: God is fully aware of all that you do.

11 Who will make God a good loan? He will double it for him and reward him generously. 12 On the Day when you [Prophet] see the believers, both men and women, with their light streaming out ahead of them and to their right, [they will be told], 'The good news for you today is that there are Gardens graced with flowing streams where you will stay: that is truly the supreme triumph!' 13 On the same Day, the hypocrites, both men and women, will say to the believers, 'Wait for us! Let us have some of your light!' They will be told, 'Go back and look for a light.' A wall with a door will be erected between them: inside it lies mercy, outside lies torment. 14The hypocrites will call out to the believers, 'Were we not with you?' They will reply, 'Yes. But you allowed yourselves to be

**tempted, you were hesitant, doubtful, deceived by false hopes
until God's command came– the Deceiver tricked you about God.
15Today no ransom will be accepted from you or from the
disbelievers: your home is the Fire– that is where you belong– a
miserable destination!'
16 Is it not time for believers to humble their hearts to the remembrance
of God and the Truth that has been revealed, and not to be
like those who received the Scripture before them, whose time was
extended but whose hearts hardened and many of whom were lawbreakers?
17Remember that God revives the earth after it dies; We
have made Our revelation clear to you so that you may use your
reason. 18 Charitable men and women who make a good loan to God
will have it doubled and have a generous reward. 19Those who
believe in God and His messengers are the truthful ones who will
bear witness before their Lord: they will have their reward and their
light. But those who disbelieve and deny Our revelations are the
inhabitants of Hell. 20 Bear in mind that the present life is just a
game, a diversion, an attraction, a cause of boasting among you, of
rivalry in wealth and children. It is like plants that spring up after the
rain: their growth at first delights the sowers, but then you see them
wither away, turn yellow, and become stubble. There is terrible punishment
in the next life as well as forgiveness and approval from
God; the life of this world is only an illusory pleasure. 21 So race for
your Lord's forgiveness and a Garden as wide as the heavens and
earth, prepared for those who believe in God and His messengers:
360 The Qur_an 57: 11
that is God's bounty, which He bestows on whoever He pleases.
God's bounty is infinite.
22 No misfortune can happen, either in the earth or in yourselves,
that was not set down in writing before We brought it into being–
that is easy for God– 23 so you need not grieve for what you miss or
gloat over what you gain. 24 God does not love the conceited,
the boastful, those who are miserly, and who tell other people to be
miserly. If anyone turns away, remember that God is self-sufficient
and worthy of praise. 25We sent Our messengers with clear signs, the
Scripture and the Balance, so that people could uphold justice: We
also sent iron, with its mighty strength and many uses for mankind,
so that God could mark out those who would help Him and His
messengers though they cannot see Him.a Truly God is powerful,
almighty.
26We sent Noah and Abraham, and gave prophethood and
scripture to their offspring: among them there were some who were
rightly guided, but many were lawbreakers. 27We sent other messengers
to follow in their footsteps. After those We sent Jesus, son of
Mary: We gave him the Gospel and put compassion and mercy into
the hearts of his followers. But monasticism was something they
invented– We did not ordain it for them– only to seekb God's pleasure,
and even so, they did not observe it properly. So We gave a
reward to those of them who believed, but many of them were
lawbreakers. 28 Believers, be mindful of God and have faith in His
Messenger: He will give you a double share of His mercy; He will**

provide a light to help you walk; He will forgive you– God is most forgiving, most merciful. 29 The People of the Book should know that they have no power over any of God's grace and that grace is in the hand of God alone: He gives it to whoever He will. God's grace is truly immense.

a This could apply to God or His helpers.

b Alternatively, 'only that they should seek'.

57: 29 Iron 361

58. THE DISPUTE

A Medinan sura which disallows a specific pagan divorce practice: the sura takes its title from the dispute referred to in verse 1 between a wife who had been divorced in this manner and the Prophet. The sura supports the woman. It goes on to state that those who oppose God and His messenger, who secretly ally themselves with Satan, who lie in their oaths and make intrigues against the Prophet, will be defeated and suffer humiliation both in this world and in the next (verses 5 and 20), while those on God's side will triumph (verse 22).

In the name of God, the Lord of Mercy, the Giver of Mercy

1 God has heard the words of the woman who disputed with you [Prophet] about her husband and complained to God: God has heard what you both had to say. He is all hearing, all seeing. 2Even if any of you say to their wives, 'You are to me like my mother's back,'a they are not their mothers; their only mothers are those who gave birth to them. What they say is certainly blameworthy and false, but God is pardoning and forgiving. 3 Those of you who say such a thing to their wives, then go back on what they have said, must free a slave before the couple may touch one another again—this is what you are commanded to do, and God is fully aware of what you do—4but anyone who does not have the means should fast continuously for two months before they touch each other, and anyone unable to do this should feed sixty needy people. This is so that you may [truly] have faith in God and His Messenger. These are the bounds set by God: grievous torment awaits those who ignore them. 5 Those who oppose God and His Messenger will be brought low, like those before them: We have revealed clear messages, and humiliating torment awaits those who ignore them, 6 on the Day when God will raise everyone and make them aware of what they have done. God has taken account of it all, though they may have forgotten: He witnesses everything.

a The pagan Arabs used to separate themselves from their wives by saying, 'You are to me like my mother's back,' which deprived the wife of her marital rights, yet prevented her from marrying again. Khawla, daughter of Tha_ laba, against whom such a form of divorce was pronounced, complained to the Prophet and he said to her, 'You are unlawful to him now.' This revelation came as a result, changing the rule about such cruel treatment of wives (cf. 33: 4).

7Do you not see [Prophet] that God knows everything in the heavens and earth? There is no secret conversation between three people where He is not the fourth, nor between five where He is not the sixth, nor between less or more than that without Him being with them, wherever they may be. On the Day of Resurrection, He will show them what they have done: God truly has full knowledge of everything. 8Have you not seen how those who have been forbidden

to hold secret conversations go back afterwards and hold them, and conspire with one another in what is sinful, hostile, and disobedient to the Messenger? When they come to you they greet you with words God has never used to greet you, and say inwardly, 'Why does God not punish us for what we say?' Hell will be punishment enough for them: they will burn there– an evil destination.
9You who believe, when you converse in secret, do not do so in a way that is sinful, hostile, and disobedient to the Messenger, but in a way that is good and mindful [of God]. Be mindful of God, to whom you will all be gathered. 10[Any other kind of] secret conversation is the work of Satan, designed to cause trouble to the believers, though it cannot harm them in the least unless God permits it. Let the believers put their trust in God.
11You who believe, if you are told to make room for one another in your assemblies, then do so, and God will make room for you, and if you are told to rise up, do so: God will raise up, by many degrees, those of you who believe and those who have been given knowledge: He is fully aware of what you do. 12You who believe, when you come to speak privately with the Messenger, offer something in charity before your conversation: that is better for you and purer. If you do not have the means, God is most forgiving and merciful.
13Were you afraid[a] to give charity before consulting the Prophet? Since you did not give charity, and God has relented towards you, you should [at least] observe your prayers, pay the prescribed alms, and obey God and His Messenger: God is well aware of your actions.
14Have you not seen [Prophet] those who give their loyalty to people with whom God is angry? They are neither with you nor with

[a] Ashfaqtum is in the past tense. There is a lapse of time between verses 12 and 13 during which those who used to plague the Prophet with questions did not come forward at all, because of having to pay to charity each time. Verse 13 relaxed this requirement.

them, and knowingly swear to lies. 15 God has prepared a severe torment for them: what they do is truly evil. 16 They have used their oaths to cover up [their false deeds], and barred others from the path of God. A humiliating torment awaits them– 17 neither their wealth nor their children will be of any use to them against God– they will be the inhabitants of Hell, where they will remain. 18 On the Day God raises them all from the dead, they will swear before Him as they swear before you now, thinking that it will help them. What liars they are! 19 Satan has gained control over them and made them forget God. They are on Satan's side, and Satan's side will be the losers: 20 those who oppose God and His Messenger will be among the most humiliated. 21 God has written, 'I shall most certainly win, I and My messengers.' God is powerful and almighty.
22 [Prophet], you will not find people who truly believe in God and the Last Day giving their loyalty to those who oppose God and His Messenger, even though they may be their fathers, sons, brothers, or other relations: these are the people in whose hearts God has inscribed faith, and whom He has strengthened with His spirit. He

will let them enter Gardens graced with flowing streams, where they will stay: God is well pleased with them, and they with Him. They are on God's side, and God's side will be the one to prosper.

59. THE GATHERING [OF FORCES]

A Medinan sura, the bulk of which is taken to refer to the Jewish clan of Banu al-Nadir, who originally agreed with the Prophet that they would fight neither for nor against him, yet, after the Meccan defeat of the Muslims in the Battle of Uhud, made an alliance with the Meccans. They also tried to kill the Prophet while he was in their area. He asked them to leave and they agreed, but Ibn Ubayy, the head of the 'hypocrites' of Medina, promised them that, if they fought the Muslims, he and his camp would fight with them (verses 11–13), and, if they had to leave Medina, he and his camp would leave with them. Because the Banu al-Nadir had repeatedly broken their agreements, the Muslims besieged them in Medina (in ah 4/626 ce), Ibn Ubayy did not keep his promise, and the Banu al-Nadir agreed to leave, some going to Syria and some to Khaybar. In this sura, God stresses that any gains were His doing and so should be distributed in accordance with His instructions (verses 6–10). The end of the sura, consequently, emphasizes obedience and awe towards God (verses 21–4). The sura takes its name from the gathering of forces in verse 2.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Everything in the heavens and earth glorifies God; He is the Almighty, the Wise. 2 It was He who drove those of the People of the Book who broke faitha out from their homes at the first gathering of forces—you [believers] never thought they would go, and they themselves thought their fortifications would protect them against God.

God came up on them from where they least expected and put panic into their hearts: their homes were destroyed by their own hands, and the hands of the believers. Learn from this, all of you with insight! 3 If God had not decreed exile for them, He would have tormented them [even more severely] in this world. In the Hereafter they will have the torment of the Fire 4 because they set themselves against God and His Messenger: God is stern in punishment towards anyone who sets himself against Him.

5Whatever you [believers] may have done to [their] palm trees—cutting them down or leaving them standing on their roots—was

a They were unfaithful to their agreements with the Prophet (see the introduction to this sura).

done by God's leave, so that He might disgrace those who defied Him.

6You [believers] did not have to spur on your horses or your camels for whatever gains God turned over to His Messenger from them. God gives authority to His messengers over whoever He will: God has power over all things. 7Whatever gains God has turned over to His Messenger from the inhabitants of the villages belong to God, the Messenger, kinsfolk, orphans, the needy, the traveller in need– this is so that they do not just circulate among those of you who are rich– so accept whatever the Messenger gives you, and abstain from whatever he forbids you. Be mindful of God: God is severe in punishment.

8 The poor emigrants who were driven from their homes and possessions, who seek God's favour and approval, those who help God

and His Messenger– these are the ones who are true– [shall have a share]. 9Those who were already firmly established in their homes [in Medina], and firmly rooted in faith, show love for those who migrated to them for refuge and harbour no desire in their hearts for what has been given to them. They give them preference over themselves, even if they too are poor: those who are saved from their own souls' greed are truly successful. 10 Those who came after them say, 'Lord, forgive us our sins and the sins of our brothers who believed before us, and leave no malice in our hearts towards those who believe. Lord, You are truly compassionate and merciful.'
11Have you [Prophet] considered the hypocrites who say to their fellows, the faithless among the People of the Book, 'If you are driven out, we shall go with you– we would never listen to anyone who sought to harm you– and if you are attacked, we shall certainly come to your aid'? God bears witness that they are in fact liars: 12 if they are driven out, they will never leave with them; if they are attacked, they will never help them. Even if they did come to their aid, they would soon turn tail and flee– in the end they would have no help. 13Fear of you [believers] is more intense in their hearts than fear of God because they are people devoid of understanding. 14Even united they would never fight you, except from within fortified strongholds or behind high walls. There is much hostility between them: you think they are united but their hearts are divided because they are people devoid of reason. 15 Like those who went just before them,a they have tasted the result of their conduct and a painful

a This probably refers to the Banu Qaynuqa, another Jewish tribe banished for their treachery. It could also refer to the pagans at Badr.

punishment awaits them. 16 Like Satan, who says to man, 'Do not believe!' but when man disbelieves, says, 'I disown you; I fear God, the Lord of the Worlds,' 17 both will end up in the Fire, there to remain. That is the reward of evildoers.
18You who believe! Be mindful of God, and let every soul consider carefully what it sends ahead for tomorrow; be mindful of God, for God is well aware of everything you do. 19 Do not be like those who forget God, so God causes them to forget their own souls: they are the rebellious ones– 20 there is no comparison between the inhabitants of the Fire and the inhabitants of Paradise– and the inhabitants of Paradise are the successful ones. 21If We had sent this Qur_an down to a mountain, you [Prophet] would have seen it humbled and split apart in its awe of God: We offer people such illustrations so that they may reflect.
22 He is God: there is no god other than Him. It is He who knows what is hidden as well as what is in the open, He is the Lord of Mercy, the Giver of Mercy. 23 He is God: there is no god other than Him, the Controller,a the Holy One, Source of Peace, Granter of Security, Guardian over all, the Almighty, the Compeller, the Truly Great; God is far above anything they consider to be His partner.
24 He is God: the Creator, the Originator, the Shaper. The best names belong to Him. Everything in the heavens and earth glorifies Him: He is the Almighty, the Wise.

a Or King/Sovereign.
59: 24 The Gathering [of Forces] 367
60. WOMEN TESTED
A Medinan sura, revealed between the Treaty of Hudaybiyya and the conquest of Mecca, which takes its title from verse 10: instructions are given on how to deal with women who leave Mecca and join the Muslims, and the procedure for wives who leave Medina for Mecca (verses 10–11). The Muslims are instructed on the appropriate allocation of their loyalties (verses 1–3, 7–9, 13) and Abraham is cited for them as an example to learn from (verses 4–6).
In the name of God, the Lord of Mercy, the Giver of Mercy
1You who believe, do not take My enemies and yours as your allies, showing them friendship when they have rejected the truth you have received, and have driven you and the Messenger out simply because you believe in God, your Lorda —not if you truly emigrated in order to strive for My cause and seek My good pleasure. You secretly show them friendship—I know all you conceal and all you reveal—but any of you who do this are straying from the right path. 2 If they gain the upper hand over you, they will revert to being your enemies and stretch out their hands and tongues to harm you; it is their dearest wish that you may renounce your faith.
3 Neither your kinsfolk nor your children will be any use to you on the Day of Resurrection: He will separate you out. God sees everything you do. 4You have a good example in Abraham and his companions, when they said to their people, 'We disown you and what you worship besides God! We renounce you! Until you believe in God alone, the enmity and hatred that has arisen between us will endure!'—except when Abraham said to his father, 'I will pray for forgiveness for you though I cannot protect you from God'—[they prayed] 5 'Lord, we have put our trust in You; we turn to You; You are our final destination. Lord, do not expose us to mistreatment [at the hands of] the disbelievers. Forgive us, Lord, for You are the
a A Muslim in Medina, Hatib bin Abi Balta_a, who had family and property in Mecca, sent a secret letter to the Meccan leaders telling them that the Prophet was preparing to march on their town, and warning them to take precautions. The letter was intercepted, and when the Prophet asked him to explain his action, he said that he only wanted the Meccans to protect his family and property.
Almighty, the All Wise.' 6Truly, they are a good example for you [believers] to follow, a good example for those who fear God and the Last Day. If anyone turns away, [remember] God is self-sufficing and worthy of all praise.
7God may still bring about affection between you and your present enemies– God is all powerful, God is most forgiving and merciful–
8 and He does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes: God loves the just. 9 But God forbids you to take as allies those who have fought against you for your faith, driven you out of your homes, and helped others to drive you out: any of you who take them as allies will truly be wrongdoers.
10You who believe, test the believing women when they come to you as emigrants– God knows best about their faith– and if you are sure of their belief, do not send them back to the disbelievers: they

are not lawful wives for them, nor are the disbelievers their lawful husbands. Give the disbelievers whatever bride-gifts they have paid– if you choose to marry them, there is no blame on you once you have paid their bride-gifts– and do not yourselves hold on to marriage ties with disbelieving women. Ask for repayment of the bride-gifts you have paid, and let the disbelievers do the same. This is God's judgement: He judges between you, God is all knowing and wise. 11 If any of you have wives who leave you for the disbelievers, and if your community subsequently acquires [gains] from them, then pay those whose wives have deserted them the equivalent of whatever bride-gift they paid. Be mindful of God, in whom you believe.
12 Prophet, when believing women come and pledge to you that they will not ascribe any partner to God, nor steal, nor commit adultery, nor kill their children, nor lie about who has fathered their children,a nor disobey you in any righteous thing, then you should accept their pledge of allegiance and pray to God to forgive them: God is most forgiving and merciful.
13You who believe, do not take as allies those with whom God is angry: they despair of the life to come as the disbelievers despair of those buried in their graves.
a This is a common interpretation of the idiom 'what is between their hands and their feet' (Razi).
60: 13 Women Tested 369
61. SOLID LINES
A Medinan sura encouraging the believers to stick together in support of God's cause (hence the title of the sura, cf. verse 4). It criticizes those who broke their word (verse 3) and those who argued against the faith (verses 7–8). Moses and Jesus are cited as examples of prophets whose communities were divided: the rebellious were left to stray and the faithful granted success (verses 5–6, 14). The rewards of those who strive in God's cause are described in some detail (verses 11–13).
In the name of God, the Lord of Mercy, the Giver of Mercy
1Everything in the heavens and earth glorifies God—He is the Almighty, the Wise. 2You who believe, why do you say things and then do not do them?a 3 It is most hateful to God that you say things and then do not do them; 4 God truly loves those who fight in solid lines for His cause, like a well-compacted wall.
5 Moses said to his people, 'My people, why do you hurt me when you know that I am sent to you by God?' When they went astray, God left their hearts to stray: God does not guide rebellious people.
6 Jesus, son of Mary, said, 'Children of Israel, I am sent to you by God, confirming the Torah that came before me and bringing good news of a messenger to follow me whose name will be Ahmad.'b Yet when he came to them with clear signs, they said, 'This is obviously sorcery.'
7 Who could be more wrong than someone who invents lies against God when called to submit to Him? God does not guide the wrongdoers:
8 they wish to put His light out with their mouths. But He will perfect His light, even though the disbelievers hate it; 9 it is He who sent His Messenger with guidance and the religion of truth to show

that it is above all [other] religions, even though the idolaters hate it.
10You who believe, shall I show you a bargain[c] that will save you
from painful torment? 11Have faith in God and His Messenger and
struggle for His cause with your possessions and your persons—that
[a] Some asked to fight, but when God ordained fighting they failed to do so.
[b] Ahmad, like Muhammad, means 'praised' (for his good character).
[c] Literally 'a trade'.
is better for you, if only you knew– 12 and He will forgive your sins,
admit you into Gardens graced with flowing streams, into pleasant
dwellings in the Gardens of Eternity. That is the supreme triumph.
13 And He will give you something else that will really please you: His
help and an imminent breakthrough. [Prophet], give the faithful the
good news. 14You who believe, be God's helpers. As Jesus, son of
Mary, said to the disciples, 'Who will come with me to help God?'
The disciples said, 'We shall be God's helpers.' Some of the Children
of Israel believed and some disbelieved: We supported the
believers against their enemy and they were the ones who came out
on top.
61: 14 Solid Lines 371
62. THE DAY OF CONGREGATION
A Medinan sura which takes its title from the instruction to the believers to observe the Friday prayer promptly and reliably when called (verses 9–11). The sura reminds the Muslims of God's grace in granting them a prophet and the chance to grow spiritually (verses 2–4). Those who do not act in accordance with the knowledge they have been given are criticized (verses 5–8).
In the name of God, the Lord of Mercy, the Giver of Mercy
1Everything in the heavens and earth glorifies God, the Controller,
the Holy One, the Almighty, the Wise. 2 It is He who raised a messenger,
among the people who had no Scripture, to recite His revelations
to them, to make them grow spiritually and teach them the
Scripture and wisdom—before that they were clearly astray—3 to
them and others yet to join them. He is the Almighty, the Wise:
4 such is God's favour that He grants it to whoever He will; God's
favour is immense. 5Those who have been charged to obey the
Torah, but do not do so, are like asses[a] carrying books: how base
such people are who disobey God's revelations! God does not guide
people who do wrong.
6 Say [Prophet], 'You who follow the Jewish faith, if you truly
claim that out of all people you alone are friends of God, then you
should be hoping for death.' 7 But because of what they have stored
up for themselves with their own hands they would never hope for
death—God knows the wrongdoers very well—8 so say, 'The death
you run away from will come to meet you and you will be returned to
the One who knows the unseen as well as the seen: He will tell you
everything you have done.'
9 Believers! When the call to prayer is made on the day of
congregation, hurry towards the reminder of God and leave off your
trading—that is better for you, if only you knew—10 then when the
prayer has ended, disperse in the land and seek out God's bounty.
Remember God often so that you may prosper. 11Yet they scatter

a Literally ‘an ass’, but the plural English construction requires the plural.
towards trade or entertainment whenever they observe it, and leave
you [Prophet] standing there.a Say, ‘God’s gift is better than any
entertainment or trade: God is the best provider.’
a This refers to two occasions. During congregational prayers at a time of famine, a caravan arrived and some of the worshippers rushed out, leaving the Prophet standing on the minbar (pulpit). On another occasion, worshippers rushed out because there was a band playing for a wedding.
62: 11 The Day of Congregation 373
63. THE HYPOCRITES
A Medinan sura which warns the believers about the treachery of the hypocrites and describes their behaviour in some detail. A specific occasion on which the hypocrites tried to stop anyone donating money to believers is described (verses 7–8) and God calls on the Muslims to compensate for this by giving more of their own funds to the needy (verses 9–11).
In the name of God, the Lord of Mercy, the Giver of Mercy
1 When the hypocrites come to you [Prophet], they say, ‘We bear
witness that you are the Messenger of God.’ God knows that you
truly are His Messenger and He bears witness that the hypocrites
are liars—2 they use their oaths as a cover and so bar others from
God’s way: what they have been doing is truly evil—3 because they
professed faith and then rejected it, so their hearts have been
sealed and they do not understand. 4When you see them
[Prophet], their outward appearance pleases you; when they speak,
you listen to what they say. But they are like propped-up timbers—
they think every cry they hear is against them—and they
are the enemy. Beware of them. May God confound them! How
devious they are!
5 They turn their heads away in disdain when they are told,
‘Come, so that the Messenger of God may ask forgiveness for
you,’ and you see them walking away arrogantly. 6 It makes no difference
whether you ask forgiveness for them or not, God will not
forgive them: God does not guide such treacherous people. 7They
are the ones who say, ‘Give nothing to those who follow God’s
Messenger, until they abandon him’, but to God belong the
treasures of the heavens and earth, though the hypocrites do not
understand this. 8 They say, ‘Once we return to Medina the powerful
will drive out the weak,’ but power belongs to God, to His
Messenger, and to the believers, though the hypocrites do not
know this.
9 Believers, do not let your wealth and your children distract you
from remembering God: those who do so will be the ones who lose.
10Give out of what We have provided for you, before death comes to
one of you and he says, ‘My Lord, if You would only reprieve me
for a little while, I would give in charity and become one of the
righteous.’ 11 God does not reprieve a soul when its turn comes: God
is fully aware of what you do.
63: 11 The Hypocrites 375
64. MUTUAL NEGLECT
A Medinan sura that gets its title from verse 9. The sura opens with a description of God’s power, wisdom, and knowledge (verses 1–4). The disbelievers are

reminded of the end of those who disbelieved before them (verses 5–6), and their denial of the Resurrection is strongly refuted (verse 7). The believers are urged to be wary but forgiving of the enemies they may have within their own families (verses 14–15) and warned to remain steadfast and to spend in God's cause (verses 8–10, 16–18).

In the name of God, the Lord of Mercy, the Giver of Mercy

1Everything that is in the heavens and earth glorifies God; all control and all praise belong to Him; He has power over everything. 2 It is He who created you, yet some of you disbelieve and some believe: God sees everything you do. 3 He created the heavens and earth for a true purpose; He formed you and made your forms good: you will all return to Him. 4He knows what is in the heavens and earth; He knows what you conceal and what you reveal; God knows very well the secrets of every heart.

5 [Disbelievers], have you not heard about those who disbelieved before you? They tasted the evil consequences of their conduct, and a painful torment awaits them. 6That is because their messengers came to them with clear signs, yet they said, 'Should we take guidance from mere mortals?', rejected the message, and turned away. But God had no need for them: He is all sufficient, worthy of all praise.

7 The disbelievers claim they will not be raised from the dead. Say [Prophet], 'Yes indeed! I swear by my Lord! You will be raised and then you will be informed about everything you have done: an easy matter for God.'

8 So believe in God, in His Messenger, and in the lighta We have sent down: God is fully aware of what you do. 9When He gathers you for the Day of Gathering, the Day of mutual neglect,b He will

a The Qur_an.

b The Arabic taghabun is reciprocal from ghabina, 'to neglect or forget'. Everyone will be so preoccupied with their own fate that they will neglect everyone else (cf. 70: 10–11; 80: 34–7).

cancel the sins of those who believed in Him and acted righteously: He will admit them into Gardens graced with flowing streams, there to remain for ever– the supreme triumph. 10 But those who disbelieved and rejected Our signs will be the inhabitants of the Fire, there to remain– a miserable destination.

11 Misfortunes can only happen with God's permissiona —He will guide the heart of anyone who believes in Him: God knows all things—12 so obey God and the Messenger. If you turn away, remember that Our Messenger's duty is only to make plain his message. 13 God! There is no god but Him, so let the faithful put their trust in Him. 14 Believers, even among your spouses and your children you have some enemies– beware of them– but if you overlook their offences, forgive them, pardon them, then God is all forgiving, all merciful.

15Your wealth and your children are only a test for you. There is great reward with God: 16 be mindful of God as much as you can; hear and obey; be charitable– it is for your own good. Those who are saved from their own meanness will be the prosperous ones: 17 if you make a generous loan to God He will multiply it for you and forgive you. God is ever thankful and forbearing; 18 He knows the unseen, as

well as the seen; He is the Almighty, the Wise.
a Abu Muslim gives the explanation that some of the believers' families tried to dissuade them from emigrating and from jihad because they feared for their safety (Razi). See verse 14.
64: 18 Mutual Neglect 377
65. DIVORCE
A Medinan sura that outlines regulations concerning divorce (verses 1–7). The sura strongly urges people to observe God's regulations and guidance. To reinforce this they are reminded of the fate of earlier disobedient peoples and the rewards of the obedient. God's power and knowledge are emphasized at the end (verse 12).
In the name of God, the Lord of Mercy, the Giver of Mercy
1 Prophet, when any of you intend to divorce women, do so at a time when their prescribed waiting period can properly start,a and calculate the period carefully: be mindful of God, your Lord. Do not drive them out of their homes—nor should they themselves leave—unless they commit a flagrant indecency. These are the limits set by God—whoever oversteps God's limits wrongs his own soul—for you cannot know what new situation God may perhaps bring about.
2 When they have completed their appointed term, either keep them honourably, or part with them honourably. Call two just witnesses from your people and establish witness for the sake of God.
Anyone who believes in God and the Last Day should heed this:
God will find a way out for those who are mindful of Him, 3 and will provide for them from an unexpected source; God will be enough for those who put their trust in Him. God achieves His purpose; God has set a due measure for everything.
4 If you are in doubt, the period of waiting will be three months for those women who have ceased menstruating and for those who have not [yet] menstruated; the waiting period of those who are pregnant will be until they deliver their burden: God makes things easy for those who are mindful of Him. 5 This is God's command, which He has sent down to you. God will wipe out the sinful deeds and increase the rewards of anyone who is mindful of Him.
6 House the wives you are divorcing according to your means, wherever you house yourselves, and do not harass them so as to make their lives difficult. If they are pregnant, maintain them
a The waiting period starts properly after menstruation and before intercourse is resumed, and lasts for three menstrual cycles.
until they are delivered of their burdens; if they suckle your infants, pay them for it. Consult together in a good way– if you make difficulties for one another, another woman may suckle the child for the fathera —7 and let the wealthy man spend according to his wealth. But let him whose provision is restricted spend according to what God has given him: God does not burden any soul with more than He has given it– after hardship, God will bring ease.
8Many a town that insolently opposed the command of its Lord and His messengers We have brought sternly to account: We punished them severely 9 to make them taste the ill effect of their conduct– the result of their conduct was ruin. 10 God has prepared a severe torment for them.

So, you who have understanding, you who believe, beware of God.
He has sent you the Qur_an 11 and a messenger– reciting to you
God's revelations that make things clear– to bring those who believe
and do righteous deeds from darkness into light. God will admit
those who believe in Him and do righteous deeds into Gardens
graced with flowing streams, where they will remain for ever– He
has made good provision for them.
12 It is God who created seven heavens and a similar [number]
of earths. His commandb descends throughout them. So you should
realize that He has power over all things and that His knowledge
encompasses everything.
a In Islamic law it is the father's responsibility to pay for his child to be fed.
b Or 'His revelation'.
65: 12 Divorce
66. PROHIBITION
A Medinan sura that discusses episodes in the Prophet's home life. It chides
two of the Prophet's wives for an incident when a confidence was betrayed
(verses 3–5) and urges all believers to submit themselves to God and to guard
themselves and their families against Hellfire (verses 6–8). The sura closes by
giving examples of believing and disbelieving women (verses 10–12).
In the name of God, the Lord of Mercy, the Giver of Mercy
1 Prophet, why do you prohibit what God has made lawful to youa in
your desire to please your wives? Yet God is forgiving and merciful:
2 He has ordained a way for you [believers] to release you from [such]
oathsb —God is your helper: He is the All Knowing, the Wise.
3 The Prophet told something in confidence to one of his wives.
When she disclosed it [to another wife] and God made this known to
him, he confirmed part of it, keeping the rest to himself. When
he confronted her with what she had done, she asked, 'Who told you
about this?' and he replied, 'The All Knowing, the All Aware told
me.' 4 If both of you [wives] repent to God—for your hearts have
deviated—[all will be well]; if you collaborate against him, [be
warned that] God will aid him, as will Gabriel and all righteous
believers, and the angels too will back him. 5 His Lord may well
replace you with better wives if the Prophet decides to divorce any of
you: wives who are devoted to God, true believers, devout, who turn
to Him in repentance and worship Him, given to fasting, whether
previously married or virgins.
6 Believers, guard yourselves and your families against a Fire
fuelled by people and stones, over which stand angels, stern and
strong; angels who never disobey God's commands to them, but do
as they are ordered: 7 'You who disbelieve, make no excuses today:
you are only being repaid for what you used to do.'
8 Believers, turn to God in sincere repentance. Your Lord may well
a The Prophet had made an oath to abstain from something: either honey or conjugal
relations with one or more of his wives. Razi gives several stories to explain this.
b See 5: 89. If a Muslim swears an oath which may be counter to what is right, he is
allowed release, provided he gives expiation.
cancel your bad deeds for you and admit you into Gardens graced
with flowing streams, on a Day when God will not disgrace the
Prophet or those who have believed with him. With their lights

streaming out ahead of them and to their right, they will say, 'Lord, perfect our lights for us and forgive us: You have power over everything.'
9 Prophet, strive hard against the disbelievers and the hypocrites. Deal with them sternly. Hell will be their home, an evil destination!
10 God has given examples of disbelievers: the wives of Noah and Lot who married two of Our righteous servants but betrayed them. Their husbands could not help them against God: it was said, 'Both of you enter the Fire with the others.' 11 God has also given examples of believers: Pharaoh's wife, who said, 'Lord, build me a house near You in the Garden. Save me from Pharaoh and his actions; save me from the evildoers,' 12 and Mary, daughter of _Imran. She guarded her chastity, so We breathed into her from Our spirit. She accepted the truth of her Lord's words and Scriptures: she was truly devout.

66: 12 Prohibition

67. CONTROL[a]

A Meccan sura that challenges the disbelievers with declarations of God's total power over them, and everything else, in this world and the next. It describes the regret the disbelievers will express on the Day of Resurrection (verses 9–10, 27).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Exalted[b] is He who holds all control in His hands; who has power over all things; 2 who created death and life[c] to test you [people] and reveal which of you does best—He is the Mighty, the Forgiving;
3 who created the seven heavens, one above the other. You will not see any flaw in what the Lord of Mercy creates. Look again! Can you see any flaw? 4 Look again! And again! Your sight will turn back to you, weak and defeated.
5We have adorned the lowest heaven with lamps and made them [missiles] for stoning devils[d] for whom We have also prepared the torment of a blazing fire. 6For those who defy their Lord We have prepared the torment of Hell: an evil destination. 7 They will hear it drawing in its breath when they are thrown in. It blazes forth,
8 almost bursting with rage. Its keepers will ask every group that is thrown in, 'Did no one come to warn you?' 9 They will reply, 'Yes, a warner did come to us, but we did not believe him. We said, "God has revealed nothing: you are greatly misguided".' 10 They will say, 'If only we had listened, or reasoned, we would not be with the inhabitants of the blazing fire,' and 11 they will confess their sins. Away with the inhabitants of the blazing fire! 12 But there is forgiveness and a great reward for those who fear their Lord though they cannot see Him.
13 Whether you keep your words secret or state them openly, He knows the contents of every heart. 14How could He who created not know His own creation, when He is the Most Subtle, the All Aware?
15 It is He who has made the earth manageable for you—travel its
a Or 'Sovereignty'.
b This meaning of tabarak is supported by Razi and is more appropriate here than 'blessed'.
c Cf. 40: 10, 2: 28, 53: 44, 2: 155. d Cf. 37: 6–10.
regions; eat His provision– and to Him you will be resurrected.

16 Are you sure that He who is in Heaven will not make the earth swallow you up with a violent shudder? 17 Are you sure that He who is in Heaven will not send a whirlwind to pelt you with stones? You will come to know what My warning means. 18Those who went before them also disbelieved– how terrible was My condemnation! 19 Do they not see the birds above them spreading and closing their wings? It is only the Lord of Mercy who holds them up: He watches over everything. 20What force can help you if the Lord of Mercy does not? The disbelievers are truly deluded. 21Who can provide for you if He withholds His provision? Yet they persist in their insolence and their avoidance of the Truth. 22 Who is better guided: someone who falls on his face, or someone who walks steadily on a straight path?
23 Say [Prophet], 'It is He who brought you into being, He who endowed you with hearing, sight, and understanding– what small thanks you give!' 24 Say, 'It is He who scattered you throughout the earth, He to whom you will be gathered.' 25 They say, 'If what you say is true, when will this promise be fulfilled?' 26 Say, 'God alone has knowledge of this: my only duty is to give clear warning.' 27When they see it close at hand, the disbelievers' faces will be gloomy, and it will be said, 'This is what you were calling for.' 28 Say, 'Just think– regardless of whether God destroys me and my followers[a] or has mercy on us– who will protect the disbelievers from an agonizing torment?' 29 Say, 'He is the Lord of Mercy; we believe in Him; we put our trust in Him. You will come to know in time who is in obvious error.' 30 Say, 'Just think: if all your water were to sink deep into the earth who could give you flowing water in its place?'

[a] Reports state that the Meccans were hoping that the Prophet would die, so that they could be rid of him once and for all.

67: 30 Control

68. THE PEN

An early Meccan sura that deals with the accusation that Muhammad was not God's Messenger but merely mad (verses 2–6). The arrogance of those who assume that, because they have some of the good things in this life, they can reject the Revelation, is rebutted (verses 10–16). Examples are given of those who came to regret their arrogance (verses 17–33). The Prophet is urged to remain steadfast (verses 48–52).

In the name of God, the Lord of Mercy, the Giver of Mercy

1Nun

By the pen! By all they write![a] 2Your Lord's grace[b] does not make you [Prophet] a madman: 3 you will have a never-ending reward— 4 truly you have a strong character—5 and soon you will see, as will they, 6 which of you is afflicted with madness. 7Your Lord knows best who strays from His path and who is rightly guided. 8 So do not yield to those who deny the truth—9 they want you to compromise with them and then they will compromise with you—10 do not yield to any contemptible swearer, 11 to any backbiter, slander-monger, 12 or hinderer of good, to anyone who is sinful, aggressive, 13 coarse, and on top of all that, an imposter.[c] 14 Just because he has wealth and sons, 15 when our revelations are recited to him, he says, 'These are just ancient fables.' 16We shall brand him on the snout!

17We have tried them as We tried the owners of a certain garden,
who swore that they would harvest its fruits in the morning 18 and
made no allowance [for the Will of God]:[d] 19 a disaster from your
Lord struck the garden as they slept 20 and by morning it was
[a] This could refer to the angels and what they write down of people's deeds or to the generic pen and what people write, thus swearing by the ability to write with which God endowed human beings. Cf. 96: 4–5.
[b] Receiving God's revelation. See esp. 15: 6 for the accusation of madness, which occurs countless times with reference to various prophets in the Qur_an. Another interpretation
is 'by God's grace . . .'.
[c] This is said to refer to al-Walid ibn al-Mughira, a staunch opponent of the Prophet.
[d] Or '[for the poor]'.
stripped bare, a desolate land. 21 Still they called each other at daybreak,
22 'Go early to your field if you wish to gather all its fruits,'
23 and went off, whispering, 24 'Make sure no poor person enters the
garden today!'—25 they left early, bent on their purpose– 26but when
they saw the garden, they said, 'We must have lost our way! 27No–
we are ruined!' 28 The wisest of them said, 'Did I not say to you,
"Will you not glorify God?"'– 29 they said, 'Glory be to God, Our
Lord! Truly, we were doing wrong!'– 30 and then they turned to each
other in mutual reproach. 31 They said, 'Alas for us! We have done
terrible wrong, 32but maybe our Lord will give us something better
in its place: we truly turn to Him in hope.' 33Such is the punishment
[in this life], but greater still is the punishment in the Hereafter, if
only they knew.
34 There will be Gardens of bliss for those who are mindful of
God. 35Should We treat those who submit to Us as We treat those
who do evil? 36What is the matter with you? On what basis do you
judge? 37Do you have a Scripture that tells you 38 that you will be
granted whatever you choose? 39Have you received from Us solemn
oaths, binding to the Day of Resurrection, that you will get whatever
you yourselves decide? 40 Ask them [Prophet] which of them will
guarantee this. 41 Do they have 'partners' [besides God]? Let them
produce their 'partners', if what they say is true. 42 On the Day when
matters become dire,[a] they will be invited to prostrate themselves
but will be prevented[b] from doing so, 43 and their eyes will be downcast
and they will be overwhelmed with shame: they were invited to
prostrate themselves when they were safe [but refused].
44 So [Prophet] leave those who reject this revelation to Me: We
shall lead them on, step by step, in ways beyond their knowledge; 45 I
will allow them more time, for My plan is powerful. 46Do you
demand some reward from them that would burden them with debt?
47 Do they have knowledge of the unseen that enables them to write it
down? 48Wait patiently [Prophet] for your Lord's judgement: do not
be like the man in the whale who called out in distress: 49 if his Lord's
grace had not reached him, he would have been left, abandoned and
blameworthy, on the barren shore, 50but his Lord chose him and
[a] This is the meaning of the Arabic expression 'when shins are bared'.
[b] Baydawi suggests that this is because the time for obedience is over, or because they are somehow unable to do so (Tafsir).

made him one of the Righteous. 51 The disbelievers almost strike you down with their looks when they hear the Qur_an. They say, 'He must be mad!' 52but truly it is nothing other than a Reminder for all peoples.

69. THE INEVITABLE HOUR

A Meccan sura that describes punishment in this life (verses 4–12) and the next (verses 13–18). The bliss to be enjoyed by the believers is eloquently contrasted with the torments of hell (verses 19–37). From verse 38 onwards, God affirms the Truth of the Qur_an and the Prophet.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 The Inevitable Hour! 2What is the Inevitable Hour? 3What will explain to you what the Inevitable Hour is?
4 The people of Thamud and _Ad denied that the crashing blow[a] would come: 5Thamud was destroyed by a deafening blast; 6 _Ad was destroyed by a furious wind 7 that God let loose against them for seven consecutive nights, eight consecutive days, so that you could have seen its people lying dead like hollow palm-trunks. 8 Can you see any trace of them now? 9 Pharaoh, too, and those before him, and the ruined cities: these people committed grave sins and disobeyed the messenger of their Lord, so He seized them with an evertightening grip. 10 But when the Flood rose high, 11We saved you in the floating ship, 12 making that event a reminder for you: attentive ears may take heed.
13When the Trumpet is sounded a single time, 14 when the earth and its mountains are raised high and then crushed with a single blow, 15 on that Day the Great Event will come to pass. 16 The sky will be torn apart on that Day, it will be so frail. 17 The angels will be on all sides of it and, on that Day, eight of them will bear the throne of your Lord above them. 18 On that Day you will be brought to judgement and none of your secrets will remain hidden. 19Anyone who is given his Record in his right hand will say, 'Here is my Record, read it. 20 I knew I would meet my Reckoning,' 21 and so he will have a pleasant life 22 in a lofty Garden, 23 with clustered fruit within his reach. 24 It will be said, 'Eat and drink to your heart's content as a reward for what you have done in days gone by.' 25 But anyone who is given his Record in his left hand will say, 'If only I had never been

[a] Cf. the sura of this name (Sura 101).

given any Record 26 and knew nothing of my Reckoning. 27How I wish death had been the end of me. 28My wealth has been no use to me, 29 and my power has vanished.' 30 'Take him, put a collar on him, 31 lead him to burn in the blazing Fire, 32 and [bind him] in a chain seventy metres[a] long: 33 he would not believe in Almighty God, 34 he never encouraged feeding the hungry, 35 so today he has no real friend here, 36 and the only food he has is the filth 37 that only sinners eat.'
38 So I swear by what you can see 39 and by what you cannot see: 40 this [Qur_an] is the speech of an honoured messenger, 41 not the words of a poet– how little you believe!– 42 nor the words of a soothsayer– how little you reflect! 43 This [Qur_an] is a message sent down

from the Lord of the Worlds: 44 if [the Prophet] had attributed some fabrication to Us, 45We would certainly have seized his right hand 46 and cut off his lifeblood,b 47 and none of you could have defended him. 48 This [Qur_an] is a reminder for those who are aware of God. 49We know that some of you consider it to be lies– 50 this will be a source of bitter regret for the disbelievers– 51but it is in fact the certain Truth. 52 So [Prophet] glorify the name of your Lord, the Almighty.

a A dhira_ is an arm's-length.

b Literally 'artery'.

70. THE WAYS OF ASCENT

A Meccan sura that describes the Day of Judgement (verses 8–18). One of the opponents of the Prophet challenged him to hasten the punishment they had been threatened with (verse 1), so the foolishness of the disbelievers in denying the Resurrection (verse 6) is exposed (verses 36–44). The people who will be granted the Garden are described (verses 22–35). The title is a reference to the paths through which angels ascend to God, mentioned in verses 3–4.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 A man [mockingly] demanded the punishment. 2 It will fall on the disbelievers—none can deflect it—3 from God, the Lord of the Ways of Ascent, 4by which the angels and the Spirit ascend to Him, on a Day whose length is fifty thousand years. 5 So be patient, [Prophet], as befits you. 6 The disbelievers think it is distant, 7but We know it to be close. 8 On a Day when the heavens will be like molten brass 9 and the mountains like tufts of wool, 10 when no friend will ask about his friend, 11 even when they are within sight of one another. The guilty person will wish he could save himself from the suffering of that Day by sacrificing his sons, 12 his spouse, his brother, 13 the kinsfolk who gave him shelter, 14 and everyone on earth, if it could save him. 15 But no! There is a raging flame 16 that strips away the skin, 17 and it will claim everyone who rejects the truth, turns away, 18 amasses wealth and hoards it.

19 Man was truly created anxious: 20 he is fretful when misfortune touches him, 21but tight-fisted when good fortune comes his way. 22 Not so those who pray 23 and are constant in their prayers; 24who give a due share of their wealth 25 to beggars and the deprived; 26 who believe in the Day of Judgement 27 and fear the punishment of their Lord—28 none may feel wholly secure from it—29 who guard their chastity 30 from all but their spouses or their slave-girls—there is no blame attached to [relations with] these, 31but those whose desires exceed this limit are truly transgressors—32 who are faithful to their trusts and their pledges; 33 who give honest testimony 34 and are steadfast in their prayers. 35 They will be honoured in Gardens of bliss.

36What is wrong with the disbelievers? Why do they rush to peer at you [Prophet], 37 from right and left, in crowds? 38 Does every one of them expect to enter a Garden of bliss? 39No! We created them from the substance they know,a 40 and, by the Lord of every sunrise and sunset, We have the power 41 to substitute for them others better than they are– nothing can prevent Us from doing this. 42 So leave

them to wallow in idle talk, until they come face to face with their promised Day, 43 the Day they will rush out of their graves as if rallying to a flag, 44 eyes downcast and covered in shame: that is the Day of which they were warned.

a They deny the Resurrection, and this points out to them that God has the power to create them from such a small beginning and that He can bring about the Resurrection. Cf. 56: 56–62.

71. NOAH

A Meccan sura giving further details of the life of Noah before the Flood, to encourage the Prophet and warn the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

1We sent Noah to his people: 'Warn your people, before a painful punishment comes to them.' 2 And so he said, 'My people, I am here to warn you plainly. 3 Serve God, be mindful of Him and obey me. 4 He will forgive you your sins and spare you until your appointed time—when God's appointed time arrives it cannot be postponed. If only you understood!'

5 He said, 'My Lord, I have called my people night and day, 6but the more I call them, the further they run away: 7 every time I call them, so that You may forgive them, they thrust their fingers into their ears, cover their heads with their garments, persist in their rejection, and grow more insolent and arrogant. 8 I have tried calling them openly. 9 I have tried preaching to them in public and speaking to them in private. 10 I said, "Ask forgiveness of your Lord: He is ever forgiving. 11 He will send down abundant rain from the sky for you; 12 He will give you wealth and sons; He will provide you with gardens and rivers. 13What is the matter with you? Why will you not fear God's majesty, 14 when He has created you stage by stage?a 15Have you ever wondered how God created seven heavens, one above the other, 16 placed the moon as a light in them and the sun as a lamp, 17 how God made you spring forth from the earth like a plant, 18 how He will return you into it and then bring you out again, 19 and how He has spread the Earth out for you 20 to walk along its spacious paths?" '

21 Noah said, 'My Lord, they have disobeyed me and followed those whose riches and children only increase their ruin; 22 who have made a grand plan, 23 saying, "Do not renounce your gods! 24 Do not renounce Wadd, Suwa_, Yaghuth, Ya_uq, or Nasr!"b They have led

a See 22: 5; 23: 12–15.

b Names of idols.

many astray. Lord, bring nothing but destructiona down on the evildoers!'

25They were drowned and sent to Hell for their evildoings: they found no one to help them against God. 26 And Noah said, 'Lord, do not leave any of the disbelievers on the earth– 27 if you leave them they will lead Your servants astray and beget only sinners and disbelievers– 28Lord, forgive me, my parents, and whoever enters my house as a believer. Forgive believing men and women but bring nothing but ruin down on the evildoers!'

a See al-Mu_jam al-Wasit for this meaning of dalal.

72. THE JINN a

A Meccan sura that gives an account of what a group of jinn said when they overheard a recitation of the Qur_an and realized its truth (verses 1–15). This is a lesson to the Meccan Arabs, who are also told that the Prophet can help them only by delivering the Message—God is the All Powerful One (verses 16–28). The disbelievers are threatened with what they will meet on the Day of Judgement (verses 23–7).

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Say [Prophet], 'It has been revealed to me that a group of jinn once listened in and said, "We have heard a wondrous Qur_an, 2 that gives guidance to the right path, and we have come to believe it—We shall never set up partners with our Lord—3 and that He—exalted be the glory of our Lord!—has neither spouse nor child. 4 Outrageous things have been said about God by the foolish among us, 5 although we had thought that no man or jinn would [dare to] tell a lie about Him. 6Men have sought refuge with the jinn in the past, but they only misguided them further. 7 They thought, as you did, that God would never raise anyone from the dead. 8We tried to reach heaven, but discovered it to be full of stern guards and shooting stars—9we used to sit in places there, listening,b but anyone trying to listen now will find a shooting star lying in wait for him—10 [so now] we do not know whether those who live on earth are due for misfortune, or whether their Lord intends to guide them. 11 Some of us are righteous and others less so: we follow different paths. 12We know we can never frustrate God on earth; we can never escape Him. 13When we heard the guidance we came to believe: whoever believes in his Lord need fear no loss nor injustice. 14 Some of us submit to Him and others go the wrong way: those who submit to God have found wise guidance, 15but those who go wrong will be fuel for Hellfire." '

16 If theyc had taken to the right way, We would have given them

a Unseen beings.

b They were listening for hints of what might come next, but in verse 10 they say they are no longer able to know the future (cf. verse 26 below).

c The Meccan Arabs.

abundant water to drink– 17 a test for thema —but anyone who turns away from his Lord's Revelation will be sent by Him to spiralling torment. 18 Places of worship are for God alone– so do not pray to anyone other than God– 19 yet when God's Servantb stood up to pray to Him, they pressed in on him. 20 Say, 'I pray to my Lord alone; I set up no partner with Him.' 21 Say, 'I have no control over any harm or good that may befall you.' 22 Say, 'No one can protect me from God: I have no refuge except in Him. 23 I only deliver [what I receive] from God– only His messages.'

Whoever disobeys God and His Messenger will have Hell's Fire as his permanent home: 24 when they are confronted by what they have been warned about, they will realize who has the weaker protector and the smaller number. 25 Say, 'I do not know whether what you have been warned about is near, or whether a distant time has been appointed for it by my Lord.' 26 He is the One who knows what is hidden. 27 He does not disclose it except to a messenger of His

choosing. He sends watchers to go in front and behind 28 to ensure that each of His messengers delivers his Lord's message: He knows all about them, and He takes account of everything.

a In the Qur_an, plenty is as great a test as privation (see 21: 35), if not greater (see 10: 21–2).

b Muhammad.

The Qur_an 72: 17

73. ENFOLDED

A sura that is part very early Meccan, part Medinan (verse 20). This verse describes how God relaxed the early regime of devotion first imposed on the Prophet (in verses 1–9) to prepare him for the weighty message. The Prophet is urged to be patient (verses 10–11), told of the punishment that awaits the Meccan disbelievers in Hell (verses 12–14), and reminded of the punishment that befell Pharaoh in this life (verses 15–16).

In the name of God, the Lord of Mercy, the Giver of Mercy

1You [Prophet], enfolded in your cloak! 2 Stay up throughout the night, all but a small part of it, 3 half, or a little less, 4 or a little more; recite the Qur_an slowly and distinctly: 5We shall send a momentous message down to you. 6 Night prayer[a] makes a deeper impression and sharpens words—7 you are kept busy for long periods of the day— 8 so celebrate the name of your Lord and devote yourself wholeheartedly to Him. 9 He is Lord of the east and west, there is no god but Him, so take Him as your Protector, 10 patiently endure what they say, ignore them politely, 11 and leave to Me those who deny the truth and live in luxury. Bear with them for a little while; 12We have fetters, a blazing fire, 13 food that chokes, and agonizing torment in store for them 14 on the Day when the earth and the mountains will shake. The mountains will become a heap of loose sand.

15We have sent a messenger to you [people] to be your witness, just as We sent a messenger to Pharaoh, 16but Pharaoh disobeyed the messenger and so We inflicted a heavy punishment on him. 17 So if you disbelieve, how can you guard yourselves against a Day that will turn children's hair grey, 18 a Day when the sky will be torn apart? God's promise will certainly be fulfilled. 19 This is a reminder. Let whoever wishes take the way to his Lord.

20 [Prophet], your Lord is well aware that you sometimes spend nearly two-thirds of the night at prayer—sometimes half, sometimes a third—as do some of your followers. God determines the division of night and day. He knows that you will not be able to keep a

a Or 'the hours of night'/'getting up at night'.

measure of it and He has relented towards all of you, so recite as much of the Qur_an as is easy for you. He knows that some of you will be sick, some of you travelling through the land seeking God's bounty, some of you fighting in God's way: recite as much as is easy for you, keep up the prayer, pay the prescribed alms, and make God a good loan. Whatever good you store up for yourselves will be improved and increased for you. Ask God for His forgiveness, He is most forgiving, most merciful.

The Qur_an 73: 20

74. WRAPPED IN HIS CLOAK

After his first encounter with the Angel of Revelation in the Cave of Hira, the

Prophet went home trembling and asked his wife to cover him with his cloak. The first verses of this Meccan sura were then revealed (verses 1–7). The sura goes on, in a section from a later period, to remind the obstinate disbelievers of their fate on the Day of Judgement (verses 8–10) and a specific opponent of the Prophet is singled out (verses 11–31). The end of the sura (verses 39–53) exposes the foolishness of the disbelievers' attitude to the Revelation and the Day of Resurrection.

In the name of God, the Lord of Mercy, the Giver of Mercy

1You, wrapped in your cloak, 2 arise and give warning! 3 Proclaim the greatness of your Lord; 4 cleanse yourself;a 5 keep away from all filth;b 6 do not be overwhelmed and weaken;c 7 be steadfast in your Lord's cause.

8 When the Trumpet sounds, 9 that will be a Day of anguish for the disbelievers. 10 They will have no ease. 11 [Prophet], leave Me to deal with the one I created helpless,d 12 then gave vast wealth, 13 and sons by his side, 14 making everything easy for him—15 yet he still hopes I will give him more. 16 No! He has been stubbornly hostile to Our revelation: 17 I will inflict a spiralling torment on him. 18 He planned and plotted—19 devilishly he plotted! 20 ferociously he plotted!— 21 and looked 22 and frowned and scowled 23 and turned away and behaved arrogantly 24 and said, 'This is just old sorcery, 25 just the talk of a mortal!'

26 I will throw him into the scorching Fire. 27What will explain to you what the scorching Fire is? 28 It spares nothing and leaves nothing; 29 it scorches the flesh of humans; 30 there are nineteen in charge of it—31 none other than angels appointed by Us to guard

a Literally 'clean your garments' (see Razi for this idiomatic usage of thiyab).
b Or 'from all idolatry'.
c An alternative translation would be 'do not give, hoping only to receive'. The translation given above is based on Mujahid's understanding of manna as 'to weaken'. See Razi for this interpretation, which seems much more appropriate to the context.
d Al-Walid ibn al-Mughira, one of the Prophet's obstinate opponents.

Hellfire– and We have made their numbera a test for the disbelievers. So those who have been given the Scripture will be certain and those who believe will have their faith increased: neither those who have been given the Scripture nor the believers will have any doubts, but the sick at heart and the disbelievers will say, 'What could God mean by this description?' God leaves whoever He will to stray and guides whoever He will– no one knows your Lord's forces except Him– this [description] is a warning to mortals. 32 Yes– by the moon! 33 By the departing night! 34 By the shining dawn! 35 It is one of the mightiest things, 36 a warning to all mortals, 37 to those of you who choose to go ahead and those who lag behind.

38Every soul is held in pledge for its deeds, 39but the Companions of the Right will stay 40 in Gardens and ask 41 about the guilty. 42'What drove you to the Scorching Fire?' [they will ask] 43 and they will answer, 'We did not pray; 44we did not feed the poor; 45we indulged with others [in mocking the believers]; 46we denied the Day of Judgement 47 until the Certain End came upon us.' 48No intercessor's plea will benefit them now.

49What is the matter with them? Why do they turn away from the

warning, 50 like frightened asses 51fleeing from a lion? 52 Each one of them demands that a scripture be sent down to him and unrolled before his very eyes– 53No! Truly they have no fear of the life to come– 54but truly this is a reminder. 55 Let whoever wishes to take heed do so: 56 they will only take heed if God so wishes. He is the Lord who should be heeded, the Lord of forgiveness.

a Some have taken this literally to allude to a special significance of the number 19, but it is much more likely to be _idda in the meaning of 'number, group' (al-Mu_jam al-Wasit).

75. THE RESURRECTION

A Meccan sura, dealing with the Day of Resurrection and man's denial of that Day. God's power is convincingly described in several vignettes (verses 3–4, 26–30, 34–40). The third paragraph instructs the Prophet on appropriate reception of the revelation (verses 16–19), and thereby serves to emphasize that the Qur_an is indeed God's word.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Bya the Day of Resurrection 2 and by the self-reproaching soul!
3Does man think We shall not put his bones back together?
4 In fact, We can reshape his very fingertips. 5Yet man wants to deny what is ahead of him: 6 he says, 'So, when will this Day of Resurrection be?'
7When eyes are dazzled 8 and the moon eclipsed, 9 when the sun and the moon are brought together, 10 on that Day man will say, 'Where can I escape?' 11Truly, there is no refuge: 12 they will all return to your Lord on that Day. 13 On that Day, man will be told what he put first and what he put last. 14Truly, man is a clear witness against himself, 15 despite all the excuses he may put forward.
16 [Prophet], do not rush your tongue in an attempt to hasten [your memorization of] the Revelation: 17We shall make sure of its safe collection and recitation. 18When We have recited it, repeat the recitation 19and We shall make it clear.
20Truly you [people] love this fleeting world 21 and neglect the life to come. 22 On that Day there will be radiant faces, 23 looking towards their Lord, 24 and on that Day there will be the sad and despairing faces 25 of those who realize that a great calamity is about to befall them.
26Truly, when the soul reaches the collarbone; 27 when it is said, 'Could any charm-healer save him now?'; 28 when he knows it is the final parting; 29 when his legs are brought together:b 30 on that day he will be driven towards your Lord. 31 He neither believed nor prayed,

a This is preceded by a phrase which can be rendered either 'I swear' or 'I do not swear' (i.e. there is no need for me to swear), depending on how la is read.

b This is taken to refer to when a corpse is wrapped in the shroud.

32but denied the truth and turned away, 33 walking back to his people with a conceited swagger.
34 Closer and closer it comes to you. 35 Closer and closer still.
36 Does man think he will be left alone?a 37Was he not just a drop of spilt-out sperm, 38 which became a clinging form, which God shaped in due proportion, 39 fashioning from it the two sexes, male and female? 40 Does He who can do this not have the power to bring the

dead back to life?
a And not taken to account.

76. MANa

A Medinan sura that speaks of how man is tested (verses 2–3) and what the results will be for the evildoers (verse 4) and for the righteous (verses 5–22). The Prophet is urged to persevere in his devotion and to bear with patience (verses 23–6).

In the name of God, the Lord of Mercy, the Giver of Mercy
1Was there not a period of time when man was nothing to speak of ?b
2We created man from a drop of mingled fluid to put him to the test;
We gave him hearing and sight; 3We guided him to the right path,
whether he was grateful or not.
4We have prepared chains, iron collars, and blazing Fire for the
disbelievers, but 5 the righteous will have a drink mixed with kafur,c
6 a spring for God's servants, which flows abundantly at their wish.
7 They fulfil their vows; they fear a day of widespread woes; 8 they
give food to the poor, the orphan, and the captive, though they love
it themselves, 9 saying, 'We feed you for the sake of God alone: We
seek neither recompense nor thanks from you. 10We fear the Day of
our Lord—a woefully grim Day.' 11 So God will save them from the
woes of that Day, give them radiance and gladness, 12 and reward
them, for their steadfastness, with a Garden and silken robes.
13 They will sit on couches, feeling neither scorching heat nor biting
cold, 14 with shady [branches] spread above them and clusters of
fruit hanging close at hand. 15 They will be served with silver plates
16 and gleaming silver goblets according to their fancy, 17 and they
will be given a drink infused with ginger 18 from a spring called
Salsabil. 19Everlasting youths will attend them—if you could see
them, you would think they were scattered pearls—20 and if you
were to look around, you would see bliss and great wealth: 21 they
will wear garments of green silk and brocade; they will be adorned
with silver bracelets; their Lord will give them a pure drink.

a See footnote g, Sura 89.
b Literally 'Has there not come over man a period of time when he was not mentioned?' This refers to the time before a person is born, the point being that he was nothing, then God created him, just as He will bring him to life again for Judgement.
c A fragrant herb.

22 [It will be said], 'This is your reward. Your endeavours are
appreciated.'
23We Ourself have sent down this Qur_an to you [Prophet] in
gradual revelation. 24Await your Lord's Judgement with patience; do
not yield to any of these sinners or disbelievers; 25 remember the
name of your Lord at dawn and in the evening; 26 bow down before
Him, and glorify Him at length by night.
27 These people love the fleeting life. They put aside [all thoughts
of] a Heavy Day. 28Yet We created them; We strengthened their
constitution; if We please, We can replace such people completely.
29 This is a reminder. Let whoever wishes, take the way to his Lord.
30 But you will only wish to do so if God wills– God is all knowing,
all wise– 31 He admits whoever He will into His Mercy and has

prepared a painful torment for the disbelievers.

77. [WINDS] SENT FORTH[a]

A Meccan sura that describes the Day of Decision: its inevitability, arguments for its coming, and the events that will presage the Judgement, as well as the fates of believers and disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the [winds] sent forth in swift succession, 2 violently storming, 3 scattering far and wide, 4 separating forcefully, 5 delivering a reminder, 6 as a proof or a warning: 7what you are promised will come to pass. 8 When the stars are dimmed 9 and the sky is torn apart, 10 when the mountains are turned to dust 11 and the messengers given their appointed time[b] —12 for what Day has all this been set?

13The Day of Decision. 14What will explain to you what the Day of Decision is? 15Woe, on that Day, to those who denied the truth!

16Did We not destroy the first [of them]? 17We shall make the last follow them: 18 this is how We deal with the guilty. 19Woe, on that Day, to those who denied the truth!

20Did We not make you from an underrated fluid 21 which We housed in a safe lodging 22 for a determined period? 23We determine [it]: how excellently We determine! 24Woe, on that Day, to those who denied the truth! 25Did We not make the earth a home 26 for the living and the dead? 27Did We not place firm, lofty mountains on it and provide you with sweet water? 28Woe, on that Day, to those who denied the truth!

29 They will be told, 'Go to that which you used to deny! 30 Go to a shadow of smoke!' It rises in three columns; 31 no shade does it give, nor relief from the flame; 32 it shoots out sparks as large as treetrunks[c] 33 and as bright as copper.[d] 34Woe, on that Day, to those who denied the truth! 35 On that Day they will be speechless, 36 and they

a See 30: 48–51 and many other instances.

b To give testimony for their communities (Razi).

c An alternative meaning of qasr is 'palaces, castles', but this meaning of 'tree-trunks' seems to fit better (Razi).

d Commonly translated as 'camels', but 'copper' (reported by Razi) is a more convincing alternative.

will be given no chance to offer any excuses. 37Woe, on that Day, to those who denied the truth! 38 [They will be told], 'This is the Day of Decision: We have gathered you and earlier generations. 39 If you have any plots against Me, try them now.' 40Woe, on that Day, to those who denied the truth! 41 But those who took heed of God will enjoy cool shade, springs, 42 and any fruit they desire; 43 [they will be told], 'Eat and drink to your hearts' content as a reward for your deeds: 44 this is how We reward those who do good.' 45Woe, on that Day, to those who denied the truth!

46 [You may] eat and enjoy yourselves for a short while, evildoers that you are. 47Woe, on that Day, to those who denied the truth!

48 When they are told, 'Bow down in prayer,' they do not do so. 49Woe, on that Day, to those who denied the truth! 50 In what revelation, after this, will they believe?

78. THE ANNOUNCEMENT[a]

A Meccan sura. The disbelievers often asked incredulously about the Resurrection. This sura gives evidence of God's power, then explains what will happen on the Day of Resurrection, and the respective fates of believers and disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy
1What are they asking about? 2The momentous announcement
3 about which they differ. 4 They will find out. 5 In the end they will
find out. 6Did We not make the earth smooth, 7 and make the
mountains to keep it stable?[b] 8Did We not create you in pairs, 9 give
you sleep for rest, 10 the night as a cover, 11 and the day for your
livelihood? 12Did We not build seven strong [heavens] above you,
13 and make a blazing lamp? 14Did We not send water pouring down
from the clouds 15 to bring forth with it grain, plants, 16 and luxuriant
gardens? 17 A time has been appointed for the Day of Decision:
18 a Day when the Trumpet will sound and you will come forward
in crowds, 19 when the sky will open up like wide portals, 20when
the mountains will vanish like a mirage. 21 Hell lies in wait, 22 a
home for oppressors 23 to stay in for a long, long time, 24 where they
will taste no coolness nor drink 25 except one that is scalding and
dark[c] —26 a fitting requital, 27 for they did not fear a reckoning,
28 and they rejected Our messages as lies. 29We have recorded everything
in a Record. 30 'Taste this: all you will get from Us is more
torment.'
31For those who were aware of God there is supreme fulfilment:
32 private gardens, vineyards, 33nubile, well-matched companions,
34and an overflowing cup. 35 There they will hear no vain or
lying talk: 36 a reward from your Lord, a fitting gift 37 from the
Lord of the heavens and earth and everything between, the Lord of
Mercy.
They will have no authority from Him to speak. 38 On the Day

[a] Of the Resurrection and Judgement.
[b] Literally 'and the mountains [as its] pegs'.
[c] Cf. 38: 57.

when the Spirit[a] and the angels stand in rows, they will not speak
except for those to whom the Lord of Mercy gives permission, who
will say only what is right. 39That is the Day of Truth. So whoever
wishes to do so should take the path that leads to his Lord. 40We have
warned you of imminent torment, on the Day when every person
will see what their own hands have sent ahead for them, when the
disbeliever will say, 'If only I were dust!'[b]

[a] The Angel Gabriel
[b] In this world, they have often said, 'What, when we are dust, shall we be raised again?'

79. THE FORCEFUL CHARGERS

A Meccan sura, the main theme of which is the possibility and inevitability of the Resurrection, its results, and its timing. The story of Moses and Pharaoh acts as encouragement to the Prophet and a warning to the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the forceful chargers[a] 2 raring to go, 3 sweeping ahead at full

stretch, 4 overtaking swiftly 5 to bring the matter to an end, 6 on the
Day when the blast reverberates 7 and the second blast follows,
8 hearts will tremble 9 and eyes will be downcast. 10They[b] say, 'What?
shall we be brought back to life, 11 after we have turned into decayed
bones?' and they say, 12 'Such a return is impossible!'[c] 13 But all it will
take is a single blast, 14 and they will be back above ground.
15Have you [Prophet] heard the story of Moses? 16 His Lord called
out to him in the sacred valley of Tuwa: 17 'Go to Pharaoh, for he has
exceeded all bounds, 18 and ask him, "Do you want to purify yourself
[of sin]? 19 Do you want me to guide you to your Lord, so that you may
hold Him in awe?" ' 20 Moses showed him the great sign, 21but he
denied it and refused [the faith]. 22 He turned away and hastily 23 gathered
his people, proclaiming, 24 'I am your supreme lord,' 25 so God
condemned him to punishment in the life to come as well as in this life:
26 there truly is a lesson in this for anyone who stands in awe of God.
27Which is harder to create: you people or the sky that He built,
28 raising it high and perfecting it, 29 giving darkness to its night and
bringing out its morning brightness, 30 and the earth, too, He spread
out, 31 bringing waters and pastures out of it, 32 and setting firm
mountains [in it] 33 for you and your animals to enjoy? 34 When the
[a] There are various interpretations of nazi_at. One is that they are angels coming to take the souls at death, which is a fitting oath, as this is a fearful event that cannot be avoided, just as the hour of doom cannot be avoided. Another is that they are horses going out on a military expedition, making the hearts of the enemy tremble. In my opinion this is the most likely (see Sura 100). The suddenness and feeling of alarm in this scene is a symbolic anticipation of the suddenness and shock that will accompany the end of the world.
[b] The disbelievers of Mecca.
[c] Or (mockingly) 'That would be a losing return!'.
great overwhelming event arrives 35 on the Day that man remembers
what he has done 36 and Hell is there for all to see, 37 for anyone who
has transgressed 38 and preferred the present life 39 Hell will be
home; 40 for anyone who feared the meeting with his Lord and
restrained himself from base desires, 41Paradise will be home.
42 They ask you [Prophet] about the Hour, 43 saying, 'When will it
arrive?', but how can you tell [them that]? 44 Its time is known only to
your Lord; 45 you are only sent to warn those who fear it. 46 On the
Day they see it, it will seem they lingered [in this life] an evening [at
most,] or its morning.[a]
[a] Cf. 46: 35.

80. HE FROWNED

A Meccan sura. While the Prophet was speaking to some disbelieving notables, hoping to convert them, a blind Muslim man came up to learn from him, but in his eagerness to attract the disbelievers to Islam, the Prophet frowned at him. The Prophet is then reproached and told not to concern himself with the disbelievers. In the second paragraph there is a condemnation of man's ingratitude: man becomes self-satisfied and forgets his origin and his final return to God.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 He frowned and turned away 2 when the blind man came to him—

3 for all you know,a he might have grown in spirit, 4 or taken note of something useful to him. 5For the self-satisfied one 6 you go out of your way—7 though you are not to be blamed for his lack of spiritual growth—8but from the one who has come to you full of eagerness 9 and awe 10 you allow yourself to be distracted. 11 No indeed! This [Qur_an] is a lesson 12 from which those who wish to be taught should learn, 13 [written] on honoured, 14 exalted, pure pages, 15by the hands of 16 noble and virtuous scribes.

17Woe to man! How ungrateful he is! 18From what thing does God create him? 19 He creates him from a droplet, He proportions him, 20 He makes the way easy for him, 21 then He causes him to die and be buried. 22 When He wills, He will raise him up again. 23Yet manb does not fulfil God's commands. 24 Let man consider the food he eats! 25Wec pour down abundant water 26 and cause the soil to split open. 27We make grain grow, 28 and vines, fresh vegetation, 29 olive trees, date palms, 30 luscious gardens, 31 fruits, and fodder: 32 all for you and your livestock to enjoy.

33 When the Deafening Blast comes—34 the Day man will flee from his own brother, 35 his mother, his father, 36 his wife, his children:

a The shift from talking about the Prophet to addressing him directly reinforces the reproach.

b Some commentators take this to refer only to disbelievers.

c This is a shift to the plural of divine majesty to emphasize the magnitude of the action; see iltifat in Introduction, p. xx.

37 each of them will be absorbed in concerns of their own on that Day– 38 on that Day some faces will be beaming, 39 laughing, and rejoicing, 40but some faces will be dust-stained 41 and covered in darkness: 42 those are the disbelievers, the licentious.

The Qur_an 80: 37

81. SHROUDED IN DARKNESS

A Meccan sura stressing the fact that people will be confronted by their deeds on Judgement Day, asserting the truth of the Qur_an, and calling people to the right path. It opens with a powerful description of events on that Day, and the title of the sura is taken from this description.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 When the sun is shrouded in darkness, 2 when the stars are dimmed, 3 when the mountains are set in motion, 4 when pregnant camels are abandoned, 5 when wild beasts are herded together, 6 when the seas boil over, 7 when souls are sorted into classes, 8 when the baby girl buried alive is asked 9 for what sin she was killed,a 10 when the records of deeds are spread open, 11 when the sky is stripped away, 12when Hell is made to blaze 13 and Paradise brought near: 14 then every soul will know what it has brought about.

15 I swear by the planets 16 that recede, move, and hide, 17by the night that descends, 18by the dawn that softly breathes: 19 this is the speech of a noble messenger,b 20 who possesses great strength and is held in honour by the Lord of the Throne—21 he is obeyed there and worthy of trust. 22Your companionc is not mad: 23 he did see himd on the clear horizon. 24 He does not withhold what is revealed to him from beyond. 25 This is not the word of an outcast devil.

26 So where are you [people] going? 27 This is a message for all

people; 28 for those who wish to take the straight path. 29 But you will only wish to do so by the will of God, the Lord of all people.
a Cf. 16: 58–9. The pagan Arab habit of female infanticide.
b Gabriel.
c Addressed to the Meccans. The companion is the Prophet.
d Gabriel.

82. TORN APART

A Meccan sura dealing with man's ingratitude and his failure to concede that the Day of Judgement will come. Again, the sura opens with a powerful description of events on the Day of Judgement and the title is taken from this description.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 When the sky is torn apart, 2 when the stars are scattered, 3 when the seas burst forth, 4 when graves turn inside out: 5 each soul will know what it has done and what it has left undone. 6 Mankind, what has lured you away from God, 7 your generous Lord, who created you, shaped you, proportioned you, 8 in whatever form He chose? 9 Yet you still take the Judgement to be a lie! 10Over you stand 11watchers, noble recorders 12 who know what you do: 13 the good will live in bliss, 14 and the wicked will burn in the Fire. 15 They will enter it on the Day of Judgement 16 and they will find no escape. 17What will explain to you what the Day of Judgement is? 18Yes! What will explain to you what the Day of Judgement is? 19The Day when no soul will be able to do anything for another; on that Day, command will belong to God.a
a Or 'everything is up to God'.

83. THOSE WHO GIVE SHORT MEASURE

A Meccan sura. The practice of cheating appears to have been prevalent in Mecca, and is strongly condemned here and elsewhere in the Qur_an (e.g. 11: 84–8; 7: 85). In the sura the fate of the cheats and disbelievers is contrasted with the delight in store for the good.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Woe to those who give short measure, 2 who demand of other people full measure for themselves, 3but give less than they should when it is they who weigh or measure for others! 4 Do these people not realize that they will be raised up 5 on a mighty Day, 6 a Day when everyone will stand before the Lord of the Worlds? 7 No indeed! The list of the wicked is in Sijjina —8what will explain to you what Sijjin is?—9 a clearly numbered list. 10Woe on that day to the deniers, 11 those who deny the Day of Judgement! 12 Only the evil aggressor denies it: 13when Our revelations are recited to him, he says, 'Ancient fables!' 14 No indeed! Their hearts are encrusted with what they have done. 15 No indeed! On that Day they will be screened off from their Lord, 16 they will burn in Hell, 17 and they will be told, 'This is what you called a lie.'
18 No indeed! The list of the truly good is in _ Illiyyinb —19what will explain to you what _ Illiyyin is?—20 a clearly written list, 21 witnessed by those brought near.c 22 The truly good will live in bliss,
23 seated on couches, gazing around. 24You will recognize on their faces the radiance of bliss. 25 They will be served a sealed nectar, 26 its seal [perfumed with] a fragrant herbd —let those who strive, strive

for this—27mixed with the water of Tasnim,e 28 a spring from which those brought near will drink. 29 The wicked used to laugh at the believers—30 they would wink at one another when the believers

a The root of this word, s–j–n, is the same as the one for sijn meaning 'prison'. The form is intensive.
b The root of this word, _–l–w, relates to height. The form is intensive.
c The elect. See also verse 28.
d One meaning of misk (also 'musk').
e The root of this word, s–n–m, suggests height and opulence.

passed by them, 31 joke about them when they got back to their own people, 32 and say, when they saw them, 'These people are misguided,' 33 though they were not sent to be their keepers– 34 so todaya the believers are laughing at the disbelievers 35 as they sit on couches, gazing around. 36Have the disbelievers [not] been repaid for their deeds?

a This is in the present tense, as if described on that Day.

84. RIPPED APART

A Meccan sura dealing with the inevitability of man's meeting with his Lord on the Day of Judgement. The obedience of the sky and earth is contrasted with the disobedience of the disbelievers. The reaction of the believers and of the disbelievers on the Day of Judgement is described. The title is taken from the description of events on that Day in the opening verse.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 When the sky is ripped apart, 2 obeying its Lord as it rightly must, 3 when the earth is levelled out, 4 casts out its contents, and becomes empty, 5 obeying its Lord as it rightly must, 6 you humans, toiling laboriously towards your Lord, will meet Him: 7whoever is given his record in his right hand 8 will have an easy reckoning 9 and return to his people well pleased, 10but whoever is given his record from behind his back 11 will cry out for destruction—12 he will burn in the blazing Fire. 13 He used to live among his people well pleased. 14He thought he would never return [to his Lord]—15 indeed he will! His Lord was watching him. 16 I swear by the glow of sunset, 17by the night and what it covers, 18by the full moon, 19 you will progress from stage to stage.a

20So why do they not believe? 21Why, when the Qur_an is read to them, do they not prostrate themselves [to God]? 22No! The disbelievers reject the Qur_an—23God knows best what they keep hidden inside—24 so give them news of a painful torment. 25 But those who believe and do good deeds will have a never-ending reward.

a As the sun sets, followed by darkness, which is then illuminated by the moon, you will move by stages from death to resurrection.

85. THE TOWERING CONSTELLATIONS

This Meccan sura strengthened the heart of the Prophet and his followers by referring to the fate of those who tortured earlier believers. The title expresses God's power over the whole universe, from the stars in the sky to the evildoers referred to in this sura. Indeed, His all-encompassing power is a recurring theme throughout the sura.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the sky with its towering constellations, 2by the promised Day, 3by the Witness[a] and that which is witnessed, 4damned were the makers of the trench,[b] 5 the makers of the fuel-stoked fire! 6They sat down 7 to watch what they were doing to the believers. 8 Their only grievance against them was their faith in God, the Mighty, the Praiseworthy, 9 to whom all control over the heavens and earth belongs: God is witness over all things.
10For those who persecute believing men and women, and do not repent afterwards, there will be the torment of Hell and burning.
11 But for those who believe and do good deeds there will be Gardens graced with flowing streams: that is the great triumph. 12 [Prophet], your Lord's punishment is truly stern—13 it is He who brings people to life, and will restore them to life again—14 and He is the Most Forgiving, the Most Loving. 15 The Glorious Lord of the Throne, 16 He does whatever He will. 17Have you [not] heard the stories of the forces 18 of Pharaoh and Thamud? 19Yet still the disbelievers persist in denial. 20 God surrounds them all.
21 This is truly a glorious Qur_an 22 [written] on a preserved Tablet.[c]
a God.
b Various suggestions are made as to who these trench-makers were, among others, that they were those commanded to make a trench by a Jewish ruler of sixth-century Yemen in order to torture Christians, also that the passage could refer to Nimrod's treatment of Abraham (Razi).
c God keeps this with Him.

86. THE NIGHT-COMER

A Meccan sura that focuses on a series of examples of things coming out: the piercing night-star, spurting semen, the baby that bursts out of the womb, and plants that sprout out of the ground. All of these are used to illustrate resurrection from the grave.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the sky and the night-comer—2What will explain to you what the night-comer is? 3 The piercing star—4 there is a watcher over every soul.
5 Man should reflect on what he was created from. 6 He is created from spurting fluid, 7 then he[a] emerges from between the backbone and breastbone:[b] 8 God is certainly able to bring him back to life. 9On the Day when secrets are laid bare 10 he will have no power and no one to help him.
11 By the sky and its recurring rain, 12by the earth that cracks open![c] 13 This is truly a decisive statement; 14 it is not something to be taken lightly. 15 They plot and scheme, 16but so do I: 17 [Prophet], let the disbelievers be, let them be for a while.
a The pronoun here is taken to refer to the person rather than the fluid.
b Of the mother, where she carries the baby. He emerges from the womb as he will emerge from the grave.
c For plants to come out, and humans on the Day of Resurrection.

87. THE MOST HIGH

A Meccan sura reassuring the Prophet that God will help him and urging him to continue with his mission. The temporary nature of this world is highlighted through mention of the short life of green pasture (cf. 10: 24; 18: 45).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 [Prophet], glorify the name of your Lord the Most High, 2who created [all things] in due proportion; 3 who determined their destinies and guided them; 4 who brought out the green pasture 5 then made it dark debris. 6 [Prophet], We shall teach you [the Qur_an] and you will not forget—7 unless God wishes; He knows both what is open and what is hidden—8We shall show you the easy way.a 9So remind, if reminding will help.b 10 Those who stand in awe of God will heed the reminder, 11but it will be ignored by the most wicked, 12 who will enter the Great Fire, 13 where they will neither die nor live.c 14 Prosperous are those who purify themselves, 15 remember the name of their Lord, and pray. 16Yet you [people] prefer the life of this world, 17 even though the Hereafter is better and more lasting. 18 All this is in the earlier scriptures, 19 the scriptures of Abraham and Moses.

a Or 'We shall make things easy for you' Literally: 'We shall ease you towards ease'.
b Razi cites many instances in the Qur_an where this structure conveys the meaning 'warn [everyone], whether [or not] warning will help'.
c They will neither be granted the respite of death, nor be able to enjoy their continued state of life (Razi).

88. THE OVERWHELMING EVENT

This Meccan sura serves to warn the disbelievers, encourage the Prophet and the believers, and absolve him of responsibility for the disbelievers. The title comes from the description of events on the Day of Judgement in the first verse, and the downcast faces of the disbelievers on that Day are contrasted with the radiant faces of the believers.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Have you heard tella [Prophet] about the Overwhelming Event? 2 On that Day, there will be downcast faces, 3 toiling and weary, 4 as they enter the blazing Fire 5 and are forced to drink from a boiling spring, 6 with no food for them except bitter dry thorns 7 that neither nourish nor satisfy hunger. 8 On that Day there will also be faces radiant with bliss, 9well pleased with their labour, 10 in a lofty garden, 11 where they will hear no idle talk, 12 with a flowing spring, 13 raised couches, 14 goblets placed before them, 15 cushions set in rows, 16 and carpets spread. 17 Do the disbelievers not see how rain cloudsb are formed, 18 how the heavens are lifted, 19 how the mountains are raised high, 20 how the earth is spread out?
21 So [Prophet] warn them: your only task is to give warning, 22 you are not there to control them. 23 As for those who turn away and disbelieve, God will inflict the greatest torment upon them. It is to Us they will return, 24 and then it is for Us to call them to account.

a An Arabic convention to draw attention to what follows.
b The word ibl can mean 'camel' as well as 'rain cloud'. However, the latter is better in this context amongst all the other geographical images presented. Rain is often used to illustrate the concept of resurrection.

89. DAYBREAK

A Meccan sura in which God emphasizes (by oath) that the tyrants of the Prophet's time will be like those He dealt with in the past. The sura compares the destiny of the ungrateful with that of the souls at peace.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the Daybreak, 2by the Ten Nights,a 3by the even and the odd,b
4by the passing nightc —5 is this oath strong enough for a rational
person?
6Have you [Prophet] considered how your Lord dealt with [the
people] of _Ad,d 7 of Iram, [the city] of lofty pillars, 8 whose like has
never been made in any land, 9 and the Thamud,e who hewed into
the rocks in the valley, 10 and the mighty and powerfulf Pharaoh?
11 All of them committed excesses in their lands, 12 and spread corruption
there: 13 your Lord let a scourge of punishment loose on
them. 14Your Lord is always watchful.
15 [The nature of] mang is that, when his Lord tries him through
honour and blessings, he says, 'My Lord has honoured me,' 16but
when He tries him through the restriction of his provision, he says,
'My Lord has humiliated me.' 17 No indeed! You [people] do not
honour orphans, 18 you do not urge one another to feed the poor,
a This refers to the first ten nights of the month of Dhu 'l-Hijjah, sacred before and after the Prophet's time, which culminate in the Hajj pilgrimage.
b This has been interpreted in many ways: as a reference to numbers (as translated here); or e.g. as the multiple (God's creation) and the One (God Himself).
c The complement of this oath is left unmentioned, to be understood from what follows. The commentators use this to complete the oath with 'they will be punished' based on the context of what follows. The omission reinforces the oath, as one has to think more carefully in order to grasp it, a device known in Arabic rhetoric as hadhf al-jawab (cf. 38: 1; 50: 1).
d See 26: 123 ff.
e See 26: 141 ff.
f Dhu'l-awtad, 'of the stakes', is explained as a Bedouin expression conveying strength and power. Another interpretation is that Pharaoh used stakes as implements of torture.
g Insan 'man' occurs sixty-five times in the Qur_an. It applies to both men and women, as of course does the generic 'man' in English.

19 you consume inheritancea greedily, 20 and you love wealth with a
passion. 21 No indeed! When the earth is pounded to dust, pounded
and pounded, 22 when your Lord comes with the angels, rank upon
rank, 23 when Hell is that Day brought near– on that Day man will
take heed, but what good will that be to him then? 24 He will say,
'Would that I had provided for this life to come!' 25 On that Day, no
one will punish as He punishes, 26 and no one will bind as He binds.
27 '[But] you, soul at peace:b 28 return to your Lord well pleased and
well pleasing; 29 go in among My servants; 30 and into My Garden.'
a This could refer to the inheritance of orphans (see 4: 2 and 4: 10) or inheritance generally.
b At peace through remembering God in this life and the next (cf. 13: 28), unlike the disbeliever who only takes heed on the Day of Judgement, when it will not benefit him. There is iltifat here: the sinners are mentioned in the third person while the honoured are addressed directly by their Lord.
89: 30 Daybreak
90. THE CITY
Revealed in Mecca. The point of this sura is that man is created to work and

be judged. He should therefore seek to do good deeds rather than indulge in arrogance and wastefulness.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 I swear by this city[a] —2 and you [Prophet] are an inhabitant[b] of this city—3 [I swear] by parent and offspring, 4 that We have created man for toil and trial. 5 Does he think that no one will have power over him? 6 'I have squandered great wealth,' he says. 7 Does he think no one observes him? 8Did We not give him eyes, 9 a tongue, lips, 10 and point out to him the two clear ways [of good and evil]? 11Yet he has not attempted the steep path. 12What will explain to you what the steep path is? 13 It is to free a slave, 14 to feed at a time of hunger 15 an orphaned relative 16 or a poor person in distress, 17 and to be one of those who believe and urge one another to steadfastness and compassion. 18 Those who do this will be on the right-hand side, 19but those who disbelieve in Our revelations will be on the left-hand side, 20 and the Fire will close in on them.

a Mecca.

b Hillun bi can mean 'fair game' for the disbelievers, even in this inviolable city, 'resident', 'free to live'; some see that it means the Prophet is a temporary resident, others that it prophesies his return after emigration to Medina.

91. THE SUN

A Meccan sura, the central theme of which is purifying or corrupting the soul, with the tribe of Thamud given as an example of corruption.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the sun in its morning brightness 2 and by the moon as it follows it, 3by the day as it displays the sun's glory 4 and by the night as it conceals it, 5by the sky and how He built it 6 and by the earth and how He spread it, 7by the soul and how He formed it 8 and inspired it [to know] its own rebellion and piety! 9 The one who purifies his soul succeeds 10 and the one who corrupts it fails. 11 In their arrogant cruelty, the people of Thamud[a] called [their messenger] a liar, 12 when the most wicked man among them rose [against him].[b] 13The messenger of God said to them, '[Leave] God's camel to drink,' 14but they called him a liar and hamstrung her. Their Lord destroyed them for their crime and levelled them. 15 He did not hesitate[c] to punish[d] them.

a See e.g. 7: 73–9 (on the tribe of Thamud).

b Cf. 54: 29.

c Literally 'he does not fear'.

d One of the lexical meanings of _uqba is jaza_, here 'to punish'; or 'does not fear the consequences'.

92. THE NIGHT

A Meccan sura showing the consequences of the paths people choose and emphasizing God's guidance and warning.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the enshrouding night, 2by the radiant day, 3by His creation[a] of male and female! 4 The ways you take differ greatly. 5 There is the one who gives, who is mindful of God, 6 who testifies to goodness—7We shall smooth his way towards ease. 8 There is the one who is miserly, who is self-satisfied, 9 who denies goodness—10We shall smooth his way towards hardship 11 and his wealth will not help him as he falls.[b]

12 Our part is to provide guidance—13 this world and the next belong to Us—14 so I warn you about the raging Fire, 15 in which none but the most wicked one will burn, 16 who denied [the truth], and turned away. 17 The most pious one will be spared this—18who gives his wealth away as self-purification, 19 not to return a favour to anyone 20but for the sake of his Lord the Most Highc —21 and he will be well pleased.

a Or 'by Him who created . . .'.

b Or 'what use will his wealth be to him when he falls?'.

c Literally 'for the sake of the Face of his Lord'.

93. THE MORNING BRIGHTNESS

An early Meccan sura addressed to the Prophet, to reassure him, when he had not received revelation for some time, that his Lord had not forsaken him.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the morning brightness 2 and by the night when it grows still, 3 your Lord has not forsaken you [Prophet], nor does He hate you, 4 and the future will be better for you than the past; 5 your Lord is sure to give you so much that you will be well satisfied.

6 Did He not find you an orphan and shelter you? 7 Did He not find you lost and guide you? 8 Did He not find you in need and make you self-sufficient?

9 So do not be harsh with the orphan 10 and do not chide the one who asks for help; 11 talk about the blessings of your Lord.

94. RELIEF

This Meccan sura, addressed to the Prophet, is a continuation of the reassurance and encouragement given in Sura 93.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Did We not relieve your heart for you [Prophet], 2 and remove the burden 3 that weighed so heavily on your back, 4 and raise your reputation high? 5 So truly where there is hardship there is also ease; 6 truly where there is hardship there is also ease. 7The moment you are freed [of one task] work on, 8 and turn to your Lord for everything.

95. THE FIG

A Meccan sura questioning how man can deny the Judgement, and emphasizing the importance of faith and good deeds.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the fig, by the olive, 2by Mount Sinai, 3by this safe town,a 4We create man in the finest state 5 then reduce him to the lowest of the low, 6 except those who believe and do good deeds—7 they will have an unfailing reward. After this, what makes you [man] deny the Judgement?b 8 Is God not the most decisive of judges?c

a Mecca.

b Or 'who could say that you [Prophet] are lying about the Judgement?' (Razi)

c God would not create you and leave you without Judgement (cf. 23: 115–6).

96. THE CLINGING FORMa

A Meccan sura named after the term _alaq in verse 2. The first five verses are known to be the first revelation of the Qur_an when the Prophet was instructed to read. The second part came later to show that man transgresses when he becomes self-satisfied (as exemplified by a specific individual, Abu Jahl).

In the name of God, the Lord of Mercy, the Giver of Mercy

1Read! In the name of your Lord who created: 2 He created man[b]
from a clinging form. 3Read! Your Lord is the Most Bountiful One
4 who taught by [means of] the pen, 5 who taught man what he did
not know.
6 But man exceeds all bounds 7 when he thinks he is self-sufficient:
8 [Prophet], all will return to your Lord. 9Have you seen the man
who forbids 10 [Our] servant to pray? 11Have you seen whether he is
rightly guided, 12 or encourages true piety? 13Have you seen whether
he denies the truth and turns away from it? 14 Does he not realize that
God sees all? 15 No! If he does not stop, We shall drag him by his
forehead[c] —16 his lying, sinful forehead. 17 Let him summon his comrades;
18We shall summon the guards of Hell. 19 No! Do not obey him
[Prophet]: bow down[d] in worship and draw close.

a A stage in the development of a foetus (cf. 22: 5), i.e. embryo. _Alaq can also mean anything that clings: a clot of blood, a leech, even a lump of mud. All these meanings involve the basic idea of clinging or sticking. Clinging indicates a state of total dependence
in contrast with verse 7.

b See note to 89: 15.

c In Hell. Many translators give 'forelock' instead of 'forehead' (cf. 54: 48). His head is sinful, not his forelock.

d Sujud is a position in the Muslim prayer with head, hands, knees, and toes on the ground, but not the rest of the body as in 'prostration'.

97. THE NIGHT OF GLORY

This Meccan sura celebrates the night when the first revelation of the Qur_an was sent down.

In the name of God, the Lord of Mercy, the Giver of Mercy
1We sent it down on the Night of Glory. 2What will explain to you
what that Night of Glory is? 3 The Night of Glory is better than a
thousand months; 4 on that night the angels and the Spirit[a] descend
again and again with their Lord's permission on every task; 5 [there
is] peace that night until the break of dawn.

a The Angel Gabriel.

98. CLEAR EVIDENCE

A Medinan sura that takes its title from the clear evidence demanded by the disbelievers before they will believe. It spells out the basic tenets of faith, and contrasts the Fire of Hell with the lasting bliss that will be enjoyed by the faithful.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Those who disbelieve among the People of the Book and the idolaters
were not about to change their ways until they were sent clear
evidence, 2 a messenger from God, reading out pages [blessed with]
purity, 3 containing true scriptures. 4 [Yet] those who were given the
Scripture became divided only after they were sent [such] clear evidence
5 though all they are ordered to do is worship God alone,
sincerely devoting their religion to Him as people of true faith, keep
up the prayer, and pay the prescribed alms, for that is the true
religion. 6 Those who disbelieve among the People of the Book and
the idolaters will have the Fire of Hell, there to remain. They are the
worst of creation.
7 Those who believe and do good deeds are the best of creation.

8 Their reward with their Lord is everlasting Gardens graced with flowing streams, where they will stay forever. God is well pleased with them and they with Him. All this is for those who stand in awe of their Lord.

99. THE EARTHQUAKE

A Medinan sura, one of a series of suras that deal with scenes from the Day of Judgement. Compare Suras 81, 82, 101, and others.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 When the earth is shaken violently in its [last] quaking, 2 when the earth throws out its burdens,a 3 when man cries, 'What is happening to it?'; 4 on that Day, it will tell all 5 because your Lord will inspire it [to do so]. 6 On that Day, people will come forward in separate groups to be shown their deeds: 7whoever has done an atom's-weight of good will see it, 8but whoever has done an atom's-weight of evil will see that.

a This refers to the dead being thrown out of their graves.

100. THE CHARGING STEEDS

An early Meccan sura in which God swears by the warhorses He has subjected to man's usea that man is ungrateful and misguided.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the charging steeds that pant 2 and strike sparks with their hooves, 3 who make dawn raids, 4 raising a cloud of dust, 5 and plunging into the midst of the enemy, 6 man is ungrateful to his Lord—7 and He is witness to thisb —8 he is truly excessive in his love of wealth. 9 Does he not know that when the contents of graves burst forth, 10 when the secrets of hearts are uncovered, on that Day, 11 their Lord will be fully aware of them all?

a Cf. 36: 71–2; 43: 12–13.

b Or man will by his own actions be a witness against himself on the Day of Judgement.

101. THE CRASHING BLOW

A Meccan sura which gives some scenes from the Resurrection and Judgement.

In the name of God, the Lord of Mercy, the Giver of Mercy

1The Crashing Blow! 2What is the Crashing Blow? 3What will explain to you what the Crashing Blow is? 4 On a Day when people will be like scattered moths 5 and the mountains like tufts of wool, 6 the one whose good deeds are heavy on the scales 7 will have a pleasant life, 8but the one whose good deeds are light 9 will have the Bottomless Pit for his homea —10what will explain to you what that is?—11 a blazing fire.

a Literally 'his mother is the bottomless pit'.

102. STRIVING FOR MORE

A Meccan sura which criticizes man's preoccupation with worldly wealth and stresses that he will be brought to account on the Day of Resurrection.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Striving for more distracts you 2 until you go into your graves.a 3No indeed! You will come to know. 4 No indeed! In the end you will come to know. 5 No indeed! If only you knew for certain. 6You will most definitely see Hellfire, 7 you will see it with the eye of certainty. 8On that Day, you will be asked about your pleasures.

a Literally 'until you visit the graves'. Their stay in the grave is like a short visit (cf.

46: 35).

103. THE DECLINING DAY[a]

A Meccan sura showing the way to salvation. The image of a declining day suggests the stage in the day, or in life, when only a short while is left for those wishing to make up for lost time.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the declining day, 2 man is [deep] in loss, 3 except for those who believe, do good deeds, urge one another to the truth, and urge one another to steadfastness.

a Other interpretations of the title include 'Time' and 'The Flight of Time'.

104. THE BACKBITER

A Meccan sura that condemns the greedy backbiter and gives a description of Hell.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Woe to every fault-finding backbiter[a] 2 who amasses riches, counting them over, 3 thinking they will make him live for ever. 4No indeed! He will be thrust into the Crusher! 5What will explain to you what the Crusher is? 6 It is God's Fire, made to blaze, 7 which rises over people's hearts. 8 It closes in on them 9 in towering columns.[b]

a Said to refer either to al-Akhnas ibn Shurayq or to al-Walid ibn al-Mughira (cf. note to 74: 11).

b Cf. 77: 30–3.

105. THE ELEPHANT

This sura is a reference to events that happened in 570 ce, the year of the Prophet's birth, when the army of Abraha (a Christian ruler of Yemen), which included war elephants, marched to attack Mecca, destroy the Ka_ba, and divert pilgrims to the new cathedral in San_a. The destruction of this army is cited here to encourage the believers and warn the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Do you [Prophet] not see how your Lord dealt with the army of the elephant? 2 Did He not utterly confound their plans? 3 He sent ranks of birds against them, 4 pelting them with pellets of hard-baked clay: 5 He made them [like] cropped stubble.

106. QURAYSH

This Meccan sura connects grammatically with the previous one's account of how God defeated the threat to Mecca posed by Abraha, so making it safe for the tribe of Quraysh to continue their trading journeys.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 [He did this] to make the Quraysh feel secure,[a] 2 secure in their winter and summer journeys.[b] 3 So let them worship the Lord of this House:[c] 4 who provides them with food to ward off hunger, safety to ward off fear.

a Or 'so that their covenants of security [from their neighbours should continue]' or 'so that they should remain accustomed to their trade journeys, and not stop them'.

b Their two annual trade caravans—to Yemen in winter and to Syria in summer—on which the prosperity of the Quraysh depended.

c The Ka_ ba.

107. COMMON KINDNESSES

A Meccan sura describing some characteristics of a person who denies the Judgement.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 [Prophet], have you considered the person who denies the Judgement?
2 It is he who pushes aside the orphan 3 and does not urge
others to feed the needy. 4 So woe to those who pray 5but are heedless
of their prayer; 6 those who are all show 7 and forbid common
kindnesses.

108. ABUNDANCE

When the Prophet lost his last son, an opponent who hated him taunted him with being 'cut off' without posterity. This Meccan sura comes to reassure the Prophet and as a retort to his enemy.

In the name of God, the Lord of Mercy, the Giver of Mercy
1We have truly given abundance[a] to you [Prophet]—2 so pray to your
Lord and make your sacrifice to Him alone—3 it is the one who hates
you who has been cut off.

a The word kawthar, 'abundance', is also interpreted here as referring to a specific river in Paradise.

109. THE DISBELIEVERS

Some of the Meccan idolaters suggested to the Prophet as a compromise that he should worship their gods for a year and they should worship his for a year. This was the reply.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Say [Prophet], 'Disbelievers: 2 I do not worship what you worship,
3 you do not worship what I worship, 4 I will never worship what you
worship, 5 you will never worship what I worship:[a] 6 you have your
religion and I have mine.'

a If you keep to your present gods (see Zamakhshari, al-Kashshaf, vol. iv).

110. HELP

A Medinan sura said to be one of the last revelations the Prophet received before his death.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 When God's help comes and He opens up[a] your way [Prophet],
2 when you see people embracing God's faith in crowds, 3 celebrate
the praise of your Lord and ask His forgiveness: He is always ready
to accept repentance.

a This sura is mainly understood by interpreters to refer to the surrender of Mecca to the Prophet. Accordingly many translate the word fath as 'victory', although there was no fighting. See also Sura 48, Surat al-Fath. Fath in classical Arabic means 'opening' or 'decision'. In a prayer, the Prophet says, 'Lord, open the gates of your Mercy for me.' Sura 1 is called al-Fatiha, as it opens the Qur_an. In 7: 89, iftah means 'decide between us and our enemy'.

111. PALM FIBRE

This sura refers to an uncle of the Prophet who opposed him fiercely, as did his wife. He insulted the Prophet with 'Tabbak yadak' ('may your hands be ruined'). This Meccan sura is the retort.

In the name of God, the Lord of Mercy, the Giver of Mercy
1May the hands of Abu Lahab be ruined! May he be ruined too!
2 Neither his wealth nor his gains will help him: 3 he will burn in the
Flaming Fire— [a] 4 and so will his wife, the firewood-carrier,[b] 5 with a
palm-fibre rope around her neck.

a Abu Lahab means 'Flame Man' and this verse contains a pun on this name.

b She used to tie bunches of thorns with ropes of twisted palm fibre and throw them into the Prophet's path.

112. PURITY [OF FAITH]

This sura is unusual in having as its title a term not mentioned in the body of the sura. Ikhlas conveys the meaning of sincerity in one's religion and total dedication to the One true God. Because of the importance of this theme in Islam, the Prophet said that this sura, despite its brevity, was equal to one-third of the Qur_an.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Say, 'He is God the One, 2 God the eternal.a 3 He begot no one nor was He begotten. 4 No one is comparable to Him.'

a Samad: other commonly held interpretations include 'self-sufficient' and 'sought by all' (Razi).

113. DAYBREAK

A Meccan sura used as an invocation against evil.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Say [Prophet], 'I seek refuge with the Lord of daybreak 2 against the harm in what He has created, 3 the harm in the night when darkness gathers, 4 the harm in witches when they blow on knots,a 5 the harm in the envier when he envies.'

a Said to be a means of practising witchcraft and casting spells.

114. PEOPLE

Another Meccan sura commonly used as an invocation against evil.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Say, 'I seek refuge with the Lord of people, 2 the Controllera of people, 3 the God of people, 4 against the harm of the slinking whisperer—5 who whispers into the hearts of people—6 whether they be jinn or people.'

a Or 'King' or 'Master'.

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Introduction :Surah Al-Fatiha (The Opening) al Quran)In the name of Allah, the Beneficent, the Merciful Praise be to Allah, Lord of the Worlds,The Beneficent, the Merciful.Owner of the Day of Judgment,Thee (alone) we worship; Thee (alone) we ask for help.Guide us on the straight path,
The path of those whom Thou hast favored;Not (the path) of those who earn Thine anger nor of those who go astray. (1 : 1-7)

Allah has promised to keep The Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't, surrender to your lord (the only way of peace& heaven). Quran is word of god & it has the information of past, present& future. God reveled to Prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some. But still Quran is 1 great source of information from God.

Do Muslims worship the Mecca? No Muslims bow towards the direction of mecca & worship only 1 God Allah. While praying in a mosque if Muslims will not have a direction they will end up praying facing or towards each other .The Quran & Prophet Muhammad taught us to bow towards the direction of mecca while we only pray & worship Allah. And it's also important for the unity of Muslims.

THE QURAN PROVES WATER CAME FROM ROCKS FROM THE SPACE (by FAISAL)Scientists don't know for sure. Perhaps the most popular theory says that, shortly after the Earth formed, millions of asteroids and comets, saturated in water, slammed into the planet, releasing their payloads to form Earth's oceans . Scientists are working hard to understand more about what our planet was like billions of years ago, and each new piece of information moves us closer to understanding how Earth's oceans, lakes and rivers came to exist.But the quran already has the answer because the quran is more superior than science

& it's the only 100% true book of God's words. Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. 2:74 al-Baqarah Verse: 74 AL-QURAN.

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said:The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

God definition By Faisal: God does not born or die. Who has no beginning or end. Does not need to become human, animal or insect to understand his creation. He is the creator who knows what he has created. He is the most wise. So, he knows everything. He feeds everyone, but he doesn't need to eat or sleep or use toilet. True God is the creator who is not part of the creation. So, he has no father, mother, wife or children. He's above all & unique. There's none like him & he's only one, who has no partner & no gender. So, he's the creator of all creation & not part of his or any creation. That is the definition of one true God in Islam which is Allah. Allah has created the humans in a pair of male& female to worship him & in different colors, languages, countries to respect & recognize each other.Tv,watch,computer,phone everything has a purpose. Purpose of us is not just only to eat,poo,have sex&sleep .purpose of life is to obey & worship the creator because humans are the most superior of creation & our purpose is to serve god by praising & praying.No1 is superior whether you are black or white,arab or non arab,male or female .For god everyone is equel.Islam is the only religion that is against racism. Allah is the most just & God judges you by your heart only not by your looks. Islam is an accurate, just & peaceful religion of 1 god creator lord Allah.

**In Quran, It says "If you kill one human being it's as
If you have killed the entire of humanity. And if you
save one human being. It's as you saved the entire
of humanity". So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet Mohammad. Islam believes God created the first humans were Adam & eve without any father & mother. The devil made them eat a fruit that was told by God to not to eat.**

And they got poo, but, they were not allowed to poo in heaven. You can eat everything in heaven & you wont get poo & it's a unholy thing you get it when you eat foods on earth & the 1forbidden fruit that was in heaven. So, as punishment God sent them to earth. Adam&Eve were married &having sex for married couples is not sin in islam. All humans are children of Adam & eve. In

Islam from Adam to Moses, to Jesus to Mohammad God sent all of them as messengers prophets & humans to spread the true religion. Because God created Adam & Eve without any father & mother. It means true creator can create everything in any way he wants to, for example If he says something to happen It'll just happen. The same way he made Adam & Eve without being their father & mother plus also having no father & mother. He has the wisdom & power of over everything. Similarity of creating Adam a slight differently he created prophet Jesus as one of the mightiest messengers of God with having just mother without any father. Because God can do anything God can create humans without father & mother as well as having a mother but no father. That's the true miracle & it can only be done by one true creator. And that's the believe of Islam that the true God is Allah who has no partner, no parents, no children, no wife, doesn't born or die, has no image because there's none like him, does not eat but feeds everyone & does not sleep. In Islam the name of prophet Jesus is Isa. And Jesus/Isa did everything with the power of Allah (God). God gave him the power to do it. Who created Jesus as a messenger of God.

Similarly he created Adam, Moses, Abraham, Noah, Isa as Jesus, Mohammad as messengers of peace & Islam towards humanity. And God can't be part of creation. If it's part of creation then it's not the creator or God or Allah. Even in Bible it says Jesus put his head on the floor as Muslims put their head on the floor for praying. 80% of Quran matches with Science & other 20% of Quran the Science does not have the answers because they haven't discovered or improved that much. For example Quran talks

about heaven, hell, & there are aliens. Science has no answer for everything but Quran has all the answers since last 1400 years even when Science had no answers. In the Bible it talks about Prophet Noah & the story goes something like this that the Prophet received a message from God that there would be a flood all over the world. So, he built a big boat & he took some people & a pair of every animals. According to Science there was not a flood which happened all over the world but it happened in a particular part of earth. Quran also tells it

happened in a particular part of the world. Quran also talks about humans are partly formed from father & partly formed from mother. And today Science agrees with it. So, if some one reads Quran & do a scientific research it'll help to understand

what the truth is & what is fiction. Bible says, the world is flat & circle. Scientifically it's not true. A coin is also flat & circle. Quran tells the original shape of earth. Science can't prove any error in Quran but tells errors on Bible. Don't believe it! Do your own research & believe what's logical. Don't ask people but do your own research so, you can believe in true God the creator of all creation but not a creation. Islam also teaches black cumin cures so many diseases without any side effects. The ultimate goal of saitan (Devil) is to take humans towards hell & shirk. Shirk means to associate or include someone with God. True God has no partner, can't compare him with any creation because he has created the creation, how can he be part of what he created? Remember true religion should have all the answers Of humanity & should not have any missing links. Islam believes Quran is 100% words of one creator God Allah. People might think there are 2 types of Muslims Shia & Sunni. But they both have same book Quran. And in Quran there is no Sunni or Shia. Islam is one religion & Quran is the

only one book Of God in Islam. The followers of Islam & Quran are called Muslims. No Muslim is a Muslim unless he beliefs Adam, Moses, Abraham, Jesus, Noah, Mohammad were all messengers of

one God Allah. No Muslim is a good Muslim unless he's a good human being. Islam teaches to live peacefully with people of every religion, race, color, language & nationalities. So we should understand, respect& live peacefully with each other. In the last 100 years to now Islam is the fastest growing religion in the world. That's why some governments & Medias create lies & misconceptions about Islam. Remember, true religion is the one that answers all the questions of humanity. Science can't prove any error in Quran. And true book of God can't have any errors. Muslims believe Torah & Bible were books

of God but they have been changed by humans. So, Quran is the last & final book of God. Quran is only one book but you can find it in all languages. Any one who believes in God should do research on Science, Quran & Bible. Fact is stranger then fiction. The book of God should have all the answers for humanity with no errors & word of God can't have errors!

Question: **Does Quran mention that Prophet Muhammad is the last prophet? Muhammad is not the father of any of your men, but [he is] the messenger of God and seal(last,finish,end,final) of the prophets and God has the knowledge of everything. (Quran 33:40)**

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:

prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:"Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem.""His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."In the Hebrew language im is added for respect. Similarely im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present.It's majestic plural noun like Elohim which refers to 1 God only.so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural.(Edited by Faisal)

Was prophet Jesus punished for other peoples sins:No,it was his enemy whose look was turned into the look & face of jesus.jesus was taken alive to heaven by God.jesus will come back and will die on this earth as a human & messenger of allah.from Adam to Moses to Jesus to Mohammad god sent all of them as messengers & they were all muslims.God is the most just .He never does unjust.Every one will be punished for their own sins.God will never punish Jesus or anyone for the sins of others because that's unjust & common sence.God is the most merciful he will forgive whoever he wishes to. But the sinner will have to ask for forgiveness ,beg for it & promise god to not to repeat it again & god will forgive. Pray

to god:god you love forgiveness,you are the forgiver I'm a sinner so please forgive me. people judge people .Allah judges you by your heart.

Quran is not a copy of anything & there is no evidence to say such. Statements in Quran are against torah & bible.Torah & bible has so many errors. & according to science 80%of Quran matches with science &other 20%of Quran science doesn't have answers maybe it will take couple of hundred years to find out for sciense. Acording to historians original bible doesn't exist anymore. According to Islam torah&bible were books of Allah but humans have destroyed their originality. So Quran is the last &final word of god Allah &Muhammad is the last&final messenger of Allah. Quran is not copy of anything and its 100% word of god in Islam. According to science torah &bibles statements have errors &Qurans statements are accurate &word of god is accurate.

QUESTION: WHY WOMEN CAN'T HAVE 4 HUSBANDS?

Answer: If a man has 4 wives &they have a child there would be 1father&that's the husband only. If a woman has 4 husbands &she gives birth it would be confusing to know who is father out of 4.But now with DNA test you can find out. And suddenly all 4 wives want to be a mom. They can go to 1 husband make love, wait couple of more months &finally give birth of their childs.In the same time 4 husbands want to have their own baby with 1 wife & only she can give birth the husbands can't give birth &they don't want their baby in a test tube or other women to give birth except their own married wife. Now they will either kill each other to have 1 to make love with his wife or divorce her or leave her forever or even worst rape & kill her simply creating the most dangerous situation. A man is allowed to marry up to 4 only not 5 or 6.First the rule is to marry only 1 & then if he can do justice&treat all 4 100% equally and of course take her all responsibility meaning can effort her 100% only then he can marry upto 4.Prophet Muhammad said the best of man is the 1 who is the best to his wife. A man asked the prophet who should I do the most favor to 1st he replied your mother the man asked 2nd he replied your mother man asked 3rd he replied your mother, man asked for 4th time he replied your father. The mother has 3times more right then the father. He also said the heaven is in beneath the foot of your mother. A wife's heaven is beneath the foot of her husband. In Quran it says men are like the clothes to their wives &wives are like the clothes to their husbands. It means they are both equal to Allah god even their physical shapes & purpose are different. & clothes were very important things in that time &still

are. It's a grace a mercy & a blessing of god Allah that women can give birth and be a mother which man can never do or earn that right & respect &position of a woman in Islam. But in Christianity and Judaism giving birth and having the monthly period or menses was seen as a punishment &a curse from god. In the past they even dared to ask if a woman had a soul? Again the maximum wives a man can have are 4 not anymore. The bible has no restrictions on how many wives or husbands can a person have it's the church's decision to have 1husband&1wife.In Islam a woman can have only 1 husband. For more information search in Google by your own self &believe in the evidence from god the holy Quran which provides peace &protection for humanity. May Allah guide&protect all.No hate only love peace&godbless for all.

Torah, Bible & Science: The Torah has many verses, which contradict modern scientific facts.These contradictions indicate that the Torah is not the word of Allah(S.W.) who is far from errors and ignorance of science facts that man

discovered later. Allah (S.W.), the Omniscient, would not tell in his book except the truth. He has a complete perfect knowledge of every thing in the universe.
- The Torah mentions the story of the creation in Genesis, where it talks about the creation of the universe in six earthly days consisting of mornings and evenings.
According to the biblical order, on the first day, He created the earth, the light, the darkness, and the water. On the second day, He created the sky when He put a firmament between water and water, and on the third day, the water gathered under the firmament, the land appeared and the herbs and grass grew.
On the fourth day, He created the sun, the moon, and the stars that above the firmament (the sky), and on the fifth day, He created the marine animals and the birds. On the sixth day, He created Adam and the wild animals, and finished the creation on that day. (See Genesis 1: 1 - 31)
Scientists note that the order and the directing of the story of the beginning of the universe are rejected by modern science that Allah (S.W.) gave to humanity. If these books were from Allah (S.W.), they would not contain these continuous errors.
Genesis talks about six earthly days consisting of days and nights (And there was evening and there was morning), and the seventh day was the Sabbath, on which the Creator rested (God Almighty is far above that). It is well known scientifically that the creation of the universal happened during periods of millions of years. Allah (S.W.) is right when He mentions in the Holy Quran the difference between His days and human days. "Verily, a Day in the

sight of thy Lord is like a thousand years of your reckoning."
(Holy Quran, Surah 22, Al-Hajj – 47)
Scientists say that the Earth's surface took millions of years to cool down and became suitable for living. Genesis says that the water appeared on earth on its first day, then the appearance of the plants on its third, and the animals on the fourth and the fifth days.
The biblical order of the appearance of the creations contradicts the findings of geologic history. The presence of water on the face of the earth on the first day contradicts the scientific theory that the earth and the universe were gas at the beginning of creation. In addition, the plants cannot appear before the existence of the sun, and the marine animals and birds were not before wild animals.
Scientifically, saying that the creation of the earth was before the creation of the sun and the stars (on the fourth day) is wrong. Moreover, the appearance of the night and the day for three days, without the sun is surprising!
In addition, saying that the appearance of plants was three days before man is wrong. Scientific discoveries tell us that the presence of vegetations was millions of years before the presence of man. The majority of the objections about this story of creation are in father Devoux's criticism of Genesis.
- Among the scientific observations on the Torah, is that it speaks at length about the age of the founding fathers from Adam to Abraham. It makes the birth of Abraham in the twentieth century from the
beginning of human existence on earth, specifically in the year1948 of the creation of the universe and the appearance of man on earth. There is no historical accurate information about the period between Abraham and Jesus, but historians estimated it to be eighteen centuries, depending on the biblical sources. Therefore, the appearance of Christ was thirty-eight centuries after the creation of Adam.
1 - The Torah, the Gospel, and the Quran and Science, Maurice Bocaille , pp 44 – 51, A study on the Torah
and the Gospel, Kamel Saafan, pp179, Readings in the Holy Bible, Abderrahim Mohamad, Vol.2, pp 182 -183
According to the Hebrew date, the year (2000) is equal to the year 5761 of the creation of the universe; therefore, the biblical information makes human life on earth no more than six thousand years.
This contradicts the scientific data, which consider the biblical Informations are full of errors or written by men not God.
Science has proved the
existence of civilizations five thousand years before the birth of Jesus.
Archaeologists believe that there was a bloody war between the north

and the south of Egypt in 4042 BCE, and won by the people of the Egyptian Delta. However, their victory was not decisive, as the Egyptian civilization recorded history started with the first family, which ruled Egypt between 3400 to 3200 BCE, and there is much that that had not been recorded.

Archaeologists also found human-made things that belong to more than five thousand years BCE, and the mission of Cairo University found traces of humans in the Fayoum region belong to tens of thousands of earlier years.

Encyclopedia Britannica states that the human traces in Palestine belong to two hundred thousand years. Donald Jean said in 1979, "The human presence on earth was four million years ago".

Allah (S.W.) is right when He affirms in the Holy Quran that humanity started long centuries ago. "(Pharaoh) said: "What then is the condition of previous generations?" He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets." (Holy Quran, Surah 20, Ta Ha – 51 - 52) "As also 'Ad and Thamud, and the Companions of the Rass, and many a generation between them." (Holy Quran, Surah 25, Al Furqan – 38) "Has not the story reached you, (O people!), of those who (went) before you of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? None knows them but Allah." (Holy Quran, Surah 14, Ibrahim – 38)

2 - The Torah, the Gospel, and the Quran and Science, Maurice Bocaille , pp 20, A study on the Torah and the Gospel, Kamel Saafan, pp179

- In addition, there are many things the Torah mentions that are contrary to the scientifically well established facts. It mentions that the rabbit is one of the ruminant animals! It says, "Nevertheless these ye shall not eat of them that chew the cud, or of them that have the hoof cloven: the camel, and the hare, and the coney; because they chew the cud but part not the hoof, they are unclean unto you" (Deuteronomy 14: 7)

- It also mentions that the serpent was punished by eating or licking the soil, (See Genesis 3:14), as in the Book of Micah. "They shall lick the dust like a serpent; like crawling things of the earth" (Micah 7: 17) All types of snakes that scientifically classified eat insects and reptiles and others, they never eat or lick soil.

- Leviticus speaks of legendary birds that have four legs - some leap, and some walk -, which do not exist except in legendary fiction. It says, "All winged creeping things that go upon all fours are an abomination unto you. Yet these may ye eat of all winged creeping things that go upon all fours, which have legs above their feet, wherewith to leap upon the earth. Even these of them ye may eat… But all winged creeping

things, which have four feet, are an abomination unto you." (Leviticus 11: 20-23) No archaeological reports or other information states that something like this was on the face of earth one day.

- Among the scientific errors also is what the Book of Genesis mentions (30: 37-43). It claims that Jacob's sheep produced, and the color of the production was different from the color of the parents. He prepared some rods of fresh poplar and almond and pealed white streaks on them. Seeing these peeled rods, the sheep craved, and brought forth ring streaked, speckled, and spotted sheep. If this was true, the sheep's production in spring would be green, but this mistake is man made errors & is contrary to what scientists know about genes and genetic codes.so, it can't be word of the lord.

- The Book of Genesis mentions the strangest birth story, namely the story of Tamar, the adulterous, delivering the twins from Judas, her father-in-law and the father of her husbands. "And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that one put out a hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, Wherefore hast thou made a breach for thyself? Therefore his name was called Perez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah" (Genesis 38: 27-30) The first-born put his hand out of his mother's womb, which is unusual during the birth process. However, the baby wanted to affirm his right of being the first-born child, and the midwife understood him, and bound upon his hand a scarlet thread.

Then a stranger thing, which medical theories cannot explain, happened. The first-born gave a space so his twin brother so he could come out into the world, and then he (whom his hand had a scarlet thread) followed him. This story cannot be accepted scientifically, and append it to the stories of the elderly better than

append it to Allah's (S.W.) word and revelation.

- The Book of Job gives a strange vision of the creation of the fetus. It is poured in a template as pouring milk, then clots in the middle of this template, as the clotting milk transformed into cheese. This has nothing to do whatsoever with what scientists know about the stages of the creation of the fetus.

Addressing Allah (S.W.), the Book of Job says, "Remember, I beseech thee, that thou hast fashioned me as clay; And wilt thou bring me into dust again? Hast thou not poured me out as milk, And curdled me like cheese? Thou hast clothed me with skin and flesh, And knit me together with bones

and sinews." (Job 10: 9 -11)
- The Torah claims that the earth has pillars, has corners, and it is flat, approving the scientific mainstream during the time of the writing. It says, "The sun also arises, and the sun goes down, and haste to its place where it arises." (Ecclesiastes 1: 5) The writer did not know neither that the earth is spherical, nor that it spins on its axis to create the sunrise and sunset.
The author of that verse was not Allah (S.W.) the Omniscient, who says, "He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law)" (Holy Quran, Surah 39, Az-Zumar – 5)
Describing Allah (S.W.), the Torah says that He is "That shaketh the earth out of its place, And the pillars thereof tremble". (Job 9: 6) The holy books' writers confirmed this misconception. They claimed that Allah (S.W.) said to Job, "Where were you when I put the earth on its base? Say, if you have knowledge. By whom were its measures fixed? Say, if you have wisdom; or by whom was the line stretched out over it? On what were its pillars based, or who laid its corner-stone" (Job 38: 4-6), and the Book of Samuel says. "For the pillars of the earth are Lord's, and he hath set the world upon them." (1Samuel 2: 8).
The New Testament confirms this naive and wrong perception of the earth; it is flat, with pillars, and with four corners, in some verses, which I will mention them in their place of this series.
Ecclesiastes speaks about the water cycle on earth and why the sea would not be full, although much water is poured into it from rivers. It mentions that the seawater goes back again to the springs of the rivers, so the sea would not be full. It says, "All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again ". (Ecclesiastes 1: 7)
Finally, the Torah ratifies that humans have the ability of bringing the souls of the dead, and tells that this actually happened. The sorcerer was able to bring Prophet Samuel's spirit to King Saul, and explained the talk between them. (See1Samuel 28: 3-20) This is close to witchcraft and myth more than anything else.
These errors and others testify that this book is not the word of Allah (S.W.), if it is from Allah (S.W.) it would not contain these errors, which today's young students know, let alone the scientists. The word of Allah (S.W.) does not err, nor teach people lies or error.

Killing innocent human is a major sin in Islam & Islam is against terrorism. prophet Muhammad said no one has the right to burn anything only god has the right to burn someone which is in hell. Love peace for all. May god bless &save us all.
Thomas Carlyle, struck by this philosophy of life writes "and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God." The same author continues "If this be Islam, says Goethe, do we not all live in Islam?" Carlyle himself answers this question of Goethe and says "Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

Evolution in the Holy Quran:

It is mentioned in the quran 1400 years ago even before scientists found the genetic similarities of monkeys ,apes & humans. what scientists have found is true but their opinion of the theory of evolution is wrong. Quran is word of god & it has the information of past,present& future.God reveled to prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some.But still quran is 1 great source of information from God.
Because of their constant defiance and blasphemy of GOD Almighty's Divine and Holy Words, some bad Jews were transformed into swines and apes during Prophet Moses (peace be upon him) times:but not the good one's & definitely not all jews okay.
"Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from

the even path!" (The Noble Quran, 5:60)"

First 2 of the 10 Commandments

I am the Lord thy God,Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven images.

SURAT AL IKHLAS (MAKKAH)

1) Say he is Allah one & only

(2) Allah, the eternal, absolute

3) He begets not, nor is he begotten

(4) And there is none like unto him (Al-Quran)

The original quran is 100% accurate in the Arabic language & its 1 only.But in English there are couple of translations of the same 1 arabic quran.so if some 1 wants to understand the quran properly he should read it in couple of translations of the same 1 arabic quran & learn some Arabic to understand the quran more accurately. Quran is not a copy of anything & there is no evidence to say such. Statements in Quran are against torah&bible.torah & bible has so many errors. & according to science 80%of Quran matches with science &other 20%of Quran science doesn't have answers maybe it will take couple of hundred years to find out for science .according to historians original bible doesn't exist anymore. According to Islam torah&bible were books of Allah but humans have destroyed their originality. So Quran is the last &final word of god Allah &Muhammad is the last&final messenger of Allah. Quran is not copy of anything and its 100% word of god in Islam. According to science torah &bibles statements have errors &Qurans statements are accurate &word of god is accurate.

EVOLUTION AN UNPROVEN THEORY :Is there a guarantee that there is 100% evidence of it? no as simple as that.Their stories of evidences Based on bone similarities has no evidence how truthful they are because its mostly based on opinions.Fruits &vegetables have vitamins on them does it mean we came from them?Dogs have calcium in their bones.we have vitamins & calcium in our body ,so does it mean we came from them. God created the entire world matchable,livable,sutable for all humans & creatures.And he made us with similarities.All humans & animals breath from air,drink water.all living things,even trees have water in them like all humans.If god wants to create a cockroach a tree a bird a fish with human blood in them of course he can he is the creater.Its a miracle of god that we have similarities with monkies.It just proves god created the entire world with similarities with us.It does not prove we came from any animal or monkey.

THE CHALLENGE OF THE QUR'AAN

Literature and poetry have been instruments of human expression and creativity, in all cultures. The world also witnessed an age when literature and poetry occupied pride of position, similar to that now enjoyed by science and technology.Muslims as well as non-Muslims agree that Al-Qur'aan is Arabic literature par excellence - that it is the best Arabic literature on the face of the earth.

The Qur'aan, challenges mankind in the following verses:

"And if ye are in doubt As to what We have revealed From time to time

to Our Servant, then produce a Soorah Like thereunto; And call your witnesses or helpers (If there are any) besides Allah, If your (doubts) are true. But if ye cannot –And of a surety you cannot. hen fear the Fire Whose fuel is Men and Stones – Which is prepared for those Who reject Faith." [Al-Qur'aan 2:23-24] 1

The same notation is followed throughout the book. References and translation of the Qur'aan are from the translation of the Qur'aan by Abdullah Yusuf Ali, new revised edition, 1989, published by Amana Corporation, Maryland, USA.The challenge of the Qur'aan, is to produce a single Soorah (chapter) like the

Soorahs it contains. The same challenge is repeated in the Qur'aan several times. The challenge to produce a Soorah, which, in beauty, eloquence, depth and meaning is at least somewhat similar to a Qur'aanic Soorah remains unmet to this day. A modern rational man, however, would never accept a religious scripture, which says, in the best possible poetic language, that the world is flat. This is because we live in an age, where human reason, logic and science are given primacy. Not many would accept the Qur'aan's extraordinarily beautiful language, as proof of its Divine origin. Any scripture

1 Al-Qur'an 2:23-24 indicates Soorah or Chapter No. 2 and Ayaat or Verses 23 and 24.

claiming to be a divine revelation must also be acceptable on the strength of its own reason and logic.

According to the famous physicist and Nobel Prize winner, Albert Einstein, "Science without religion is lame. Religion without science is blind." Let us therefore study the Qur'aan, and analyze whether

The Qur'aan is not a book of science but a book of 'signs', i.e. ayats. There are more than six thousand 'signs' in the Qur'aan of which more than a thousand deal with science. We all know that many a times Science takes a 'U-turn'. In this book I have considered only established scientific facts and not mere hypotheses and theories that are based on assumptions and are not backed by proof.

I. ASTRONOMY

CREATION OF THE UNIVERSE: 'THE BIG BANG'

The creation of the universe is explained by astrophysicists in a widely accepted phenomenon, popularly known as the 'Big Bang'. It is supported by observational and experimental data gathered by astronomers and astrophysicists for decades. According to the 'Big Bang', the whole universe was initially one big mass (Primary Nebula). Then there was a 'Big Bang' (Secondary Separation) which resulted in the formation of Galaxies. These then divided to form stars, planets, the sun, the moon, etc. The origin of the universe was unique and the probability of it occurring by 'chance' is zero.

The Qur'aan contains the following verse, regarding the origin of the universe: "Do not the Unbelievers see That the heavens and the earth Were joined together (as one Unit of Creation), before We clove them asunder?" [Al-Qur'aan 21:30]

The striking congruence between the Qur'aanic verse and the 'Big Bang' is inescapable! How could a book, which first appeared in the deserts of Arabia

1400 years ago, contain this profound scientific truth?

THERE WAS AN INITIAL GASEOUS MASS BEFORE THE CREATION OF GALAXIES

Scientists say that before the galaxies in the universe were formed, celestial matter was initially in the form of gaseous matter. In short, huge gaseous matter or clouds were present before the formation of the galaxies. To describe initial celestial matter, the word 'smoke' is more appropriate than gas. The following Qur'aanic verse refers to this state of the universe by the word dhukhan which means smoke.

"Moreover, He Comprehended In His design the sky, And it had been (as) smoke: He said to it And to the earth: 'Come ye together, Willingly

or unwillingly.' They said: 'We do come (Together), in willing obedience.'" [Al-Qur'aan 41:11]

Again, this fact is a corollary to the 'Big Bang' and was not known to the Arabs during the time of Prophet Muhammad (pbuh). What then, could have been the source of this knowledge?

THE SPHERICAL SHAPE OF THE EARTH

In early times, people believed that the earth is flat. For centuries, men were afraid to venture out too far, lest they should fall off the edge. Sir Francis Drake was the first person who proved that the earth is spherical when he sailed around it in 1597. Consider the following Qur'aanic verse regarding the alternation of day and night: "Seest thou not that Allah merges Night into Day And He merges Day into Night?" [Al-Qur'aan 31:29]

Merging here means that the night slowly and gradually changes to day and vice versa. This phenomenon can only take place if the earth is spherical. If the earth was flat, there would have been a sudden change from night to day and from day to night.

The following verse also alludes to the spherical shape of the earth: "He created the heavens And the earth In true (proportions): He makes the Night Overlap the Day, and the Day Overlap the Night." [Al-Qur'aan 39:5]

The Arabic word used here is Kawwara meaning 'to overlap' or 'to coil'– the way a turban is wound around the head. The overlapping or coiling of the day and night can only take place if the earth is spherical.

The earth is not exactly round like a ball, but geo-spherical i.e. it is flattened at the poles. The following verse contains a description of the earth's shape: "And the earth, moreover, Hath He made egg shaped." 2 [Al-Qur'aan 79:30]

The Arabic word for egg here is dahaha, which means an ostrich-egg. The shape of an ostrich-egg resembles the geo-spherical shape of the earth. Thus the Qur'aan correctly describes the shape of the earth, though the prevalent notion when the Qur'aan was revealed was that the earth is flat.

THE LIGHT OF THE MOON IS REFLECTED LIGHT

It was believed by earlier civilizations that the moon emanates its own light. Science now tells us that the light of the moon is reflected light. However this

fact was mentioned in the Qur'aan 1,400 years ago in the following verse:.
"Blessed is He Who made Constellations in the skies, And placed therein a Lamp And a Moon giving light." [Al-Qur'aan 25:61]
The Arabic word for the sun in the Qur'aan, is shams. It is referred to as siraaj, which means a 'torch' or as wahhaaj which means 'a blazing lamp' or as diya which means 'shining glory'. All three descriptions are appropriate to the sun, since it generates intense heat and light by its internal combustion. The Arabic word for the moon is qamar and it is described in the Qur'aan as muneer, which is a body that gives nur i.e. light. Again, the Qur'aanic description matches perfectly with the true nature of the moon, which does not give off light itself and is an inert body that reflects the light of the sun. Not once in the Qur'aan, is the moon mentioned as siraaj, wahhaaj or diya or the sun as nur or muneer. This implies that the Qur'aan recognizes the difference between the nature of sunlight and moonlight.
2 The Arabic word dahaha has been translated by A. Yusuf Ali as "vast expanse", which also is correct. The word dahaha also means an ostrich-egg.
?
Consider the following verses related to the nature of light from the sun and the moon: "It is He who made the sun To be a shining glory And the moon to be a light (Of beauty)." [Al-Qur'aan 10:5]
"See ye not How Allah has created The seven heavens One above another, "And made the moon A light in their midst, and made the sun As a (Glorious) Lamp?" [Al-Qur'aan 71:15-16]

THE SUN ROTATES

For a long time European philosophers and scientists believed that the earth stood still in the centre of the universe and every other body including the sun moved around it. In the West, this geocentric concept of the universe was prevalent right from the time of Ptolemy in the second century B.C. In 1512, Nicholas Copernicus put forward his Heliocentric Theory of Planetary Motion, which asserted that the sun is motionless at the centre of the solar system with the planets revolving around it.
In 1609, the German scientist Yohannus Keppler published the 'Astronomia Nova'. In this he concluded that not only do the planets move in elliptical orbits around the sun, they also rotate upon their axes at irregular speeds. With this knowledge it became possible for European scientists to explain correctly many of the mechanisms of the solar system including the sequence of night and day.
After these discoveries, it was thought that the Sun was stationary and did not rotate about its axis like the Earth. I remember having studied this fallacy from Geography books during my school days. Consider the following Qur'aanic verse: "It is He Who created The Night and the Day, And the sun and the moon: All (the celestial bodies) Swim along, each in its Rounded course." [Al-Qur'aan 21:33]
The Arabic word used in the above verse is yasbahûn . The word yasbahûn is derived from the word sabaha. It carries with it the idea of motion that comes

from any moving body. If you use the word for a man on the ground, it would not mean that he is rolling but would mean he is walking or running. If you use the word for a man in water it would not mean that he is floating but would mean that he is swimming.

Similarly, if you use the word yasbah for a celestial body such as the sun it would not mean that it is only flying through space but would mean that it is also rotating as it goes through space. Most of the school textbooks have incorporated the fact that the sun rotates about its axis. The rotation of the sun about its own axis can be proved with the help of an equipment that projects the image of the sun on the table top so that one can examine the image of the sun without being blinded. It is noticed that the sun has spots which complete a circular motion once every 25 days i.e. the sun takes approximately 25 days to rotate around its axis.

In fact, the sun travels through space at roughly 150 miles per second, and takes about 200 million years to complete one revolution around the center of our Milky Way Galaxy.

"It is not permitted To the Sun to catch up The Moon, nor can The Night outstrip the Day: Each (just) swims along In (its own) orbit (According to Law)." [Al-Qur'aan 36:40]

This verse mentions an essential fact discovered by modern astronomy, i.e. the existence of the individual orbits of the Sun and the Moon, and their journey through space with their own motion. The 'fixed place' towards, which the sun travels, carrying with it the solar system, has been located exactly by modern astronomy. It has been given a name, the Solar Apex. The solar system is indeed moving in space towards a point situated in the constellation of Hercules (alpha Layer) whose exact location is firmly established.

The moon rotates around its axis in the same duration that it takes to revolve around the earth. It takes approximately 29½ days to complete one rotation. One cannot help but be amazed at the scientific accuracy of the Qur'aanic verses. Should we not ponder over the question: "What was the source of knowledge contained in the Qur'aan?"

THE SUN WILL EXTINGUISH AFTER A CERTAIN PERIOD

The light of the sun is due to a chemical process on its surface that has been taking place continuously for the past five billion years. It will come to an end at some point of time in the future when the sun will be totally extinguished leading to extinction of all life on earth. Regarding the impermanence of the sun's existence the Qur'aan says: "And the Sun Runs its course For a period determined For it; that is The decree of (Him) The exalted in Might, The All-Knowing." [Al-Qur'aan 36:38] 3

The Arabic word used here is mustaqarr, which means a place or time that is determined. Thus the Qur'aan says that the sun runs towards a determined place, and will do so only up to a pre-determined period of time – meaning that it will end or extinguish.

THE PRESENCE OF INTERSTELLAR MATTER

Space outside organized astronomical systems was earlier assumed to be a

vacuum . Astrophysicists later discovered the presence of bridges of matter in this interstellar space. These bridges of matter are called plasma, and consist of completely ionized gas containing equal number of free electrons and positive ions. Plasma is sometimes called the fourth state of matter (besides the three known states viz. solid, liquid and gas). The Qur'aan mentions the presence of this interstellar material in the following verse: "He Who created the heavens And the earth and all That is between." [Al-Qur'aan 25:59]
It would be ridiculous, for anybody to even suggest that the presence of interstellar galactic material was known 1400 years ago.
3 A similar message is conveyed in the Qur'an in 13:2, 35:13, 39:5 and 39:21.

THE EXPANDING UNIVERSE

In 1925, an American astronomer by the name of Edwin Hubble, provided observational evidence that all galaxies are receding from one another, which implies that the universe is expanding. The expansion of the universe is now an established scientific fact. This is what Al-Qur'aan says regarding the nature of the universe: "With the power and skill Did We construct The Firmament: For it is We Who create The vastness of Space." [Al-Qur'aan 51:47]
The Arabic word mûsi'ûn is correctly translated as 'expanding it', and it refers to the creation of the expanding vastness of the universe. Stephen Hawking, in his book, 'A Brief History of Time', says, "The discovery that the universe is expanding was one of the great intellectual revolutions of the 20th century."
The Qur'aan mentioned the expansion of the universe, before man even learnt to build a telescope! Some may say that the presence of astronomical facts in the Qur'aan is not surprising since the Arabs were advanced in the field of astronomy. They are correct in acknowledging the advancement of the Arabs in the field of astronomy. However they fail to realize that the Qur'aan was revealed centuries before the Arabs excelled in astronomy. Moreover many of the scientific facts mentioned above regarding astronomy, such as the origin of the universe with a Big Bang, were not known to the Arabs even at the peak of their scientific advancement. The scientific facts mentioned in the Qur'aan are therefore not due to the Arabs' advancement in astronomy. Indeed, the reverse is true. The Arabs advanced in astronomy, because astronomy occupies a place in the Qur'aan.

II. PHYSICS

THE EXISTENCE OF SUBATOMIC PARTICLES

In ancient times a well-known theory by the name of 'Theory of Atomism' was widely accepted. This theory was originally proposed by the Greeks, in particular by a man called Democritus, who lived about 23 centuries ago. Democritus and the people that came after him, assumed that the smallest unit of matter was the atom. The Arabs used to believe the same. The Arabic word dharrah most commonly meant an atom. In recent times modern science has discovered that it is possible to split even an atom. That the atom can be split

further is a development of the 20th century. Fourteen centuries ago this concept would have appeared unusual even to an Arab. For him the dharrah was the limit beyond which one could not go. The following Qur'aanic verse however, refuses to acknowledge this limit: "The Unbelievers say, 'Never to us will come The Hour': say, 'Nay! But most surely, By my Lord, it will come Upon you – by Him Who knows the unseen – From Whom is not hidden The least little atom In the Heavens or on earth: Nor is there anything less Than that, or greater, but Is in the Record Perspicuous.'" [Al-Qur'aan 34:3] 4

This verse refers to the Omniscience of God, His knowledge of all things, hidden or apparent. It then goes further and says that God is aware of everything, including what is smaller or bigger than the atom. Thus the verse clearly shows that it is possible for something smaller than the atom to exist, a fact discovered only recently by modern science.

4 A similar message is conveyed in the Qur'an in 10:61.

III. GEOGRAPHY

THE WATER CYCLE

In 1580, Bernard Palissy was the first man to describe the present day concept of 'water cycle'. He described how water evaporates from the oceans and cools to form clouds. The clouds move inland where they rise, condense and fall as rain. This water gathers as lakes and streams and flows back to the ocean in a continuous cycle. In the 7th century B.C., Thales of Miletus believed that surface spray of the oceans was picked up by the wind and carried inland to fall as rain. In earlier times people did not know the source of underground water. They thought the water of the oceans, under the effect of winds, was thrust towards the interior of the continents. They also believed that the water returned by a secret passage, or the Great Abyss. This passage is connected to the oceans and has been called the 'Tartarus', since Plato's time. Even Descartes, a great thinker of the eighteenth century, subscribed to this view. Till the nineteenth century, Aristotle's theory was prevalent. According to this theory, water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that the rainwater that seeps into the cracks of the ground is responsible for this.

The water cycle is described by the Qur'aan in the following verses: "Seest thou not that Allah Sends down rain from The sky, and leads it Through springs in the earth? Then He causes to grow, Therewith, produce of various Colours." [Al-Qur'aan 39:21]

"He sends down rain From the sky And with it gives life to The earth after it is dead: Verily in that are Signs For those who are wise." [Al-Qur'aan 30:24]

"And We send down water From the sky according to (Due) measure, and We cause it To soak in the soil; And We certainly are able To drain it off (with ease)." [Al-Qur'aan 23:18]

No other text dating back 1400 years ago gives such an accurate description of the water cycle.

WINDS IMPREGNATE THE CLOUDS

"And We send the fecundating winds, Then cause the rain to descend From the sky, therewith providing You with water (in abundance)." [Al-Qur'aan 15:22]

The Arabic word used here is lawâqih, which is the plural of laqih from laqaha, which means to impregnate or fecundate. In this context, impregnate means that the wind pushes the clouds together increasing the condensation that causes lightning and thus rain. A similar description is found in the Qur'aan: "It is Allah Who sends The Winds, and they raise The Clouds: then does He Spread them in the sky As He wills, and break them Into fragments, until thou seest Raindrops issue from the midst Thereof: then when He has Made them reach such Of His servants as He wills, Behold, they do rejoice!" [Al-Qur'aan 30:48]

The Qur'aanic descriptions are absolutely accurate and agree perfectly with modern data on hydrology. The water cycle is described in several verses of the Glorious Qur'aan, including 3:9, 7:57, 13:17, 25:48- 49, 36:34, 50:9-11, 56:68-70, 67:30 and 86:11.

IV. GEOLOGY

MOUNTAINS ARE LIKE PEGS (STAKES)

In Geology, the phenomenon of 'folding' is a recently discovered fact. Folding is responsible for the formation of mountain ranges. The earth's crust, on which we live, is like a solid shell, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It is also known that the stability of the mountains is linked to the phenomenon of folding, for it was the folds that were to provide foundations for the reliefs that constitute the mountains. Geologists tell us that the radius of the Earth is about 3,750 miles and the crust on which we live is very thin, ranging between 1 to 30 miles. Since the crust is thin, it has a high possibility of shaking. Mountains act like stakes or tent pegs that hold the earth's crust and give it stability. The Qur'aan contains exactly such a description in the following verse: "Have We not made The earth as a wide Expanse, And the mountains as pegs?" [Al-Qur'aan 78:6-7]

The word awtad means stakes or pegs (like those used to anchor a tent); they are the deep foundations of geological folds. A book named 'Earth' is considered as a basic reference textbook on geology in many universities around the world. One of the authors of this book is Frank Press, who was the President of the Academy of Sciences in the USA for 12 years and was the Science Advisor to former US President Jimmy Carter. In this book he illustrates the mountain in a wedge-shape and the mountain itself as a small part of the whole, whose root is deeply entrenched in the ground.5 According to Dr. Press, the mountains play an important role in stabilizing the crust of the earth.

The Qur'aan clearly mentions the function of the mountains in preventing the earth from shaking: "And We have set on the earth Mountains standing firm, Lest it should shake with them." [Al-Qur'aan 21:31]

5 Earth, Press and Siever, p. 435. Also see Earth Science, Tarbuck and Lutgens,p. 157.

The Qur'aanic descriptions are in perfect agreement with modern geological

data.MOUNTAINS FIRMLY FIXED

The surface of the earth is broken into many rigid plates that are about 100 km in thickness. These plates float on a partially molten region called aesthenosphere. Mountain formations occur at the boundary of the plates. The earth's crust is 5 km thick below oceans, about 35 km thick below flat continental surfaces and almost 80 km thick below great mountain ranges. These are the strong foundations on which mountains stand. The Qur'aan also speaks about the strong mountain foundations in the following verse: "And the mountains Hath He firmly fixed." [Al-Qur'aan 79:32] 6

6 A similar message is contained in the Qur'an in 88:19, 31:10 and 16:15

V. OCEANOLOGY

BARRIER BETWEEN SWEET AND SALT WATERS

Consider the following Qur'aanic verses: "He has let free the two bodies Of flowing water, Meeting together: Between them is a Barrier Which they do not transgress." [Al-Qur'aan 55:19-20]

In the Arabic text the word barzakh means a barrier or a partition. This barrier is not a physical partition. The Arabic word maraja literally means 'they both meet and mix with each other'. Early commentators of the Qur'aan were unable to explain the two opposite meanings for the two bodies of water, i.e. they meet and mix, and at the same time, there is a barrier between them. Modern Science has discovered that in the places where two different seas meet, there is a barrier between them. This barrier divides the two seas so that each sea has its own temperature, salinity and density. 7 Oceanologists are now in a better position to explain this verse. There is slanted unseen water barrier between the two seas through which water from one sea passes to the other.But when the water from one sea enters the other sea, it loses its distinctive characteristic and becomes homogenized with the other water. In a way this barrier serves as a transitional homogenizing area for the two waters. This scientific phenomenon mentioned in the Qur'aan was also confirmed by Dr. William Hay who is a well-known marine scientist and Professor of Geological Sciences at the University of Colorado, U.S.A. The Qur'aan mentions this phenomenon also in the following verse: "And made a separating bar between the two bodies Of flowing water?" [Al-Qur'aan 27:61]

This phenomenon occurs in several places, including the divider between the Mediterranean and the Atlantic Ocean at Gibralter. But when the Qur'aan speaks about the divider between fresh and salt water, it mentions the

7 Principles of Oceanography, Davis, pp. 92-93.

existence of "a forbidding partition" with the barrier. "It is He Who has Let free the two bodies Of flowing water: One palatable and sweet, And the other salty and bitter; Yet has He Made a barrier between them, And a partition that is forbidden To be passed." [Al-Qur'aan 25:53]

Modern science has discovered that in estuaries, where fresh (sweet) and saltwater meet, the situation is somewhat different from that found in places where two seas meet. It has been discovered that what distinguishes fresh water from salt water in estuaries is a "pycnocline zone with a marked density

discontinuity separating the two layers." 8 This partition (zone of separation) has salinity different from both the fresh water and the salt water. 9 This phenomenon occurs in several places, including Egypt, where the river Nile flows into the Mediterranean Sea.

DARKNESS IN THE DEPTHS OF THE OCEAN

Prof. Durga Rao is an expert in the field of Marine Geology and was a professor at King Abdul Aziz University in Jeddah. He was asked to comment on the following verse: "Or (the Unbelievers' state) Is like the depths of darkness In a vast deep ocean, Overwhelmed with billow Topped by billow, Topped by (dark) clouds: Depths of darkness, one Above another: if a man Stretches out his hand, He can hardly see it! For any to whom Allah Giveth not light, there is no light!" [Al-Qur'aan 24:40] Prof. Rao said that scientists have only now been able to confirm, with the help of modern equipment that there is darkness in the depths of the ocean. Humans are unable to dive unaided underwater for more than 20 to 30 meters, and cannot survive in the deep oceanic regions at a depth of more than 200 meters. This verse does not refer to all seas because not every sea can be

8 Oceanography, Gross, p. 242. Also see Introductory Oceanography, Thurman, pp. 300-301.

9 Oceanography, Gross, p. 244 and Introductory Oceanography, Thurman, pp. 300-301.

described as having accumulated darkness layered one over another. It refers especially to a deep sea or deep ocean, as the Qur'aan says, "darkness in a vast deep ocean". This layered darkness in a deep ocean is the result of two causes:A light ray is composed of seven colours. These seven colours are Violet, Indigo, Blue, Green, Yellow, Orange and Red (VIBGYOR). The light ray undergoes refraction when it hits water. The upper 10 to 15 metres of water absorb the red colour. Therefore if a diver is 25 metres under water and gets wounded, he would not be able to see the red colour of his blood, because the red colour does not reach this depth. Similarly orange rays are absorbed at 30 to 50 metres, yellow at 50 to 100 metres, green at 100 to 200 metres, and finally, blue beyond 200 metres and violet and indigo above 200 metres. Due to successive disappearance of colour, one layer after another, the ocean progressively becomes darker, i.e. darkness takes place in layers of light. Below a depth of 1000 meters there is complete darkness. 10 . The sun's rays are absorbed by clouds, which in turn scatter light rays thus causing a layer of darkness under the clouds. This is the first layer of darkness. When light rays reach the surface of the ocean they are reflected by the wave surface giving it a shiny appearance. Therefore it is the waves which reflect light and cause darkness. The unreflected light penetrates into the depths of the ocean. Therefore the ocean has two parts. The surface characterized by light and warmth and the depth characterized by darkness. The surface is further separated from the deep part of the ocean by waves. The internal waves cover the deep waters of seas and oceans because the deep waters have a higher density than the waters above them. The darkness begins below the internal waves. Even the fish in the depths of the ocean cannot see;

their only source of light is from their own bodies.
The Qur'aan rightly mentions: "Darkness in a vast deep ocean overwhelmed with waves topped by waves".
10 Oceans, Elder and Pernetta, p. 27.
In other words, above these waves there are more types of waves, i.e. those found on the surface of the ocean. The Qur'aanic verse continues, "topped by (dark) clouds; depths of darkness, one above another."
These clouds as explained are barriers one over the other that further cause darkness by absorption of colours at different levels.
Prof. Durga Rao concluded by saying, "1400 years ago a normal human being could not explain this phenomenon in so much detail. Thus the information must have come from a supernatural source".

VI. BIOLOGY

EVERY LIVING THING IS MADE OF WATER

Consider the following Qur'aanic verse: "Do not the Unbelievers see that the heavens and the earth were joined together (as one Unit of Creation), before We clove them asunder? We made from water every living thing. Will they not then believe?" [Al-Qur'aan 21:30]
Only after advances have been made in science, do we now know that cytoplasm, the basic substance of the cell is made up of 80% water. Modern research has also revealed that most organisms consist of 50% to 90% water and that every living entity requires water for its existence. Was it possible 14 centuries ago for any human-being to guess that every living being was made of water? Moreover would such a guess be conceivable by a human being in the deserts of Arabia where there has always been scarcity of water? The following verse refers to the creation of animals from water: "And Allah has created Every animal from water." [Al-Qur'aan 24:45]
The following verse refers to the creation of human beings from water: "It is He Who has Created man from water: Then has He established Relationships of lineage And marriage: for thy Lord Has power (over all things)." [Al-Qur'aan 25:54]

VII. BOTANY

PLANTS CREATED IN PAIRS, MALE AND FEMALE

Previously humans did not know that plants too have male and female gender distinctions. Botany states that every plant has a male and female gender. Even the plants that are unisexual have distinct elements of both male and female. "'And has sent Down water from the sky.' With it have We produced Diverse pairs of plants Each separate from the others." [Al-Qur'aan 20:53]

FRUITS CREATED IN PAIRS, MALE AND FEMALE

"And fruit Of every kind He made In pairs, two and two." [Al-Qur'aan 13:3]
Fruit is the end product of reproduction of the superior plants. The stage preceding fruit is the flower, which has male and female organs (stamens and ovules). Once pollen has been carried to the flower, they bear fruit, which in

turn matures and frees its seed. All fruits therefore imply the existence of male and female organs; a fact that is mentioned in the Qur'aan.

In certain species, fruit can come from non-fertilized flowers (parthenocarpic fruit) e.g. bananas, certain types of pineapple, fig, orange, vine, etc. They also have definite sexual characteristics.

EVERYTHING MADE IN PAIRS

"And of everything We have created pairs." [Al-Qur'aan 51:49]

This refers to things other than humans, animals, plants and fruits. It may also be referring to a phenomenon like electricity in which the atoms consist of negatively – and positively – charged electrons and protons.

"Glory to Allah, Who created In pairs all things that The earth produces, as well as Their own (human) kind And (other) things of which They have no knowledge." [Al-Qur'aan 36:36]

The Qur'aan here says that everything is created in pairs, including things that the humans do not know at present and may discover later.

VIII. ZOOLOGY

ANIMALS AND BIRDS LIVE IN COMMUNITIES

"There is not an animal (That lives) on the earth, Nor a being that flies On its wings, but (forms Part of) communities like you." [Al-Qur'aan 6:38]

Research has shown that animals and birds live in communities, i.e. they organize, and live and work together.

THE FLIGHT OF BIRDS

Regarding the flight of birds the Qur'aan says: "Do they not look at The birds, held poised In the midst of (the air And) the sky? Nothing Holds them up but (the power Of) Allah. Verily in this Are Signs for those who believe." [Al-Qur'aan 16:79] A similar message is repeated in the Qur'aan in the verse: "Do they not observe The birds above them, Spreading their wings And folding them in? None can uphold them Except (Allah) Most Gracious: Truly it is He That watches over all things." [Al-Qur'aan 67:19]

The Arabic word amsaka literally means, 'to put one's hand on, seize, hold, hold someone back,' which expresses the idea that Allah holds the bird up in His power. These verses stress the extremely close dependence of the birds' behaviour on Divine order. Modern scientific data has shown the degree of perfection attained by certain species of birds with regard to the programming of their movements. It is only the existence of a migratory programme in the genetic code of the birds that can explain the long and complicated journey that very young birds, without any prior experience and without any guide, are able to accomplish. They are also able to return to the departure point on a definite date.

Prof. Hamburger in his book 'Power and Fragility' gives the example of 'mutton-bird' that lives in the Pacific with its journey of over 15,000 miles in the shape of figure '8'. It makes this journey over a period of 6 months and comes back to its departure point with a maximum delay of one week. The highly complicated instructions for such a journey have to be contained in the birds' nervous cells. They are definitely programmed. Should we not reflect

on the identity of this 'Programmer'?

THE BEE

"And thy Lord taught the Bee To build its cells in hills, On trees, and in (men's) habitations; Then to eat of all The produce (of the earth), And find with skill the spacious Paths of its Lord." [Al-Qur'aan 16:68-69]

Von-Frisch received the Nobel Prize in 1973 for his research on the behaviour and communication of the bees. The bee, after discovering any new garden or flower, goes back and tells its fellow bees the exact direction and map to get there, which is known as 'bee dance'. The meanings of this insect's movements that are intended to transmit information between worker bees have been discovered scientifically using photography and other methods. The Qur'aan mentions in the above verse how the bee finds with skill the spacious paths of its Lord.

The worker bee or the soldier bee is a female bee. In Soorah Al-Nahl chapter no. 16, verses 68 and 69 the gender used for the bee is the female gender (fa'slukî and kulî), indicating that the bee that leaves its home for gathering food is a female bee. In other words the soldier or worker bee is a female bee. In fact, in Shakespeare's play, "Henry the Fourth", some of the characters speak about bees and mention that the bees are soldiers and that they have a king. That is what people thought in Shakespearean times. They thought that the worker bees are male bees and they go home and are answerable to a king bee. This, however, is not true. The worker bees are females and they do not report to a king bee but to a queen bee. But it took modern investigations in the last 300 years to discover this.

SPIDER'S WEB / HOME IS FRAGILE

The Qur'aan mentions in Soorah Al-'Ankabût, "The parable of those who Take protectors other than Allah Is that of the Spider, Who builds (to itself) A house; but truly The flimsiest of houses Is the Spider's house – If they but knew." [Al-Qur'aan 29:41]

Besides giving the physical description of the spider's web as being very flimsy, delicate and weak, the Qur'aan also stresses on the flimsiness of the relationship in the spider's house, where the female spider many a times kills its mate, the male spider.

LIFESTYLE AND COMMUNICATION OF ANTS

Consider the following Qur'aanic verse: "And before Solomon were marshaled His hosts – of Jinns and men And birds, and they were all Kept in order and ranks. "At length, when they came To a (lowly) valley of ants, One of the ants said: 'O ye ants, get into Your habitations, lest Solomon And his hosts crush you (Under foot) without knowing it.'" [Al-Qur'aan 27:17-18]

In the past, some people would have probably mocked at the Qur'aan, taking it to be a fairy tale book in which ants talk to each other and communicate sophisticated messages. In recent times, research has shown us several facts about the lifestyle of ants, which were not known earlier to humankind. Research has shown that the animals or insects whose lifestyle is closest in resemblance to the lifestyle of human beings are the ants. This can be seen

from the following findings regarding ants:
(a) The ants bury their dead in a manner similar to the humans.
(b) They have a sophisticated system of division of labour, whereby they have managers, supervisors, foremen, workers, etc.
(c) Once in a while they meet among themselves to have a 'chat'.
(d) They have an advanced method of communication among themselves.
(e) They hold regular markets wherein they exchange goods.
(f) They store grains for long periods in winter and if the grain begins to bud, they cut the roots, as if they understand that if they leave it to grow, it will rot. If the grains stored by them get wet due to rains, they take these grains out into the sunlight to dry, and once these are dry, they take them back inside as though they know that humidity will cause development of root systems and thereafter rotting of the grain.

IX. MEDICINE

HONEY HAS HEALING PROPERTIES

The bee assimilates juices of various kinds of flowers and fruit and forms within its body the honey, which it stores in its cells of wax. Only a couple of centuries ago man came to know that honey comes from the belly of the bee. This fact was mentioned in the Qur'aan 1,400 years ago in the following verse: "There issues From within their bodies A drink of varying colours, Wherein is healing for men." [Al-Qur'aan 16:69]
We are now aware that honey has a healing property and also a mild antiseptic property. The Russians used honey to cover their wounds in World War II. The wound would retain moisture and would leave very little scar tissue. Due to the density of honey, no fungus or bacteria would grow in the wound. A person suffering from an allergy of a particular plant may be given honey from that plant so that the person develops resistance to that allergy. Honey is rich in fructose and vitamin K. Thus the knowledge contained in the Qur'aan regarding honey, its origin and properties, was far ahead of the time it was revealed.

BLOOD CIRCULATION AND THE PRODUCTION OF MILK

The Qur'aan was revealed 600 years before the Muslim scientist Ibn Nafees described the circulation of the blood and 1,000 years before William Harwey brought this understanding to the Western world. Roughly thirteen centuries before it was known what happens in the intestines to ensure that organs are nourished by the process of digestive absorption, a verse in the Qur'aan described the source of the constituents of milk, in conformity with these notions.To understand the Qur'aanic verse concerning the above concepts, it is important to know that chemical reactions occur in the intestines and that, from there, substances extracted from food pass into the blood stream via a complex system; sometimes by way of the liver, depending on their chemical nature. The blood transports them to all the organs of the body, among which are the milk-producing mammary glands.
In simple terms, certain substances from the contents of the intestines enter into the vessels of the intestinal wall itself, and these substances are transported by the blood stream to the various organs.

This concept must be fully appreciated if we wish to understand the following verse in the Qur'aan: "And verily in cattle there is A lesson for you. We give you to drink Of what is inside their bodies, Coming from a conjunction Between the contents of the Intestine and the blood, A milk pure and pleasant for Those who drink it." [Al-Qur'aan 16:66] 11
"And in cattle (too) ye Have an instructive example: From within their bodies We produce (milk) for you To drink; there are, in them, (Besides),
11 Translation of this Qur'anic verse is from the book "The Bible, the Qur'an and Science" by Dr. Maurice Bucaille.
numerous (other) Benefits for you; And of their (meat) ye eat." [Al-Qur'aan 23:21]
The Qur'aanic description of the production of milk in cattle is strikingly similar to what modern physiology has discovered.

XI. EMBRYOLOGY

MAN IS CREATED FROM ALAQ

A LEECH-LIKE SUBSTANCE

A few years ago a group of Arabs collected all information concerning embryology from the Qur'aan, and followed the instruction of the Qur'aan: "If ye realise this not, ask Of those who possess the Message." [Al-Qur'aan 16:43 & 21:7]
All the information from the Qur'aan so gathered, was translated into English and presented to Prof. (Dr.) Keith Moore, who was the Professor of Embryology and Chairman of the Department of Anatomy at the University of Toronto, in Canada. At present he is one of the highest authorities in the field of Embryology. He was asked to give his opinion regarding the information present in the Qur'aan concerning the field of embryology. After carefully examining the translation of the Qur'aanic verses presented to him, Dr. Moore said that most of the information concerning embryology mentioned in the Qur'aan is in perfect conformity with modern discoveries in the field of embryology and does not conflict with them in any way. He added that there were however a few verses, on whose scientific accuracy he could not comment. He could not say whether the statements were true or false, since he himself was not aware of the information contained therein.
There was also no mention of this information in modern writings and studies on embryology. One such verse is: "Proclaim! (or Read!) In the name Of thy Lord and Cherisher, Who created – Created man, out of A (mere) clot Of congealed blood." [Al-Qur'aan 96:1-2]
The word alaq besides meaning a congealed clot of blood also means something that clings, a leech-like substance. Dr. Keith Moore had no knowledge whether an embryo in the initial stages appears like a leech. To check this out he studied the initial stage of the embryo under a very powerful microscope in his laboratory and compared what he observed with a diagram of a leech and he was astonished at the striking resemblance between the two!

In the same manner, he acquired more information on embryology that was hitherto not known to him, from the Qur'aan. Dr. Keith Moore answered

about eighty questions dealing with embryological data mentioned in the Qur'aan and Hadith. Noting that the information contained in the Qur'aan and Hadith was in full agreement with the latest discoveries in the field of embryology, Prof. Moore said, "If I was asked these questions thirty years ago, I would not have been able to answer half of them for lack of scientific information"

Dr. Keith Moore had earlier authored the book, 'The Developing Human'. After acquiring new knowledge from the Qur'aan, he wrote, in 1982, the 3rd edition of the same book, 'The Developing Human'. The book was the recipient of an award for the best medical book written by a single author. This book has been translated into several major languages of the world and is used as a textbook of embryology in the first year of medical studies.

In 1981, during the Seventh Medical Conference in Dammam, Saudi Arabia, Dr. Moore said, "It has been a great pleasure for me to help clarify statements in the Qur'aan about human development. It is clear to me that these statements must have come to Muhammad from God or Allah, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God or Allah." 12

Dr. Joe Leigh Simpson, Chairman of the Department of Obstetrics and Gynaecology, at the Baylor College of Medicine, Houston, U.S.A., proclaims: "...these Hadiths, sayings of Muhammad (pbuh) could not have been obtained on the basis of the scientific knowledge that was available at the time of the writer (7th century). It follows that not only is there no conflict between genetics and religion (Islam) but in fact religion (Islam) may guide science by adding revelation to some of the traditional scientific approaches… there exist statements in the Qur'aan shown centuries later to

12 The reference for this statment is the video tape titled 'This is the Truth'. For a copy of this video tape contact the Islamic Research Foundation.

be valid which support knowledge in the Qur'aan having been derived from God."

MAN CREATED FROM A DROP EMITTED FROM BETWEEN THE BACK BONE AND THE RIBS

"Now let man but think From what he is created! He is created from A drop emitted – Proceeding from between The back bone and the ribs." [Al-Qur'aan 86:5-7]

In embryonic stages, the reproductive organs of the male and female, i.e. the testicles and the ovaries, begin their development near the kidney between the spinal column and the eleventh and twelfth ribs. Later they descend; the female gonads (ovaries) stop in the pelvis while the male gonads (testicles) continue their descent before birth to reach the scrotum through the inguinal canal. Even in the adult after the descent of the reproductive organ, these organs receive their nerve supply and blood supply from the Abdominal Aorta, which is in the area between the backbone (spinal column) and the ribs. Even the lymphatic drainage and the venous return goes to the same area.

HUMAN BEINGS CREATED FROM NUTFAH

(Minute Quantity of Liquid)

The Glorious Qur'aan mentions no less than eleven times that the human being is created from nutfah, which means a minute quantity of liquid or a trickle of liquid which remains after emptying a cup. This is mentioned in several verses of the Qur'aan including 22:5 and 23:13. 13

Science has confirmed in recent times that only one out of an average of three million sperms is required for fertilising the ovum. This means that only a 13 The same is also mentioned in the Qur'an in 16:4, 18:37, 35:11, 36:77, 40:67, 53:46, 75:37, 76:2 and 80:19.

1/three millionth part or 0.00003% of the quantity of sperms that are emitted is required for fertilisation.

HUMAN BEINGS CREATED FROM SULALAH

(Quintessence of liquid)

"And made his progeny From a quintessence Of the nature of A fluid despised." [Al-Qur'aan 32:8]

The Arabic word sulâlah means quintessence or the best part of a whole. We have come to know now that only one single spermatozoon that penetrates the ovum is required for fertilization, out of the several millions produced by man. That one spermatozoon out of several millions, is referred to in the Qur'aan as sulâlah. Sulâlah also means gentle extraction from a fluid. The fluid refers to both male and female germinal fluids containing gametes. Both ovum and sperm are gently extracted from their environments in the process of fertilization.

MAN CREATED FROM NUTFATUN AMSHAAJ

(Mingled liquids)

Consider the following Qur'aanic verse: "Verily We created Man from a drop Of mingled sperm." [Al-Qur'aan 76:2]

The Arabic word nutfatin amshaajin means mingled liquids. According to some commentators of the Qur'aan, mingled liquids refers to the male or female agents or liquids. After mixture of male and female gamete, the zygote still remains nutfah. Mingled liquids can also refer to spermatic fluid that is formed of various secretions that come from various glands.

Therefore nutfatin amsaj, i.e. a minute quantity of mingled fluids refers to the male and female gametes (germinal fluids or cells) and part of the surrounding fluids.

SEX DETERMINATION

The sex of a fetus is determined by the nature of the sperm and not the ovum. The sex of the child, whether female or male, depends on whether the 23rd pair of chromosomes is XX or XY respectively. Primarily sex determination occurs at fertilization and depends upon the type of sex chromosome in the sperm that fertilizes an ovum. If it is an 'X' bearing sperm that fertilizes the ovum, the fetus is a female and if it is a 'Y' bearing sperm then the fetus is a male. "That He did create In pairs – male and female, From a seed when lodged (In its place)." [Al-Qur'aan 53:45-46]

The Arabic word nutfah means a minute quantity of liquid and tumnâ means ejaculated or planted. Therefore nutfah specifically refers to sperm because it

is ejaculated. The Qur'aan says: "Was he not a drop of sperm emitted (In lowly form)? "Then did he become A clinging clot; Then did (Allah) make And fashion (him) In due proportion. "And of him He made Two sexes, male And female." [Al-Qur'aan 75:37-39]

Here again it is mentioned that a small quantity (drop) of sperm (indicated by the word nutfatan min maniyyin) which comes from the man is responsible for the sex of the fetus.

Mothers-in-law in the Indian subcontinent, by and large prefer having male grandchildren and often blame their daughters-in-law if the child is not of the desired sex. If only they knew that the determining factor is the nature of the male sperm and not the female ovum! If they were to blame anybody, they should blame their sons and not their daughters-in-law since both the Qur'aan and Science hold that it is the male fluid that is responsible for the sex of the child!

FOETUS PROTECTED BY THREE VEILS OF DARKNESS

"He makes you, In the wombs of your mothers, In stages, one after another, In three veils of darkness." [Al-Qur'aan 39:6]

According to Prof. Keith Moore these three veils of darkness in the Qur'aan refer to:

(i) anterior abdominal wall of the mother
(ii) the uterine wall
(iii) the amnio-chorionic membrane.

EMBRYONIC STAGES

"Man We did create From a quintessence (of clay); Then We placed him As (a drop of) sperm In a place of rest, firmly fixed; Then We made the sperm Into a clot of congealed blood; Then of that clot We made A (foetus) lump; then We Made out of that lump Bones and clothed the bones With flesh; then We developed Out of it another creature. So blessed be Allah, The Best to create!" [Al-Qur'aan 23:12-14]

In this verse Allah states that man is created from a small quantity of liquid which is placed in a place of rest, firmly fixed (well established or lodged) for which the Arabic word qarârin makîn is used.

The uterus is well protected from the posterior by the spinal column supported firmly by the back muscles. The embryo is further protected by the amniotic sac containing the amniotic fluid. Thus the foetus has a well protected dwelling place. This small quantity of fluid is made into alaqah, meaning something which clings. It also means a leech-like substance. Both descriptions are scientifically acceptable as in the very early stages the foetus clings to the wall and also appears to resemble the leech in shape. It also behaves like a
leech (blood sucker) and acquires its blood supply from the mother through the placenta. The third meaning of the word alaqah is a blood clot. During this alaqah stage, which spans the third and fourth week of pregnancy, the blood clots within closed vessels. Hence the embryo acquires the appearance of a blood clot in addition to acquiring the appearance of a leech. In 1677, Hamm and Leeuwenhoek were the first scientists to observe human sperm cells (spermatozoa) using a microscope. They thought that a sperm cell

contained a miniature human being which grew in the uterus to form a newborn. This was known as the perforation theory. When scientists discovered that the ovum was bigger than the sperm, it was thought by De Graf and others that the foetus existed in a miniature form in the ovum. Later, in the 18th century Maupertuis propagated the theory of biparental inheritance. The alaqah is transformed into mudghah which means 'something that is chewed (having teeth marks)' and also something that is tacky and small which can be put in the mouth like gum. Both these explanations are scientifically correct. Prof. Keith Moore took a piece of plaster seal and made it into the size and shape of the early stage of foetus and chewed it between the teeth to make it into a 'Mudgha'. He compared this with the photographs of the early stage of foetus. The teeth marks resembled the 'somites' which is the early formation of the spinal column.

This mudghah is transformed into bones (izâm). The bones are clothed with intact flesh or muscles (lahm). Then Allah makes it into another creature. Prof. Marshall Johnson is one of the leading scientists in US, and is the head of the Department of Anatomy and Director of the Daniel Institute at the Thomas Jefferson University in Philadelphia in US. He was asked to comment on the verses of the Qur'aan dealing with embryology. He said that the verses of the Qur'aan describing the embryological stages cannot be a coincidence. He said it was probable that Muhammad (pbuh) had a powerful microscope. On being reminded that the Qur'aan was revealed 1400 years ago, and microscopes were invented centuries after the time of Prophet Muhammad (pbuh), Prof. Johnson laughed and admitted that the first microscope invented could not magnify more than 10 times and could not show a clear picture. Later he said: "I see nothing here in conflict with the concept that Divine intervention was involved when Muhammad (pbuh) recited the Qur'aan."

According to Dr. Keith Moore, the modern classification of embryonic development stages which is adopted throughout the world, is not easily comprehensible, since it identifies stages on a numerical basis i.e. stage I, stage II, etc. The divisions revealed in the Qur'aan are based on distinct and easily identifiable forms or shapes, which the embryo passes through. These are based on different phases of prenatal development and provide elegant scientific descriptions that are comprehensible and practical.

Similar embryological stages of human development have been described in the following verses: "Was he not a drop Of sperm emitted (In lowly form)? Then did he become a clinging clot; Then did (Allah) make and fashion (him) In due proportion. And of him He made Two sexes, male and female." [Al-Qur'aan 75:37-39]

"Him Who created thee, fashioned thee in due proportion, And gave thee a just bias; In whatever Form He wills, Does He put thee together." [Al-Qur'aan 82:7-8]

EMBRYO PARTLY FORMED AND PARTLY UNFORMED

At the mugdhah stage, if an incision is made in the embryo and the internal organ is dissected, it will be seen that most of them are formed while the

others are not yet completely formed.
According to Prof. Johnson, if we describe the embryo as a complete creation, then we are only describing that part which is already created. If we describe it as an incomplete creation, then we are only describing that part which is not yet created. So, is it a complete creation or an incomplete creation? There is no better description of this stage of embryogenesis than the Qur'aanic description, "partly formed and partly unformed", as in the following verse:
"We created you Out of dust, then out of Sperm, then out of a leech-like Clot, then out of a morsel Of flesh, partly formed And partly unformed." [Al-Qur'aan 22:5]

Scientifically we know that at this early stage of development there are some cells which are differentiated and there are some cells that are undifferentiated – some organs are formed and yet others unformed.

SENSE OF HEARING AND SIGHT

The first sense to develop in a developing human embryo is hearing. The foetus can hear sounds after the 24th week. Subsequently, the sense of sight is developed and by the 28th week, the retina becomes sensitive to light.
Consider the following Qur'aanic verses related to the development of the senses in the embryo: "And He gave You (the faculties of) hearing and sight and feeling (And understanding)." [Al-Qur'aan 32:9]
"Verily We created Man from a drop Of mingled sperm, In order to try him: So We gave him (the gifts), Of Hearing and Sight." [Al-Qur'aan 76:2]
"It is He Who has created For you (the faculties of) Hearing, sight, feeling And understanding: little thanks It is ye give!" [Al-Qur'aan 23:78]
In all these verses the sense of hearing is mentioned before that of sight. Thus the Qur'aanic description matches with the discoveries in modern embryology.

XII. GENERAL SCIENCE

FINGERPRINTS

"Does man think that We Cannot assemble his bones? Nay, We are able to put Together in perfect order The very tips of his fingers." [Al-Qur'aan 75:3-4]
Unbelievers argue regarding resurrection taking place after bones of dead people have disintegrated in the earth and how each individual would be identified on the Day of Judgement. Almighty Allah answers that He can not only assemble our bones but can also reconstruct perfectly our very fingertips.
Why does the Qur'aan, while speaking about determination of the identity of the individual, speak specifically about fingertips? In 1880, fingerprinting became the scientific method of identification, after research done by Sir Francis Golt. No two persons in the world can ever have exactly the same fingerprint pattern. That is the reason why police forces worldwide use fingerprints to identify the criminal. 1400 years ago, who could have known the uniqueness of each human's fingerprint? Surely it could have been none

other than the Creator Himself!

PAIN RECEPTORS PRESENT IN THE SKIN

It was thought that the sense of feeling and pain was only dependent on the brain. Recent discoveries prove that there are pain receptors present in the skin without which a person would not be able to feel pain. When a doctor examines a patient suffering from burn injuries, he verifies the degree of burns by a pinprick. If the patient feels pain, the doctor is happy, because it indicates that the burns are superficial and the pain receptors are intact. On the other hand if the patient does not feel any pain, it indicates that it is a deep burn and the pain receptors have been destroyed. The Qur'aan gives an indication of the existence of pain receptors in the following verse: "Those who reject Our signs, We shall soon Cast into the Fire; As often as their skins Are roasted through, We shall change them For fresh skins, That they may taste The Penalty: for Allah Is Exalted in Power, Wise." [Al-Qur'aan 4:56]

Prof. Tagatat Tejasen, Chairman of the Department of Anatomy at Chiang Mai University in Thailand, has spent a great amount of time on research of pain receptors. Initially he could not believe that the Qur'aan mentioned this scientific fact 1,400 years ago. He later verified the translation of this particular Qur'aanic verse. Prof. Tejasen was so impressed by the scientific accuracy of the Qur'aanic verse, that at the 8th Saudi Medical Conference held in Riyadh on the Scientific Signs of Qur'aan and Sunnah he proclaimed in public: "There is no God but Allah and Muhammad (pbuh) is His Messenger."

CONCLUSION

To attribute the presence of scientific facts in the Qur'aan to coincidence would be against common sense and a true scientific approach. The Qur'aan invites all humans to reflect on the Creation of this universe in the verse: "Behold! In the creation Of the heavens and the earth, And the alternation Of Night and Day – There are indeed Signs For men of understanding." [Al-Qur'aan 3:190]

The scientific evidences of the Qur'aan clearly prove its Divine Origin. No human could have produced a book, fourteen hundred years ago, that would contain profound scientific facts, to be discovered by humankind centuries later. The Qur'aan, however, is not a book of Science but a book of 'Signs'. These signs invite Man to realize the purpose of his existence on earth, and to live in harmony with Nature. The Qur'aan is truly a message from Allah, the Creator and Sustainer of the universe. It contains the same message of the Oneness of God, that was preached by all prophets, right from Adam, Moses, Jesus to Muhammad (peace be upon them).

Several detailed tomes have been written on the subject of Qur'aan and modern science and further research in this field is on. Inshallah, this research will help mankind to come closer to the Word of the Almighty. This booklet contains only a few of the scientific facts present in the Qur'aan. I cannot claim to have done full justice to the subject. Prof.

Tejasen accepted Islam on the strength of just one scientific 'sign' mentioned

in the Qu'ran. Some people may require ten signs while some may require hundred signs to be convinced about the Divine Origin of the Qur'aan. Some would be unwilling to accept the Truth even after being shown a thousand signs. The Qur'aan condemns such a closed mentality in the verse: "Deaf, dumb and blind, They will not return (To the path)." [Al-Qur'aan 2:18]
The Qur'aan contains a complete code of life for the individual and society. Alhamdulillah (Praise be to Allah), the Qur'aanic way of life is far superior to the 'isms' that modern man has invented out of sheer ignorance. Who can give better guidance than the Creator Himself?
God forbids you not, with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just (Qur'an, 60:8)

<u>Believing in prophets</u> is part and parcel of being a Muslim. It is documented in the Quran that belief in all the prophets is obligatory on every Muslim. It specifically says, "So [you believers], say, 'We believe in God and in what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and all the prophets by their Lord. We make no distinction between any of them, and we devote ourselves to Him." (2:136)

According to this citation, a Muslim is obligated to accept and revere all of the prophets. The Quran also ties between the belief in the prophets and righteousness to one another. One can't be righteous and reject genuine prophets. An example is, "Goodness does not consist in turning your face towards East or West. The truly good are those who believe in God and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however much they cherish it, to their relatives, to orphans, the needy, travelers and beggars, and to liberate those in bondage; those who keep up the prayer and pay the prescribed alms; who keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are aware of God." (2:177)

The Quran indicates very clearly that to deny one prophet means that one is denying all of them: "As for those who ignore God and His messengers and want to make a distinction between them, saying, 'We believe in some but not in others,' seeking a middle way, they are really disbelievers: We have prepared a humiliating punishment for those who disbelieve." (4:150-151)

Prophets Mentioned in Quran

Those that are mentioned specifically by name are a total of twenty-five. Eighteen of which appear in four successive verses of the Quran: "Such was the argument We gave to Abraham against his people – We raise in rank whoever We will – your Lord is all wise, all knowing. We gave him Isaac and Jacob, each of whom We guided, as We had guided Noah before, and among his descendants were David, Solomon, Job, Joseph, Moses, and Aaron – in this way We reward those who do good – Zachariah, John, Jesus, and Elijah – every one

of them was righteous – Ishmael, Elisha, Jonah, and Lot. We favored each one of them over other people." (6:83-86)

In five other places in the Quran the other seven are mentioned. They are Adam, regarded as the first prophet, Hud, Shuaib, Idrees, Thulkifl (believed to be Issaquah) Salleh and finally prophet Muhammad, may peace and blessings of God be upon them all. A total of twenty-five are mentioned by name in the Qur'an and most of them are familiar to the Judeo Christian faiths.

At the same time, the Quran also indicated that these were not the only prophets that were raised to humanity. Indeed, the Quran says, "and there never was a people, without a warner having lived among them (in the past)" (35:24). The warner in this context is the same as a prophet. More specifically, God declares in the Quran: "to every people (was sent) an apostle." (10:47) He goes on to explain, "We did aforetime send apostles before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee." (40:78)

The stories of prophets in the Quran are not there just for historical interest. For those who are familiar with the Bible, it is not just a chronology telling a story as such. The Quran discusses the story and at times omits some minor details while focusing on the lessons that can be learned from studying the history of those prophets.

Prophet Muhammad was the last of all the prophets and messengers of God through whom the entire mission of prophet-hood was brought to its final most comprehensive and complete format.

Thomas Carlyle, struck by this philosophy of life writes "and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God." The same author continues "If this be Islam, says Goethe, do we not all live in Islam?" Carlyle himself answers this question of Goethe and says "Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

Jesus in Islam & Quran

"And mention in the Book (the Quran), Mary, when she withdrew in seclusion from her family to a place facing east. She placed a screen

(to screen herself) from them; then We sent to her a spirit from Us, (the angel Gabriel), and he appeared before her in the form of a man in all respects. She said: 'Verily, I seek refuge with the Most Gracious (God) from you, if you do fear God.' (The angel) said: 'I am only a messenger from your Lord, (to announce) to you the <u>gift</u> of a righteous son.' She

said: 'How can I have a son, when no man hath touched me, nor am I unchaste?' He said: 'So (it will be), your Lord said That is easy for Me (God): And (We wish) to appoint him as a sign to mankind and a mercy from Us (God), and it is a matter (already) decreed (by God).'" (Quran 19:16-21)

"Indeed, the likeness of Jesus with God is as the likeness of Adam. He created him of dust, then He said to him: 'Be!' and he was.'" (Quran 3:59)

Muslims, like Christians believe that Jesus performed miracles. These miracles were performed by the will and permission of God, Who has power and control over all things.

"Then will God say: 'O Jesus the son of Mary! Recount My favor to you and to your mother. Behold! I strengthened you with the Holy Spirit (the angel Gabriel) so that you did speak to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Torah and the Gospel. And behold: you make out of clay, as it were, the figure of a bird, by My leave, and you breathe into it, and it becomes a bird by My leave, and you heal those born blind, and the lepers by My leave. And behold! You bring forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to you) when you did show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.'" (Quran 5:110)

God sent all prophets with miracles specific to the nation to whom they were sent to prove the veracity of their message. These miracles were not performed of their own accord; rather, they were only manifest in their hands by God's will. The miracles performed by Jesus were no different. The Jews

were well advanced in the field of medicine, and the miracles which Jesus brought were of this nature, proving the truth of His message and in order to convince the Jews.

"They have certainly disbelieved who say, 'God is the Messiah, the son of Mary' while the Messiah has said, 'O Children of Israel, worship God, my Lord and your Lord...'" (Quran 5:72)

God says about the belief that Jesus is part of a "Trinity":

"They have certainly disbelieved who say, 'God is the third of three.' (Rather) there is none worthy of worship except One (God). And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment. So will they not repent to God and seek His forgiveness? And God is Forgiving and Merciful. The Messiah (Jesus), son of Mary, was no more than a Messenger before whom many Messengers have passed away; and his mother adhered wholly to truthfulness, and they both ate food (as other mortals do). See how We

make Our signs clear to them; and see where they are turning away!" (Quran 5:73-75)

And also: "O People of the Book (Jews and Christians)! Do not exceed the limits in your religion, and attribute to God nothing except the truth. The Messiah, Jesus, son of Mary, was only a Messenger of God, and His command that He conveyed unto Mary, and a spirit from Him. So believe in God and in His Messengers, and do not say: 'God is a Trinity.' Give up this assertion; it would be better for you. For God is indeed (the only) One God. Far be it from His glory that He should have a son. To Him belongs all that is in the heavens and in the earth. And God is sufficient for a guardian." (Quran 4:171)

God deems this belief as an enormity against His Essence:

"And they say: 'The Most Merciful (God) has taken (for Himself) a son.' Assuredly you utter a hideous thing, whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins; That they ascribe unto the Most Merciful a son, when it is not suitable for (the Majesty of) the Most Merciful that He should take a son. There is none in the heavens and the earth but comes unto the Most Merciful as a slave." (Quran 19:88-93)

On the Day of Judgment, Jesus again will free himself from this false attribution. God gives us a glimpse of what he will say when he is asked about why people

worshipped him:

"And (beware the Day) when God will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides God?'" He will say, 'Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what you commanded me – to worship God, my Lord and your Lord…'" (Quran 5:116-117)

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." (Exodus 20:1-3)

Ascribing a son to God is in clear opposition to that principle for which He created the Creation and sent prophets. God says in the Quran:

"And I did not create the jinn and mankind except to worship Me." (Quran 51:56)

He also said:

"And We certainly sent into every nation a messenger, (saying), 'Worship God and avoid all false objects of worship…'" (Quran 16:36)

"And (remember) when Jesus, son of Mary, said: 'O Children of Israel, I am the Messenger of God sent to you, confirming the Torah (which came) before me...'" (Quran 61:6)

Matthew 5:17-18, Jesus stated:

"Think not that I have come to abolish the law and the (way of) the prophets; I have come not to abolish them but to fulfill them."

another prophet to come after him. God says:

"And when Jesus, son of Mary, said: 'O Children of Israel! Indeed I am the messenger of God unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who will come after me, whose name is the Praised One.'" (Quran 61:6)

John 14:16-17:"And I will give you another Counselor to be with you forever, even the Spirit of Truth."

It was told by jesus so its none other then prophet Mohammad

Crucifixion

"…They did not kill him, nor did they crucify him, but (another) was made to resemble him to them…" (Quran 4:157)

"God lifted him up to His presence. God is Almighty, All-Wise."

(Quran 4:158) "No bearer of burdens shall bear the burden of another." (Quran 39:7)

"There is not one of the People of the Scripture but will believe in him (Jesus) before his death, and on the Day of Resurrection he will be a witness against them." (Quran 4: 159)

SURAT AL IKHLAS (MAKKAH)
1) Say he is Allah one & only
(2) Allah, the eternal, absolute
3) He begets not, nor is he begotten
(4) And there is none like unto him (Al-Quran)

Bible & Muhammad
The Qur'an mentions in Surah Al-Araf chapter 7 verse 157:

"Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures) in the law and the Gospel".

1. MUHAMMAD (PBUH) PROPHESISED IN THE BOOK OF DEUTERONOMY:

Almighty God speaks to Moses in Book of Deuteronomy chapter 18 verse 18:

"I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

The Christians say that this prophecy refers to Jesus (pbuh) because Jesus (pbuh) was like Moses (pbuh). Moses (pbuh) was a Jew, as well as Jesus (pbuh) was a Jew. Moses (pbuh) was a Prophet and Jesus (pbuh) was also a Prophet If these two are the only criteria for this prophecy to be fulfilled, then all the Prophets of the Bible who came after Moses (pbuh) such as Solomon, Isaiah, Ezekiel, Daniel, Hosea, Joel, Malachi, John the Baptist, etc. (pbut) will fulfill this prophecy since all were Jews as well as prophets.

However, it is Prophet Muhammad (pbuh) who is like Moses (pbuh):

i) **Both had a father and a mother, while Jesus (pbuh) was born miraculously without any male intervention.**

[Mathew 1:18 and Luke 1:35 and also Al-Qur'an 3:42-47]

ii) **Both were married and had children. Jesus (pbuh) according to the Bible did not marry nor had children.**

iii) **Both died natural deaths. Jesus (pbuh) has been raised up alive. (4:157-158)**

Muhammad (pbuh) is from among the brethren of Moses (pbuh). Arabs are brethren of Jews. Abraham (pbuh) had two sons: Ishmail and Isaac (pbut). The Arabs are the descendants of Ishmail (pbuh) and the Jews are the descendants of Isaac (pbuh).

Words in the mouth:

Prophet Muhammad (pbuh) was unlettered and whatever revelations he

received

from Almighty God he repeated them verbatim.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

[Deuteronomy 18:18]

iv) Both besides being Prophets were also kings i.e. they could inflict capital punishment. Jesus (pbuh) said, "My kingdom is not of this world." (John 18:36).

v) Both were accepted as Prophets by their people in their lifetime but Jesus (pbuh) was rejected by his people. John chapter 1 verse 11 states, "He came unto his own, but his own received him not."

iv) Both brought new laws and new regulations for their people. Jesus (pbuh) according to the Bible did not bring any new laws. (Mathew 5:17-18).

112. Surah Al-Ikhlaas or At-Tauhid (The Purity)

1. Say (O Muhammad (ﷺ)): "He is Allah, (the) One.

2. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

3. "He begets not, nor was He begotten;

4. "And there is none co-equal or comparable unto Him." Quran

(according to historians original bible does not exist) search in google!!!

(The punishment of raping a women in islam is death penalty)!!!

if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.Quran.

2. It is Mentioned in the book of Deuteronomy chapter 18:19

"And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him."

3. Muhammad (pbuh) is prophesised in the book of Isaiah:

It is mentioned in the book of Isaiah chapter 29 verse 12:

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

When Archangel Gabrail commanded Muhammad (pbuh) by saying Iqra - "Read", he replied, "I am not learned".

4. prophet Muhammad (pbuh) mentioned by name in the old testament:

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:

prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:"Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem.""His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."In the Hebrew language im is added for respect. Similarely im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present.It's majestic plural noun like Elohim which refers to 1 God only.so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural.(Edited by Faisal)

Prophet Muhammad (pbuh) in the New Testament:

Al-Qur'an Chapter 61 Verse 6:

"And remember, Jesus, the son of Mary, said, 'O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me and giving glad tidings of a messenger to come after me, whose name shall be Ahmed.' But when he came to them with clear signs, they said, 'This is evident sorcery!' "

All the prophecies mentioned in the Old Testament regarding Muhammad (pbuh) besides applying to the Jews also hold good for the Christians.

1. **John chapter 14 verse 16:**

 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

2. **Gospel of John chapter 15 verse 26:**

 "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit

 of truth, which
 proceedeth from the Father, he shall testify of me."

3. **Gospel of John chapter 16 verse 7:**

 "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not
 come unto you; but if I depart, I will send him unto you".

 "Ahmed" or "Muhammad" meaning "the one who praises" or "the praised one" is almost the translation of the
 Greek word Periclytos. In the Gospel of John 14:16, 15:26, and 16:7. The word 'Comforter' is used in the English translation for the Greek word Paracletos which means advocate or a kind friend rather than a comforter.
 Paracletos is the warped reading for Periclytos. Jesus (pbuh) actually

prophesised Ahmed by name. Even the Greek word Paraclete refers to the Prophet (pbuh) who is a mercy for all creatures.

Some Christians say that the Comforter mentioned in these prophecies refers to the Holy Sprit. They fail to realise that the prophecy clearly says that only if Jesus (pbuh) departs will the Comforter come. The Bible states that the Holy Spirit was already present on earth before and during the time of Jesus (pbuh), in the womb of Elizabeth, and again when Jesus (pbuh) was being baptised, etc. Hence this prophecy refers to none other than Prophet Muhammad (pbuh).

4. Gospel of John chapter 16 verse 12-14:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me".

The Sprit of Truth, spoken about in this prophecy referes to none other than Prophet Muhammad (pbuh). All quotations of the Bible are taken from the King James Version.

<u>Some hadiths (teachings of prophet Muhammad)(pbuh)</u> Aisha reported: I heard the Messenger of Allah, peace and blessings be upon him, say, "Gabriel continued to advise me to treat neighbors well until I thought he would make them my heirs."Source: Sahih Muslim 2624 Grade: Sahih (authentic) according to Imam Muslim

Abu Musa reported: The Prophet, peace and blessings be upon him, said, "The honest Muslim trustee who carries out the orders of those who trusted him and who pays in full with a good heart to the right person is regarded as one of the two who gave charity." Source: Sahih Bukhari 1371, Sahih Muslim [...] Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "There is no justification for envy except in two cases. First, a man whom Allah has given the Quran and he recites it during the night and day, so someone says: If I were to be given like this, I would do as he is doing. And second, a man whom Allah has given wealth and he

spends it in justice, so someone says: If I were to be given like this, I would do as he is doing." Source: Sahih Bukhari 6805 Grade: Sahih (authentic) according to Al-Bukhari

Hadith on Zakat: The command to give 2.5% of surplus wealth as alms and charity

Abu Amina Elias | April 5, 2013 Ali ibn Abu Talib reported: The Prophet, peace and blessings be upon him, said, "If you have two hundred coins and a year has passed, then five coins is due for alms; and you will owe nothing until you own twenty coins, but when you own twenty coins and a year has passed, then half of a coin is due for alms and whatever exceeds that should be calculated likewise."Source: Sunan Abu Dawud 1572Grade: Hasan (fair) according to Abu Dawud (due to his silence) Abu Dharr reported: My dear friend the Prophet, peace and blessings be upon him, enjoined upon me three deeds, "Listen to and obey the ruler even if a slave is appointed over you. When you make soup, put some extra water in it and look to the people in the neighboring house and give them a reasonable portion of it, and pray your prayers on time, for if you find the Imam praying then pray with him and your prayer will be safeguarded, otherwise it will be voluntary for you."Source: Musnad Ahmad 20918 Grade: Sahih (authentic) according to Al-Albani

Juwairiya reported: The Prophet, peace and blessings be upon him, came out from her apartment as she was performing the dawn prayer. He returned in the forenoon and found her sitting there. The Prophet said, "Are you in the same position as I left you?" She said yes. The Prophet said, "I recited four words three times after I left you. If these are to be weighed against all you have recited since the morning, these words will be heavier. They are: Glory and praise to Allah as many as the numbers of His creation, in according with His pleasure, as the weight of the Throne, and as the ink for recording His words."Source: Sahih Muslim 2726 Grade: Sahih (authentic) according to Imam Muslim

Ubadah ibn As-Samit reported: We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, pledging to listen and obey in hardship and in ease, in pleasure and displeasure even if someone is wrongly favored over us, and pledging not to dispute the rule of

those in authority and that we should speak the truth wherever we are and not to fear those who blame us regarding Allah.Source: Sahih Muslim 1709 Grade: Sahih (authentic) according to Imam Muslim

Al-Qurtubi reported: Some scholars gave permission to initiate greetings of peace with the unbelievers. It was said to Sufyan bin Uyainah, "Do you give permission to greet an unbeliever with peace?" Sufyan said, "Yes, for Allah the Exalted said: Allah does not forbid you from those who do not fight you in religion nor expel you from your homes that you be righteous and fair to them. Verily, Allah loves those who are just." (60:8) Sufyan added, "Allah said: There has come to you the best example in Abraham, (60:4) and Abraham said to his father: Peace be upon you." (19:47)Source: Tafseer Al-Qurtubi, verse 19:41

Abdullah ibn Mas'ud reported: He stood upon a platform and he grabbed his tongue and he said, "O tongue! Speak goodness and be rewarded, or remain silent and be safe before you are regretful." Then he said: I heard the Messenger of Allah, peace and blessings be upon him, say, "Most of the sins of the children of Adam are on their tongues."[At-Tabarani, Mu'jam Al-Kabeer, Number 10300, Sahih]

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said three times, "May Allah have mercy on a person who spoke rightly and was rewarded, or who was silent and remained safe."Source: Shu'b Al-Iman Al-Bayhaqi 4579

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The basis of reasoning, after faith in Allah, is loving kindness toward the people."Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent."Source: Sahih Muslim 47

Ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "During the night journey, I met with Abraham, Moses, and Jesus and they were discussing the matter of the Hour. Their matter was referred to Abraham, who said, "I have no knowledge about it." So the matter was referred to Moses, who said, "I have no knowledge about it." So the matter was referred to Jesus, who said, "As for the conditions of the Hour, no one knows them but Allah. My Lord the Exalted has entrusted me that the False Messiah will appear and I will have with me two rods. When he sees me, he will melt away just as lead is melted in fire. Allah will destroy him to the point that the rock and the tree will say: O Muslims, beneath me is an unbeliever, so come slay him. Thus, Allah will destroy them and the people will return to their lands and their countries. When that happens, the nations of Gog and Magog will appear, eating and drinking everything in their lands. They will not come upon anything but that they will devour it and they will not pass by any water but that they will consume it. The people will complain to me about them, so I will supplicate to Allah and He will destroy them until their stench fills the earth. Then Allah will send rain which will wash their bodies into the sea. My Lord the Exalted has entrusted me that when all of this happens, the Hour is indeed near just as a women is ready to give birth; her family does not know when she will give birth but it could be any day or night."[Musnad Ahmad, Number 3546, Sahih]

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "By Allah, the son of Mary will descend as a just ruler. He will abolish the cross, kill the swine, and annul the tribute, but he will leave the she-camel such that no one collects from it. He will cause rancor, hatred, and envy to disappear, and he will call people to give their wealth in charity but no one will need it."Source: Sahih Muslim 155

Prophet said, "By Allah, you must enjoin good and forbid evil and seize the hand of the oppressor and make him follow the truth and restrict him to what is just."Source: Sunan Abu Dawud 4336

It is this narrow definition of terrorism that implicates only individuals and groups, that has caused Muslims to be associated with acts of destruction and terror in the popular media. Often, the religion of Islam is held responsible for the acts of a fringe minority among Muslims.
Could it be possible that Islam, whose light ended the Dark Ages in Europe, now propound the advent of an age of terror? Could a faith that has over 1.2 billion followers the world over, and over 7 million in America, actually advocate the killing and maiming of innocent people? Could Islam, whose name itself stands for "peace" and "submission to God", encourage its adherents to work for death and destruction?

For too long, have we relied on stereotypical images in the news media and in Hollywood films, for answers to these pertinent questions. It is time now to look at the sources of Islam, and its history, to determine whether Islam does indeed advocate violence.
Sanctity of human life

The Glorious Qur'an says:
"...take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom." [Al-Qur'an 6:151]

Islam considers all life forms as sacred. However, the sanctity of human life is accorded a special place. The first and the foremost basic right of a human being is the right to live. The Glorious Qur'an says:
"...if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people." [Al-Qur'an 5:32]

Such is the value of a single human life, that the Qur'an equates the taking of even one human life unjustly, with killing all of humanity. Thus, the Qur'an prohibits homicide in clear terms. The taking of a criminal's life by the state in order to administer justice is required to

uphold the rule of law, and the peace and security of the society. Only a proper and competent court can decide whether an individual has forfeited his right to life by disregarding the right to life and peace of other human beings.

Ethics of WAR

Even in a state of war, Islam enjoins that one deals with the enemy nobly on the battlefield. Islam has drawn a clear line of distinction between the combatants and the non-combatants of the enemy country. As far as the non-combatant population is concerned such as women, children, the old and the infirm, etc., the instructions of the Prophet are as follows: "Do not kill any old person, any child or any woman" [1].

"Do not kill the monks in monasteries" or "Do not kill the people who are sitting in places of worship." [2]

During a war, the Prophet saw the corpse of a woman lying on the ground and

observed:

"She was not fighting. How then she came to be killed?" Thus non-combatants are guaranteed security of life even if their state is at war with an Islamic state.

Jihad

JIHAD While Islam in general is misunderstood in the western world, perhaps no other Islamic term evokes such strong reactions as the word 'jihad'. The term 'jihad' has been much abused, to conjure up bizarre images of violent Muslims, forcing people to submit at the point of the sword. This myth was perpetuated throughout the centuries of mistrust during and after the Crusades. Unfortunately, it survives to this day.

The word Jihad comes from the root word jahada, which means to struggle. So jihad is literally an act of struggling, and this struggle can have various forms. The Prophet Muhammad (peace be upon him) referred to the struggle against the insidious suggestions of one's own soul as a form of jihad. Thus the inner struggle of being a person of virtue and submission to God in all aspects of life, is part of the essence of Islam.

Jihad also refers to struggle against injustice. Islam, like many other religions, allows for armed self-defense, or retribution against tyranny, exploitation, and oppression. The Glorious Qur'an says: "And why should ye not fight in the cause of God and of those who,

being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!" [Al-Qur'an 4:75]

Thus Islam enjoins upon its believers to strive utmost, in purifying themselves, as well as in establishing peace and justice in the society. A Muslim can never be at rest while there is injustice and oppression around her. Martin Luther King Jr., quite aptly said: "We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."

Islam enjoins upon all Muslims to work actively to maintain the balance in which God created everything. However, regardless of how legitimate the cause may be, the Glorious Qur'an categorically denounces the killing of innocent people. Terrorizing the civilian population, whether by small groups or by states, can never be termed as jihad and can never be reconciled with the teachings of Islam.

History of Tolerance

Even Western scholars have repudiated the myth of Muslims coercing others to convert. The great historian De Lacy O'Leary wrote: "History makes it clear, however, that the legend of fanatical Muslims, sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."[3]

Muslims ruled Spain for roughly 800 years. During this time, and up until they were finally forced out, the non-Muslims there were alive and flourishing. Additionally, Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria, and Jordan all have significant Christian and/or Jewish populations. This is not surprising to a Muslim, for his faith prohibits him from forcing others to see his point of view. The Glorious Qur'an says: "Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things." [Al-Qur'an 2:256]

Islam- The Great Unifier

Far from being a militant dogma, Islam is a way of life that transcends race and ethnicity. The Glorious Qur'an repeatedly reminds us of our common origin:
"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)." [Al-Qur'an 49:13]
Thus, it is the universality of its teachings that makes Islam the fastest growing religion in the world. In a world full of conflicts and deep schisms between human beings, a world that is threatened with terrorism, perpetrated by individuals and states, Islam is a beacon of light that offers hope for the future.

Science in Quran by Dr. Maurice Bucaille (Edited by Dr. A. A. Bilal Philips)

EDITOR'S FOREWORD

This booklet by Dr. Maurice Bucaille has been in circulation for the past nineteen years and has been a very effective tool in presenting Islam to non-Muslims as well as introducing Muslims to aspects of the scientific miracle of the Qur'an. It is based on a transcription of a lecture given by Dr. Bucaille in French. In this reprint, I decided to improve its presentation by simplifying the language and editing the text from an oral format to a pamphlet format. There were also passing references made by the author to material in his book, The Bible, the Qur'an and Science, which needed explanation. I took the liberty of including explanatory portions from his book where more detail was necessary. A few footnotes were also added for clarity and a hadeeth which the author mentioned was replaced due to its inauthenticity. There were also some corrections made to the historical material on the compilation of the Qur'an.

It is my hope that these slight improvements will make this excellent work even more effective in presenting the final revelation of God to mankind.

Dr. Abu Ameenah Bilal Philips

Director/Islamic Information Center Dubai

U.A.E.

May, 1995

INTRODUCTION

On the 9th of November, 1976, an unusual lecture was given at the French Academy of Medicine. Its title was "Physiological and Embryological data in the Qur'an". I presented the study based on the existence of certain statements concerning physiology and reproduction in the Qur'an. My reason for presenting this lecture was because it is impossible to explain how a text produced in the seventh

century could have contained ideas that have only been discovered in modern times.

For the first time, I spoke to members of a learned medical society on subjects whose basic concepts they all knew well, but I could, just as easily, have pointed out statements of a scientific nature contained in the Qur'an and other subjects to specialists from other disciplines. Astronomers, zoologists, geologists and specialists in the history of the earth would all have been struck, just as forcibly as medical doctors, by the presence in the Qur'an of highly accurate reflections on natural phenomena. These reflections are particularly astonishing when we consider the history of science, and can only lead us to the conclusion that they are a challenge to human explanation.

There is no human work in existence that contains statements as far beyond the level of knowledge of its time as the Qur'an. Scientific opinions comparable to those in the Qur'an are the result of modern knowledge. In the commentaries to translations of the Qur'an that have appeared in European languages, I have only been able to find scattered and vague references to them. Nor do commentators writing in Arabic provide a complete study of the aspects of the Qur'an that deal with scientific matters. This is why the idea of a comprehensive study of the problem appealed to me. In addition to this, a comparative study of similar data contained in the Bible (Old Testament and Gospels) seemed desirable. Thus, a research project was developed from the comparison of certain passages in the Holy Scriptures of each monotheistic religion with modern scientific knowledge. The project resulted in the publication of a book entitled, The Bible, the Qur'an and Science. The first French edition appeared in May 1976. English and Arabic editions have since been published.

RELIGION AND SCIENCE

There is, perhaps, no better illustration of the close links between Islam and science than the Prophet Muhammad's often-quoted statements:

"Seeking knowledge is compulsory on every Muslim."

"wisdom is the lost property of the believer."

"whoever follows a path seeking knowledge, Allah will make his path to paradise easy."

These statements and many others are veritable invitations to humanity to enrich their knowledge from all sources. It comes as no surprise, therefore, to learn that in Islam religion and science have always been considered as twin sisters and that today, at a time when science has taken such great strides, they still continue to be associated. Nor is it a surprise to learn that certain scientific data are used for the better understanding of the Qur'anic text. What is more, in a century where, for many people, scientific truth has dealt a deathblow to religious belief, it is precisely the discoveries of science that, in an objective examination of the Islamic scripture, have highlighted the supernatural nature of revelation and the authenticity of the religion which it taught.

When all is said and done, scientific knowledge seems, in spite of what many people may say or think, to be highly conducive to reflection on the existence of God. Once we begin to ask ourselves, in an unbiased or unprejudiced way, about the metaphysical lessons to be derived

from some of today's knowledge, (for example our evolving knowledge of the smallest components of matter or the questions surrounding the origin of life within inanimate matter), we indeed discover many reasons for thinking about God. When we think about the remarkable organization presiding

over the birth and maintenance of life, it becomes clear that the likelihood of it being the result of chance lessens quite considerably.

As our knowledge of science in the various fields expands, certain concepts must seem increasingly unacceptable. For example, the idea enthusiastically expressed by the recent French winner of the Nobel prize for medicine, that living matter was self-created from simple chemical elements due to chance circumstances. Then from this point it is claimed that living organisms evolved, leading to the remarkably complex being called man. To me, it would seem that the scientific advancements made in understand the fantastic complexity of higher beings provides stronger arguments in favor of the opposite theory: that the existence of an extraordinarily

methodical organization presiding over the remarkable arrangement of the phenomena of life necessitates the existence of a Creator.

In many parts of the Book, the Qur'an, encourages this kind of general reflection but also contains infinitely more precise data which are directly related to facts discovered by modern science. It is precisely this data which exercise a magnetic attraction for today's scientists.

The Qur'an and Science

For many centuries, humankind was unable to study certain data contained in the verses of the Qur'an because they did not possess sufficient scientific means. It is only today that numerous verses of the Qur'an dealing with natural phenomena have become comprehensible. A reading of old commentaries on the Qur'an, however knowledgeable their authors may have been in their day, bears solemn witness to a total inability to grasp the depth of meaning in such verses. I could even go so far as to say that, in the 20th century, with its compartmentalization of ever-increasing knowledge, it is still not easy for the average scientist to understand everything he reads in the Qur'an on such subjects, without having recourse to specialized research. This means that to understand all such verses of the Qur'an, one is nowadays required to have an absolutely encyclopedic knowledge embracing many scientific disciplines.

I should like to stress, that I use the word science to mean knowledge which has been soundly established. It does not include the theories which, for a time, help to explain a phenomenon or a series of phenomena, only to be abandoned later on in favor of other explanations. These newer explanations have become more plausible thanks to scientific progress. I only intend to deal with comparisons between statements in the Qur'an and scientific knowledge which are not likely to be subject to further discussion. Wherever I introduce scientific facts which are not yet 100% established, I will make it quite clear.

There are also some very rare examples of statements in the Qur'an which have not, as yet, been confirmed by modern science. I shall refer to these by pointing out that all the evidence available today leads scientists to regard them as being highly probable. An example of this is the

statement in the Qur'an that life has an aquatic origin ("And I created every living thing out of water" Qur'an, 21:30).

These scientific considerations should not, however, make us forget that the Qur'an remains a religious book par excellence and that it cannot be expected to have a scientific purpose per se. In the Qur'an, whenever humans are invited to reflect upon the wonders of creation and the numerous natural phenomena, they can easily see that the obvious intention is to stress Divine Omnipotence.

The fact that, in these reflections, we can find allusions to data connected with scientific knowledge is surely another of God's gifts whose value must shine out in an age where scientifically based atheism seeks to gain control of society at the expense of the belief in God. But the Qur'an does not need unusual characteristics like this to make its supernatural nature felt. Scientific statements such as these are only one specific aspect of the Islamic revelation which the Bible does not share.

Throughout my research I have constantly tried to remain totally objective. I believe I have succeeded in approaching the study of the Qur'an with the same objectivity that a doctor has when opening a file on a patient. In other words, only by carefully analyzing all the symptoms can one arrive at an accurate diagnosis. I must admit that it was certainly not faith in Islam that first guided my steps, but simply a desire to search for the truth. This is how I see it today. It was mainly the facts which, by the time I had finished my study, led me to see the Qur'an as the divinely-revealed text it really is.

AUTHENTICITY OF QUR'AN

Before getting to the essence of the subject, there is a very important point which must be considered: the authenticity of the Qur'anic text.

It is known that the text of the Qur'an was both recited from memory, during the time it was revealed, by the Prophet and the believers who surrounded him, and written down by designated scribes among his followers. This process lasted for roughly twenty-three years during which many unofficial copies were made. An official copy was made within one year after the Prophet's death at the instruction of Caliph Abu Bakr.

Here we must note a highly important point. The present text of the Qur'an benefited in its original preparation from the advantage of having its authenticity cross-checked by the text recited from memory as well as the unofficial written texts. The memorized text was of paramount importance at a time when not everyone could read and write, but everybody could memorize. Moreover, the need for a written record was included in the text of the Qur'an itself. The first five verses of chapter al-'Alaq, which happen to constitute the first revelation made to the Prophet (S), express this quite clearly:

"Read: In the name of your Lord who created. Who created man from a clinging entity. Read! Your Lord is the most Noble, Who taught by the pen. Who taught man what he did not know." Qur'an, 96:1-5

These are surely words in "praise of the pen as a means of human knowledge", to use Professor Hamidullah's expression.

Then came the Caliphate of 'Uthman (which lasted from the twelfth to the twenty-fourth year following Muhammad's death). Within the first two years of Caliph 'Uthman's rule, seven official copies were reproduced from the official text and distributed throughout a large area of the world which had already come under Islamic rule. All unofficial copies existing at that time were destroyed and all future copies were made from the official seven copies.

In my book, The Bible, the Qur'an and Science, I have quoted passages from the Qur'an which came from the period prior to the Hijrah (the Prophet's emigration from Makkah to Madeenah in the year 622) and which allude to the writing of the Qur'an before the Prophet's departure from

Makkah.

There were, moreover, many witnesses to the immediate transcription of the Qur'anic revelation.

Professor Jacques Berque has told me of the great importance he attaches to it in comparison with the long gap separating the writing down of the Judeo-Christian revelation from the facts and events which it relates. Let us not forget that today we also have a number of manuscripts of the first written versions of the Qur'an which were from a time period very close to the time of revelation.

I shall also mention another fact of great importance. We shall examine statements in the Qur'an which today appear to merely record scientific truth, but of which men in former times were only able to grasp the apparent meaning. In some cases, these statements were totally incomprehensible. It is impossible to imagine that, if there were any alterations to the texts, these obscure passages scattered throughout the text of the Qur'an, were all able to escape human manipulation. The slightest alteration to the text would have automatically destroyed the remarkable coherence which is characteristic to them. Change in any text would have prevented us from establishing their total conformity with modern knowledge. The presence of these statements spread throughout the Qur'an looks (to the impartial observer) like an obvious hallmark of its authenticity.

The Qur'an is a revelation made known to humans in the course of twenty-three years. It spanned two periods of almost equal length on either side of the Hijrah. In view of this, it was natural for reflections having a scientific aspect to be scattered throughout the Book. In a study, such as the one we have made, we had to regroup the verses according to subject matter, collecting them chapter by chapter.

How should they be classified? I could not find any indications in the Qur'an suggesting any particular classification, so I decided present them according to my own personal one.

It would seem to me, that the first subject to deal with is Creation. Here it is possible to compare the verses referring to this topic with the general ideas prevalent today on the formation of the Universe. Next, I divided up verses under the following general headings: Astronomy, the Earth, the Animal and Vegetable Kingdoms, Humans, and Human Reproduction in particular. Furthermore, I thought it useful to make a comparison between Qur'anic and Biblical narrations on the same topics from the point of view of modern knowledge. This has been done in the cases of Creation, the Flood and the Exodus. The reason that these topics were chosen is that knowledge acquired today can be used in the interpretation of the texts.

CREATION OF THE UNIVERSE

From an examination of creation as described in the Qur'an, an extremely important general concept emerges: The Qur'anic narration is quite different from the Biblical narration. This idea contradicts the parallels which are often wrongly drawn by Western authors to emphasize the resemblance between the two texts. To stress only the similarities, while silently ignoring the obvious dissimilarities, is to distort reality. There is, perhaps, a reason for this.

- **When talking about creation, there is a strong tendency in the West to claim that Muhammad copied the general outlines mentioned in the Qur'an from the Bible.**

- **Certainly it is possible to compare the six days of creation as described in the Bible, plus an extra day for rest on God's Sabbath, with this verse from chapter al-A'raaf.**

"Your Lord is God who created the heavens and the earth in six days." Qur'an, 7:54

However, it must be pointed out that modern commentators stress the interpretation of the Arabic word ayyaam, (one translation of which is 'days'), as meaning 'long periods' or 'ages' rather than periods of twenty-four hours.

What appears to be of fundamental importance to me is that, in contrast to the narration contained in the Bible, the Qur'an does not lay down a sequence for creation of the earth and heavens. It refers both to the heavens before the earth and the earth before the heavens, when it talks of creation in general, as in this verse of chapter Taa Haa:

"(God) who created the earth and heavens above." Qur'an, 20:4

In fact, the notion derived from the Qur'an is one of a parallelism in the celestial and terrestrial evolutions. There are also basic pieces of information concerning the existence of an initial gaseous mass (dukhaan) which are unique to the Qur'an. As well as descriptions of the elements which, although at first were fused together (ratq), they subsequently became separated (fatq). These ideas are expressed in chapters Fussilat and al-Anbiyaa:

"God then rose turning towards the heaven when it was smoke" Qur'an, 41:11

"Do the disbelievers not see that the heavens and the earth were joined together, then I split them apart?" Qur'an, 21:30

According to modern science, the separation process resulted in the formation of multiple worlds, a concept which appears dozens of times in the Qur'an. For example, look at the first chapter of the Qur'an, al-Faatihah:("Praise be to God, the Lord of the Worlds." Qur'an, 1:1). These Qur'anic references are a11 in perfect agreement with modern ideas on the existence of primary nebula (galactic dust), followed by the separation of the elements which resulted in the formation of galaxies and then stars from which the planets were born. Reference is also made in the Qur'an to an intermediary creation between the heavens and the earth, as seen in chapter al-Furqaan:

"God is the one who created the heavens, the earth and what is between them…" Qur'an, 25:59

It would seem that this intermediary creation corresponds to the modern discovery of bridges of matter which are present outside organized astronomical systems.

This brief survey of Qur'anic references to creation clearly shows us how modern scientific data and statements in the Qur'an consistently agree on a large number of points. In contrast, the successive phases of creation mentioned in the Biblical text are totally unacceptable. For

example, in Genesis 1:9-19 the creation of the earth (on the 3rd day) is placed before that of the heavens (on the 4th day). It is a well known fact that our planet came from its own star, the sun. In such circumstances, how could anyone claim that Muhammad, the supposed author of the Qur'an,

drew his inspiration from the Bible. Such a claim would mean that, of his own accord, he corrected the Biblical text to arrive at the correct concept concerning the formation of the Universe. Yet the correct concept was reached by scientists many centuries after his death.

ASTRONOMY

Whenever I describe to Westerners the details the Qur'an contains on certain points of astronomy, it is common for someone to reply that there is nothing unusual in this since the Arabs made important discoveries in the field of astronomy long before the Europeans. But, this is a mistaken idea resulting from an ignorance of history. In the first place, science developed in the Arab World at a considerable time after the Qur'anic revelation had occurred. Secondly, the scientific knowledge prevalent at the highpoint of Islamic civilization would have made it impossible for any human being to have written page23 statements on the heavens comparable to those in the Qur'an. The material on this subject is so vast that I can only provide a brief outline of it here.

The Sun and Moon.

Whereas the Bible talks of the sun and the moon as two lights differing only in size, the Qur'an distinguishes between them by the use of different terms: light (noor) for the moon, and lamp (siraaj) for the sun.

"Did you see how Allah created seven heavens, one above the other, and made in them the moon a light and the sun a lamp?" Qur'an, 78:12-13

The moon is an inert body which reflects light, whereas the sun is a celestial body in a state of permanent combustion producing both light and heat.

Stars and Planets

The word 'star' (najm) in the Qur'an (86:3) is accompanied by the adjective thaaqib which indicates that it burns and consumes itself as it pierces through the shadows of the night. It was much later discovered that stars are heavenly bodies producing their own light like the sun.

In the Qur'an, a different word, kawkab, is used to refer to the planets which are celestial bodies that reflect light and do not produce their own light like the sun.

"We have adorned the lowest heaven with ornaments, the planets." Qur'an, 37:6

Orbits Today, the laws governing the celestial systems are well known. Galaxies are balanced by the position of stars and planets in well-defined orbits, as well as the interplay of gravitational forces produced by their masses and the speed of their movements. But is this not what the Qur'an describes in terms which have only become comprehensible in modern times. In chapter al-Ambiyaa we find:

"(God is) the one who created the night, the day, the sun and the moon. Each one is traveling in an orbit with its own motion." Qur'an,21:33

The Arabic word which expresses this movement is the verb yasbahoon which implies the idea of motion produced by a moving body, whether it is the movement of one's legs running on the ground,

or the action of swimming in water. In the case of a celestial body, one is forced to translate it, according to its original meaning, as 'to travel with its own motion.'

In my book, The Bible, The Qur'an and Science, I have given the precise scientific data corresponding to the motion of celestial bodies. They are well known for the moon, but less widely known for the sun.

The Day and Night

The Qur'anic description of the sequence of day and night would, in itself, be rather commonplace were it not for the fact that it is expressed in terms that are today highly appropriate. The Qur'an uses the verb kawwara in chapter az-Zumar to describe the way the night 'winds' or 'coils' itself around the day and the day around the night.

"He coils the night upon the day and the day upon the night." Qur'an, 39:5

The original meaning of the verb kis to coil a turban around the head. This is a totally valid comparison; yet at the time the Qur'an was revealed, the astronomical data necessary to make this comparison were unknown. It is not until man landed on the moon and observed the earth spinning on its axis, that the dark half of the globe appeared to wind itself around the light and the light half appeared to wind itself around the dark.

The Solar Apex

The notion of a settled place for the sun is vividly described in chapter Yaa Seen of the Qur'an:

"The sun runs its coarse to a settled place That is the decree of the Almighty, the All Knowing." Qur'an, 36:38

"Settled place" is the translation of the word mustaqarr which indicates an exact appointed place and time. Modern astronomy confirms that the solar system is indeed moving in space at a rate of 12 miles per second towards a point situated in the constellation of Hercules (alpha lyrae) whose exact location has been precisely calculated. Astronomers have even give it a name, the solar apex.

Expansion of the UniverseChapter ath-Thaariyaat of the Qur'an also seems to allude to one of the most imposing discoveries of modern science, the expansion of the Universe.

"I built the heaven with power and it is I, who am expanding it." Qur'an,51:47

The expansion of the universe was first suggested by the general theory of relativity and is supported by the calculations of astrophysics. The regular movement of the galactic light towards the red section of the spectrum is explained by the distancing of one galaxy from another. Thus, the size of the universe appears to be progressively increasing.

Conquest of Space

Among the achievements of modern science is the "conquest" of space which has resulted in mans journey to the moon. The prediction of this event surely springs to mind when we read the chapter

ar-Rahmaan in the Qur'an:

"O assembly of Jinns and men, if you can penetrate the regions of the heavens and the earth, then penetrate them! You will not penetrate them except with authority."

Qur'an,55:33

Authority to travel in space can only come from the Creator of the laws which govern movement and space. The whole of this Qur'anic chapter invites humankind to recognize God's beneficence.

GEOLOGY

Let us now return to earth to discover some of the many amazing statements contained in Qur'anic reflections about our own planet. They deal, not only with the physical phenomena observed here on earth, but also with details concerning the living organisms that inhabit it .

As in the case of everything we have discussed so far, we shall see that the Qur'an also expresses concepts in the field of geology that were way ahead of those current at the time of its revelation.

At this point, we must ask ourselves the following question: How could an uneducated man in the middle of the desert accurately tackle so many and such varied subjects at a time when mythology and superstition reigned supreme? How could he so skillfully avoid every belief that was proven to be totally inaccurate many centuries later?

Water Cycle

The verses dealing with the earthly systems are a case in point. I have quoted a large number of them in my book, The Bible, The Qur'an and Science, and have paid special attention to those that deal with the water cycle in nature. This is a topic which is well known today. Consequently, the verses in the Qur'an that refer to the water cycle seem to express ideas that are now totally self-evident. But if we consider the ideas prevalent at that time, they appear to be based more on myth and philosophical speculation than on observed fact, even though useful practical knowledge on soil irrigation was current at that period.

Let us examine, for example, the following verse in chapter az-Zumar:

"Have you not seen that Allah sent rain down from the sky and caused it to penetrate the ground and come forth as springs, then He caused crops of different colors to grow…" Qur'an,39:21

Such notions seem quite natural to us today, but we should not forget that, not so long ago, they were not prevalent. It was not until the sixteenth century, with Bernard Palissy, that we gained the first coherent description of the water cycle. Prior to this, people believed that the waters of the oceans, under the effect of winds, were thrust towards the interior of the continents. They then returned to the oceans via the great abyss, which, since Plato's time was called the Tartarus .In the seventeenth century, great thinkers such as Descartes still believed in this myth. Even in the nineteenth century there were still those who believed in Aristotle's theory that water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that it is the infiltration of rain water into the ground that is responsible for this. If one compares the facts of modern hydrology with the data found in numerous verses of the Qur'an on this subject, one cannot fail to

notice the remarkable degree of agreement between the two.

Mountains

In geology, modern science has recently discovered the phenomenon of folding which formed the mountain ranges. The earth's crust is like a solid shell, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It has also been discovered that the stability of mountains is linked to the phenomenon of folding. The process of mountain formation by folding drove the earth's crust down into the lower layers and provided foundations for the mountains.

Let us now compare modern ideas with one verse among many in the Qur'an that deals with this subject. It is taken from chapter an-Naba':

"Have We not made the earth an expanse and the mountains stakes?"

Qur'an, 78:6-7

Stakes (awtaad), which are driven into the ground like those used to anchor a tent, are the deep foundations of geological folds.

Here, as in the case of all the other topics presented, the objective observer cannot fail to notice the absence of any contradiction to modern knowledge.

BIOLOGYMore than anything else, I was struck by statements in the Qur'an dealing with living things, both in the animal and vegetable kingdoms, especially with regard to reproduction. We should really devote much more time to this subject, but, due to the limited scope of this presentation, I can only give a few examples.

I must once again stress the fact that it is only in modern times that scientific progress has made the hidden meaning of some Qur'anic verses comprehensible to us. Numerous translations and commentaries on the Qur'an have been made by learned men who had no access to modern scientific knowledge. It is for this reason that scientists find some of their interpretations unacceptable.

There are also other verses whose obvious meanings are easily understood, but which conceal

scientific meanings which are startling, to say the least. This is the case of a verse in chapter al-Ambiyaa, a part of which has already been quoted:

"Do the unbelievers not realize that the heavens and the earth were joined together,

then I clove them asunder and I made every living thing out of water. Will they still not believe?" Qur'an, 21:30

This is a dramatic affirmation of the modern idea that the origin of life is aquatic.

Botany

Progress in botany at the time of Muhammad (S) was not advanced enough in any country for

scientists to know that plants have both male and female parts. Nevertheless, we may read the following in the chapter Taa Haa:

"(God is the One who) sent down rain from the sky and with it brought forth a variety of plants in pairs." Qur'an, 20:53

Today we know that fruit comes from plants that have sexual characteristics even when they come from unfertilized flowers, like bananas. In the chapter ar-Ra'd we read the following:

"… and of all fruits (God) placed (on the earth) two pairs." Qur'an, 13:3

Physiology

In the field of physiology, there is one verse which appears extremely significant to me. One thousand years before the discovery of the blood circulatory system, and roughly thirteen centuries before it was determined that the internal organs were nourished by the process of digestive , a verse in the Qur'an described the source of the constituents of milk, in conformity with scientific facts.

To understand this verse, it must first be known that chemical reactions occur between food and enzymes in the mouth, the stomach and the intestines releasing nutrients in molecular form which are then absorbed into the circulatory system through countless microscopic projections of the intestinal wall called villi. Blood in the circulatory system then transports the nutrients to all the organs of the body, among which are the milk-producing mammary glands.

This biological process must be basically understood, if we are to understand a verse in the Qur'an which has for many centuries given rise to commentaries that were totally incomprehensible.

Today it is not difficult to see why! This verse is taken from the chapter an-Nahl:

"Verily, in cattle there is a lesson for yon. I give you drink from their insides, coming from a conjunction between the digested contents (of the intestines) and the blood, milk pure and pleasant for those who drink it." Qur'an, 16:66

The constituents of milk are secreted by the mammary glands which are nourished by the product of food digestion brought to them by the bloodstream. The initial event which sets the whole process in motion is the conjunction of the contents of the intestine and blood at the level of the intestinal wall itself.

This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system over one thousand years after the time of Prophet Muhammad (S).

EMBRYOLOGY

There are a multitude of statements in the Qur'an on the subject of human reproduction which constitute a challenge to the embryologist seeking a human explanation for them. It was only after the birth of the basic sciences which contributed to our knowledge of biology and the invention of the microscope, that humans were able to understand the depth of those Qur'anic statements. It was impossible for a human being living in the early seventh century to have accurately expressed such ideas. There is nothing to indicate that people in the Middle-East and Arabia knew anything more

about this subject than people living in Europe or anywhere else. Today, there are many Muslims, possessing a thorough knowledge of the Qur'an and natural sciences, who have recognized the amazing similarity between the verses of the Qur'an dealing with reproduction and modern scientific knowledge.

I shall always remember the comment of an eighteen-year-old Muslim, brought up in Saudi Arabia, commenting on a reference to human reproduction as described in the Qur'an. He pointed to the Qur'an and said, "This book provides us with all the essential information on the subject. When I was at school, my teachers used the Qur'an to explain how children were born. Your books on sex-education are a bit late on the scene!"

If I were to spend as long on all the details of reproduction contained in the Qur'an, as the subject merits, this pamphlet would become a book. The detailed linguistic and scientific explanations I have given in The Bible, The Qur'an and Science are sufficient for the person who does not speak Arabic nor know much about embryology to be able to understand the meaning of such verses in the light of modern science in more depth.

It is especially in the field of embryology that a comparison between the beliefs present at the time of the Qur'an's revelation and modern scientific data, leaves us amazed at the degree of agreement between the Qur'an's statements and modern scientific knowledge. Not to mention the total absence of any reference in the Qur'an to the mistaken ideas that were prevalent around the world at the time.

Fertilization

Let us now isolate, from all these verses, precise ideas concerning the complexity of the semen and the fact that an infinitely small quantity is required to ensure fertilization. In chapter al-Insaan the Qur'an states:

"Verily, I created humankind from a small quantity of mingled fluids." Qur'an, 76:2

The Arabic word nutfah has been translated as "small quantity". It comes from the verb meaning 'to dribble, to trickle' and is used to describe what remains in the bottom of a bucket which has been emptied. The verse correctly implies that fertilization is performed by only a very small volume of liquid.

On the other hand, mingled fluids (amshaaj) has been understood by early commentators to refer to the mixture of male and female discharges. Modern authors have corrected this view and note that the sperm is made up of various components.

When the Qur'an talks of a fertilizing fluid composed of different components, it also informs us that human progeny will be formed from something extracted from this liquid. This is the meaning of the following verse in chapter as-Sajdah:

"Then He made [man's] offspring from the essence of a despised fluid."
Qur'an, 32:8

The Arabic word translated by the term 'essence' is sulaalah which means 'something extracted, the best part of a thing'. In whatever way it is translated, it refers to part of a whole. Under normal conditions, only one single cell, spermatozoon, out of over 50 million ejaculated by a man during sexual intercourse will actually penetrate the ovule.

Implantation

Once the egg has been fertilized in the fallopian tube, it descends to lodge itself inside the uterus. This process is called the 'implantation of the egg'. Implantation is a result of the development of villosities, which, like roots in the soil, draw nourishment from the wall of the uterus and make the egg literally cling to the womb. The process of implantation is appropriately described in several verses by the word 'alaq, which is also the title of the chapter in which one of the verses appears:

"God fashioned humans from a clinging entity." Qur'an, 96:2

I do not think there is any reasonable translation of the word 'alaq other than to use it in its original sense. It is a mistake to speak of a 'blood clot' here, which is the term Professor Hamidullah uses in his translation. It is a derivative meaning which is not as appropriate in this context.

Embryo

The evolution of the embryo inside the maternal uterus is only briefly described, but the description is accurate, because the simple words referring to it correspond exactly to fundamental stages in its growth. This is what we read in a verse from the chapter al-Mu'minoon:

"I fashioned the clinging entity into a chewed lump of flesh and I fashioned the chewed flesh into bones and I clothed the bones with intact flesh." Qur'an, 23:14

The term 'chewed flesh' (mudghah) corresponds exactly to the appearance of the embryo at a certain stage in its development.

It is known that the bones develop inside this mass and that they are then covered with muscle. This is the meaning of the term 'intact flesh' (lahm).

The embryo passes through a stage where some parts are in proportion and others out of proportion with what is later to become the individual. This is the obvious meaning of a verse in the chapter al-Hajj, which reads as follows:

"I fashioned (humans) a clinging entity, then into a lump of flesh in proportion and out of proportion." Qur'an, 22:5.

Next, we have a reference to the appearance of the senses and internal organs in the chapter as-Sajdah:

"… and (God) gave you ears, eyes and hearts." Qur'an, 32:9

Nothing here contradicts today's data and, furthermore, none of the mistaken ideas of the time have crept into the Qur'an. Throughout the Middle Ages there were a variety of beliefs about human

development based on myths and speculations which continued for several centuries after the period. The most fundamental stage in the history of embryology came in 1651 with Harvey's statement that "all life initially comes from an egg". At that time, when science had benefited greatly from the invention of the microscope, people were still arguing about the respective roles of the egg and spermatozoon. Buffon, the great naturalist, was one of those in favor of the egg theory.Bonnet, on the other hand, supported the theory of 'the ovaries of Eve', which stated that Eve, the mother of the human race, was-supposed to have had inside her the seeds of all human beings packed together one inside the other.

BIBLE,QUR'AN AND SCIENCE

We have now come to the last subject I would like to present in this short pamphlet: it is the

comparison between modern knowledge and passages in the Qur'an that are also referred to in the Bible.

Creation

We have already come across some of the contradictions between scripture and science regarding the creation of the universe. When dealing with that topic, I stressed the perfect agreement between modern knowledge and verses in the Qur'an, and pointed out that the Biblical narration contained statements that were scientifically unacceptable. This is hardly surprising if we are aware that the narration of the creation contained in the Bible was the work of priests living in the sixth century BC, hence the term 'sacerdotal' (priestly) narration is officially used to refer to it. The narration seems to have been conceived as the theme of a sermon designed to exhort people to observe the Sabbath. The narration was constructed with a definite end in view, and as Father de Vaux (a former head of the Biblical School of Jerusalem) has noted, this end was essentially legalist in character.

The Bible also contains a much shorter and older narration of Creation, the so-called 'Yahvist' version, which approaches the subject from a completely different angle. They are both taken from Genesis, the first book of the Pentateuch or Torah. Moses is supposed to have been its author, but the text we have today has undergone many changes.

The sacerdotal narration of Genesis is famous for its whimsical genealogies, that go back to Adam, and which nobody takes very seriously. Nevertheless, such Gospel authors as Matthew and Luke have reproduced them, more or less word-for-word, in their genealogies of Jesus. Matthew goes back as far as Abraham, and Luke to Adam. These writings are scientifically unacceptable, because they set a date for the age of the world and the time humans appeared on Earth, which most definitely contradicts what modern science has firmly established. The Qur'an, on the other hand, is completely free of dates of this kind.

Earlier on, we noted how perfectly the Qur'an agrees with modern ideas on the formation of the Universe. On the other hand, the Biblical narration of primordial waters is hardly, nor is the creation of light on the first day before the creation of the stars which produce this light; the existence of an evening and a morning before the creation of the earth; the creation of the earth on the third day before that of the sun on the fourth; the appearance of beasts of the earth on the sixth day after the appearance of the birds of the air on the fifth day, although the former came first. All these statements are the result of beliefs prevalent at the time this text was written and do not have

any other meaning.

Age of the Earth As for the Biblical genealogies which form the basis of the Jewish calendar and assert that today the world is 5738 years old, these are hardly admissible either. Our solar system may well be four and a quarter billion years old, and the appearance of human beings on earth, as we know him today, may be estimated in tens of thousands of years, if not more. It is absolutely essential, therefore, to note that the Qur'an does not contain any such indications as to the age of the world, and that these are specific to the Biblical text.

The Flood

There is a second highly significant subject of comparison between the Bible and the Qur'an; descriptions of the deluge. In actual fact, the Biblical narration is a fusion of two descriptions in which events are related differently. The Bible speaks of a universal flood and places it roughly 300 years before Abraham.

According to what we know of Abraham, this would imply a universal cataclysm around the twenty-first or twenty-second century BC This story would be untenable, in view of presently available historical data. How can we accept the idea that, in the twenty-first or twenty-second century BC, all civilization was wiped off the face of the earth by a universal cataclysm, when we know that this period corresponds, for example, to the one preceding the Middle Kingdom in Egypt, at roughly the date of the first Intermediary period before the eleventh dynasty? It is historically unacceptable to maintain that, at this time, humanity was totally wiped out. None of the preceding statements is acceptable according to modern knowledge. From this point of view, we can measure the enormous gap separating the Bible from the Qur'an.

In contrast to the Bible, the narration contained in the Qur'an deals with a cataclysm that is limited to Noah's people. They were punished for their sins, as were other ungodly peoples. The Qur'an does not fix the cataclysm in time. There are absolutely no historical or archaeological objections to the narration in the Qur'an.

The Pharaoh

A third point of comparison, which is extremely significant, is the story of Moses, and especially the Exodus from Egypt of the Hebrews. Here I can only give a highly compressed account of a study on this subject that appears in my book. I have noted the points where the Biblical and Qur'anic narrations agree and disagree, and I have found points where the two texts complement each other in a very useful way.

Among the many hypotheses, concerning the historical time-frame occupied by the Exodus in the history of the pharaohs, I have concluded that the most likely is the theory which makes Merneptah, Ramesses II's successor, the pharaoh of the Exodus. The comparison of the data contained in the Scriptures with archeological evidence strongly supports this hypothesis. I am pleased to be able to say that the Biblical narration contributes weighty evidence leading us to situate Moses in the history of the pharaohs. Moses was probably born during the reign of Ramesses II. Biblical data. are therefore of considerable historical value in the story of Moses. A medical study of the mummy of Merneptah has yielded further useful information on the p35 possible causes of this pharaoh's death. The fact that we possess the mummy of this pharaoh is one of paramount importance. The Bible records that pharaoh was engulfed in the sea, but does not give any details as to what subsequently became of his corpse. The Qur'an, in chapter Yoonus, notes that the body of the

pharaoh would be saved from the waters:

"Today I will save your dead body so that you may be a sign for those who come after you." Qur'an, 10:92

A medical examination of this mummy, has, shown that the body could not have stayed in the water for long, because it does not show signs of deterioration due to prolonged submersion. Here again, the comparison between the narration in the Qur'an and the data provided by modern knowledge does not give rise to the slightest objection from a scientific point of view.

Such points of agreement are characteristic of the Qur'anic revelation. But, are we throwing the Judeo-Christian revelation into discredit and depriving it of all its intrinsic value by stressing the faults as seen from a scientific point of view? I think not because the criticism is not aimed at the text as a whole, but only at certain passages. There are parts of the Bible which have an undoubted historical value. I have shown that in my book, The Bible, The Qur'an and Science, where I discuss passages which enable us to locate Moses in time.

The main causes which brought about such differences as arise from the comparison between the Holy Scriptures and modern knowledge is known to modern scholars. The Old Testament constitutes a collection of literary works produced in the course of roughly nine centuries and which has undergone many alterations. The part played by men in the actual composition of the texts of the Bible is quite considerable.

The Qur'anic revelation, on the other hand, has a history which is radically different. As we have already seen, from the moment it was first commto humans, it was learnt by heart and written down during Muhammad's own lifetime. It is thanks to this fact that the Qur'an does not pose any problem of authenticity.

A totally objective examination of the Qur'an, in the light of modern knowledge, leads us to recognize the agreement between the two, as has already been noted on repeated occasions throughout this presentation.

It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day. Such considerations are part of what gives the Qur'anic revelation its unique place among religious and non-religious texts, and forces the impartial scientist to admit his inability to provide an explanation based solely upon materialistic reasoning.Such facts as I have had the pleasure of exposing to you here, appear to represent a genuine challenge to human explanation leaving only one alternative: the Qur'an is undoubtedly a revelation from God.

Why Christianity and Judaism are corrupted and why their holy books are written by men? Proof that their books have changed because these can't be words of God!

He got drunk and impregnated his virgin daughters. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And

they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. Genesis 19:32-36

Religious tolerant :

Deuteronomy 13:6-10

> **If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die.**

2 Chronicles 15:13

> **Whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.**

And Moses said unto them, Have ye saved all the women alive? ... Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. -- Numbers 31:15-18

APOSTASY: ” . . neither shall thine eye pity him (the apostate), neither shalt thou spare him, neither shalt thou conceal him: “But thou shalt SURELY KILL HIM: thine hand shall be first upon him TO PUT HIM TO DEATH . . .DEUTERONOMY I 3 - 8 9

<u>Conclusion of the entire book</u> : He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus

the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a
son. Glory be to Him! when He determines a matter, He only says to it,"Be",and it is. Al-Quran.

There is no God but Allah & Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God. The Quran is the final testament book of God's words only. The Quran proves God exists .Jesus was born without a father. There is no doubt in the evidences of history that Muhammad & Jesus existed & they were prophets of 1 true God Allah.

21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect. 22. Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. 23 .Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. 24 .He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise. {Al-Hashr- Al Quran}1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things. 2. He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving. 3 .The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:
4 .That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." 5 .But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating. 6 .And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise. (Saba 34 Al-Quran)

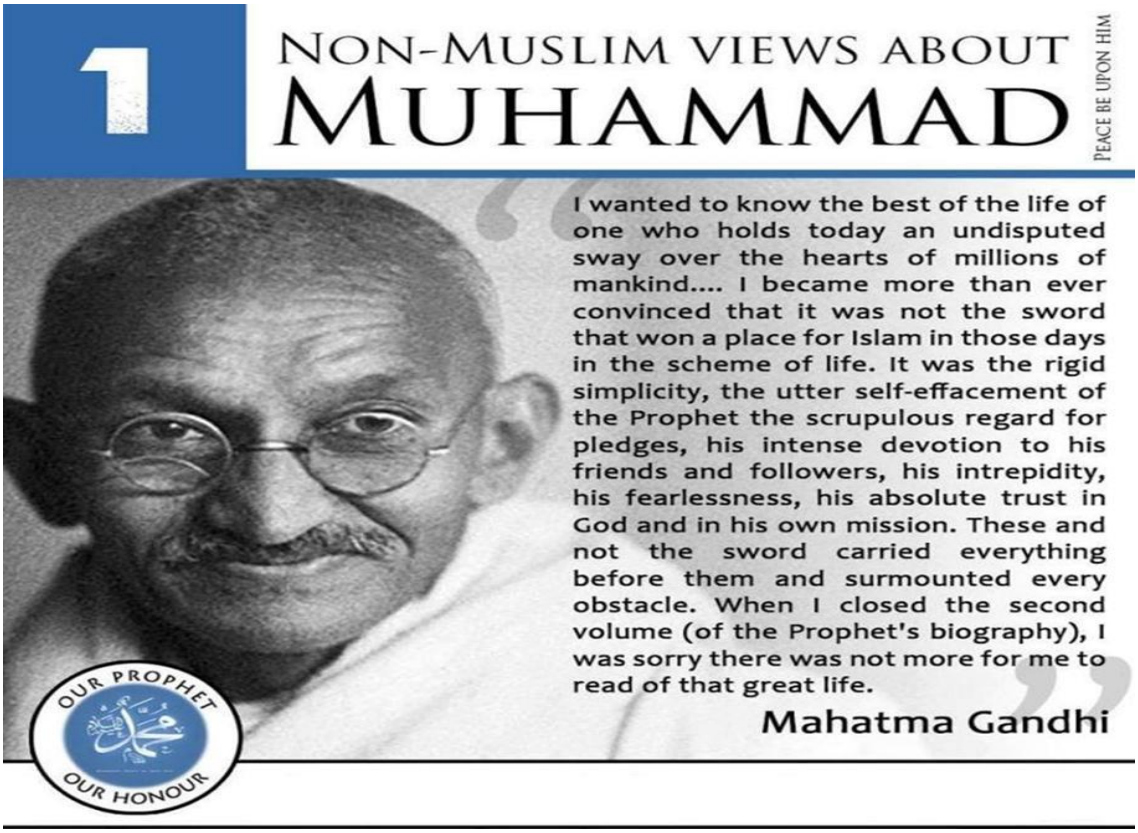
Surah 3. The Family Of 'Imran, The House Of 'Imran(Quran) 1. A. L. M. 2. Allah. There is no god but He,-the Living, the Self-Subsisting, Eternal. 3. It is He Who sent down to thee

(step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). 4. Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution. 5. From Allah, verily nothing is hidden on earth or in the heavens. 6. He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise. 7. He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. 8. "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. 9. "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise." 10. Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah. They are themselves but fuel for the Fire.
{Surah Baqarah Quran}284. To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things. 285. The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." 286. On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."

(ONLY GOD IS ALL KNOWN & SATAN,HUMANS,ANGELS,JINNS ARE NOT ALL KNOWN.THE QURAN'S INFORMATION IS ACCURATE BECAUSE IT'S THE FINAL,LAST BOOK OF THE TRUE1GOD LORD ALLAH.)

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided."[Quran 16:125]
Allah also says '"Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33)
Prophet Muhammad (PBUH) said:"If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406).Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

“Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur’an)”. 25.52 Quran
Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran
And I have sent you only as a giver of good news and as a warner. 25.56
Say: “No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah.” 25.57 Al-Quran
"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers."(Quran, al-Baqarah: 159) Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over".
The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it." [Saheeh Muslim]



New International Version
God is not human, that he should lie, not a human being, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?

New Living Translation
God is not a man, so he does not lie. He is not human, so he does not change his mind. Has he ever spoken and failed to act? Has he ever promised and not carried it through?

English Standard Version
God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?

New American Standard Bible
"God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?

King James Bible
God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Holman Christian Standard Bible
God is not a man who lies, or a son of man who changes His mind. Does He speak and not act, or promise and not fulfill?

International Standard Version
God is not a human male— he doesn't lie, nor is he a human being— he never vacillates. Once he speaks up, he's going to act, isn't he? Once he makes a promise, he'll fulfill it, won't he?

NET Bible
God is not a man, that he should lie, nor a human being, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not make it happen?

GOD'S WORD® Translation
God is not like people. He tells no lies. He is not like humans. He doesn't change his mind. When he says something, he does it. When he makes a promise, he keeps it.

Jubilee Bible 2000
God is not a man, that he should lie; neither the son of man, that he should repent; he said and shall he not do it? He spoke and shall he not execute it?

King James 2000 Bible
God is not a man, that he should lie; neither the son of man, that he should repent: has he said, and shall he not do it? or has he spoken, and shall he not make it good?

American King James Version

God is not a man, that he should lie; neither the son of man, that he should repent: has he said, and shall he not do it? or has he spoken, and shall he not make it good?

American Standard Version
God is not a man, that he should lie, Neither the son of man, that he should repent: Hath he said, and will he not do it? Or hath he spoken, and will he not make it good?

Douay-Rheims Bible
God is not a man, that he should lie, nor as the son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil?

Darby Bible Translation
God is not a man, that he should lie; neither a son of man, that he should repent. Shall he say and not do? and shall he speak and not make it good?

English Revised Version
God is not a man, that he should lie; Neither the son of man, that he should repent: Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?

Webster's Bible Translation
God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoke, and shall he not make it good?

World English Bible
God is not a man, that he should lie, nor the son of man, that he should repent. Has he said, and will he not do it? Or has he spoken, and will he not make it good?

Young's Literal Translation
God is not a man -- and lieth, And a son of man -- and repenteth! Hath He said -- and doth He not do it? And spoken -- and doth He not confirm it?

Christianity teaches god is 3in1 and Jesus is son of god which makes it a polytheist religion similar to Hinduism since they believe god is 3million 33 thousand 300 in 1.And Christianity worships a man called Jesus just like Buddhists worship a man called Buddha. Since Mariam is mother of Jesus and the father and son are 1 then Maryam is also the mother of god the father so Christianity is simply not logical and a false man made religion. Judaism believes in 1 god but you have to born from a Jew to be a Jew so it makes no sense because true religion of god should be for the whole of humanity not for just a group of people!. Some Jews don't even believe in heaven or hell.Torah teaches the earth has pillars corners which is false. True religion should teach it's for the whole of humanity so any race of people or any 1 can convert to it and it should teach god is only 1in1 and has no partners and Islam is the only religion which is for every1 who wants to convert its not Judaism and Islam also teaches god is simply and only 1 not 3in1. The holy ghost was no god maybe peter and Paul were possessed by Satan and

thought it was god and called it holy ghost.so following the false illogical religions is like following the Satan and the ultimate goal of Satan is to take humankind towards hell & make people associate false partners with god like holy spirit etc. Torah and Bible are full of errors and god never errors only Satan and humans errors. Arabic Quran has no errors but translations and printings can have errors. Muhammad received the Quran through angel Gabriel from god. Quran is the last final revelation from god to Prophet Muhammad the last final seal of prophets. He received the Quran which completed the religion of god and with Quran all other previous holy books were cancelled by god and Quran is the only book to be followed and Islam is the complete religion from god for the whole of humanity. So there is no other god except 1 Allah alone and Moses, Jesus and Muhammad are only prophets and messengers of god.

"God is Kind and likes kindness in all things."Reporter: Hadhrat Ayeshah (r) Source: Bukhari/Muslim (reported in Riyadhus Saleheen,#633); Sunan Ibn Majah, #3684
The people will be resurrected
(and judged) according to their intentions."Reporter: Hadhrat Aishah (r) Source: Sahih al-Bukhari, Vol. 3, Book of Fasting, Chapter 6, p. 69

"The best among you are those
who have the best manners and character.""Reporter: Hadhrat Abdullah ibn Amr (r) Source: Sahih al-Bukhari, Vol. 8: #56b

"A person who goes in search of knowledge, he is in the path of God and he remains so till he returns."Reporter: Hadhrat Anas (r) Source: Sunan at-Tirmizi, Vol. 4, #2656

"Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard labor."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih al-Bukhari, Vol. 8, #494

"Paradise is closer to you than your shoelace, and so is the (Hell) Fire."Reporter: Hadhrat Ibn Mas'ud Source: Sahih al-Bukhari, Vol. 8, #495

"The world is prison for the believers and paradise for the disbelievers."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih Muslim, Vol. 4, #7058

"To spend one morning or evening in the cause of God is better than the world and whatever is in the world."Reporter: Hadhrat Anas bin Malik Source: Sahih al-Bukhari, Vol. 4, #50

DID ISLAM EXIST BEFORE MUHAMMAD?

God does not born or die he is forever. Jesus, Moses, Mohammad & all other people of Bible, Quran &Torah were great messengers prophets of god not sons of god they were created by 1 true god, creator, Allah. So any creation can't be the 1 creator Allah. So they were messengers, prophets of god. How can creator be part of what he has created Himself!!!So he is not part of any creation again he is not a creation & has no partners no father ,mother,

daughter ,son, brother, sister ,wife & no gender simply unique beyond comparable & 1 & 1 only. From Adam to Jesus god sent his messages for every generation or period of time but it was always destroyed by mankind & the devils conspiracy to take mankind towards hell. Because all previous books were massed up by humans Allah sent his last messenger not son or god, but messenger Mohammad & sent him Quran & it's messages to guide humans towards Allah & heaven. Allah has promised to Keep Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't then surrender to your lord (the only way of peace&heaven).Majority of things science has discovered until now 80% of Quran had all those undiscovered answers from the last 1400years when science didn't have any answers. The other 20% answer was & is in Quran. Maybe it will take science another 1400years to find it. All 100% answers are in Quran. Science can't prove a single verse of Quran wrong. If you do a research on Quran, bible and science you will find facts. Facts are stranger than fiction. In the bible it says Jesus bowed his head on floor just like Muslims bow their head on floor while praying .You should do research on bible, Quran &science if you believe in god so you can find facts on Islam. If I teach a parrot a message & send it to someone & parrot tells the message to that person and leaves & that person starts saying that parrot is my son that would make no sense, because that was my messenger not son. Jesus was taken up alive &after that people started calling him son of god. He came to establish Islam & was a messenger of 1 god. Christianity started after Jesus was gone, Jesus will comeback & die as a human& Muslim. Quran is the only accurate 100% words of god &word of god can't have errors then it would not be word of god & according to science bibles & Torahs has many errors but they can't prove a verse in Quran wrong. Muslims believe there is no god but Allah & Prophet Mohammad is the last & final prophet & messenger of Allah.

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Information arranged and organized by

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